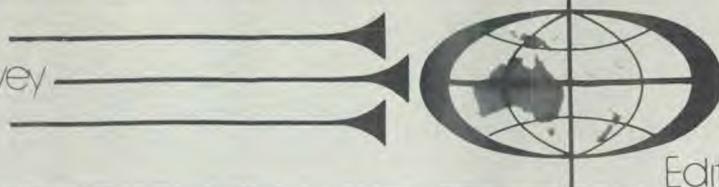


# AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

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LIFE IN FIJI IS . . .

## ANYTHING BUT UNEVENTFUL

CHRISTINE TWIST, Missionary Wife

IN THE DARKNESS of a moonless night, late in November, 1979, the sound of thunder could be heard. Or was it thunder? There were no clouds to be seen, or rain to be felt. Then suddenly, the ground, the house and everything around trembled. Yes, it was an earthquake. Our Vatuvonu Junior Secondary School on Vanua Levu shook with the force of a severe earthquake, with a reading of 7.5 on the Richter scale.

During that November night no lives were lost at our school, but the main classroom block suffered severe damage. This concrete-block building, consisting of four classrooms, library and offices, was badly cracked, and in places the walls could be pushed over by hand. Hence the health authorities had to condemn it, along with two staff houses. Also, the school's wharf was extensively and badly damaged. So, school finished for the year.

But what about 1980? Where would the children meet for school? Within a short time, the three mission carpenters were flown to Vatuvonu to demolish the remains and erect a new classroom block in record time.

### Not an Easy Task

This was not an easy task, as materials had to be purchased in Suva and shipped to Vatuvonu, a rather out-of-the-way place. However, the carpenters, Pastor Bera, our mission president, and many lay people from surrounding areas, did a tremendous job and completed the building for the new school year. They forfeited spending their Christmas with families and loved ones, along with many other sacrifices.

Now, what has 1980 brought forth for Fiji so far? Fiji is a group of many small islands, but oh, they have been blown about and knocked around such a lot in the past few months.

Toward the end of March, Cyclone Tia blew its way through Vanua Levu and once again Vatuvonu sustained considerable damage. A coconut palm fell across the new library and a large section of roofing iron and rafters had to be replaced. Also a number of staff houses were badly damaged.

The island of Qamea lay in the path of Cyclone Tia. After one mighty blow, our church and minister's house disappeared. What destruction can come about in such a short time!

Then, only a week or so later, "Good Friday" for Fiji turned out to be a day of disaster. Cyclone Wally cut a swathe through the Fiji group, bringing with it torrential rain and leaving a path of destruction. Thirty-three inches of rain fell in just three days.

The area around Suva, and the surrounding coastline areas toward Nadi, suffered severe flooding. Up inland, along the Navua River, complete villages were washed away and the



This scene is typical of the flooding and damage to villages and homes in Fiji caused by Cyclone Wally.

occupants left with what they stood up in. There were also numerous landslides, which buried whole families, and there was nothing that man could do to prevent the rampage of nature.

On Easter Sunday, the Welfare director, Pastor Epeli Soro, and his team of Dorcas ladies, went into action to try to bring help and comfort to those who suffered. Seventy-five bags of clothing were sent inland immediately,

but our band of workers were not allowed into the area due to the amount of mud and other dangers. By the following Wednesday, Pastor Soro and his band of helpers set out by punt up the Navua River. On arrival at one village, one of our helpers stepped out of the punt on to what he thought was reasonably dry ground, only to find himself in mud up to the tops of his legs.

(concluded on page 2)



Some of the damage the earthquake inflicted on the later condemned classroom block at Vatuvonu School.

### ANYTHING BUT UNEVENTFUL

(concluded from page 1)

Dangers to overcome? Yes, these were numerous. Floating debris, turbulent waters, mud and landslides provided formidable obstacles, but still our faithful group of workers pressed ahead to help their fellow man and give hope and comfort where needed.

To date, 125 bags of clothing have arrived at the Fiji Mission compound, from SAWS in Australia. We offer our heartfelt gratitude for this, and may your prayers also go with our band of workers as these clothes are distributed

to the flood victims, along with some hope and comfort for these people.

The Welfare Department has outfitted 5,000 people with clothing, and 2,100 eating utensils have been distributed, but there is still more to be done.

The Bible warns us that earthquakes and tempests will be ever increasing, heralding the soon coming of Christ. May we not become complacent and ignore the many evidences He has given us. God's promise, "Surely I come quickly" must be almost fulfilled. Are you ready to meet Him? ##



In the foreground is the new classroom block, erected in record time.

## CALLED BY A DREAM

DOREEN FOX

AS I LISTENED to the attractive and gracious lady taking part in the Timaru, New Zealand, Sabbath school programme, my mind sped back to 1964 when Brother James Johanson and I were working under the direction of Pastor Ivan Vickery. It had been my very real privilege to study with Sister Muriel Bryant and five of her children, and I shall never forget their radiant joy as they were presented to the congregation at the camp-meeting that year.

Sister Bryant's story is remarkable. I will let her tell it to you:

"I dreamed I was coming out of a cave from the side of a hill overlooking a valley. There was noise and shouting all around us. Others were with me, but I did not recognise them, though I think it must have been our family. We were afraid. Then we found that as we held a large cross in front of us, our attackers fell back and we were able to pass. I knew that it was Christ's cross, for it glowed and had mysterious power over the people. Twice the dream came, and each time each detail was exactly the same. The influence of the dream stayed with me many weeks. I thought about it frequently and discussed it with my family. Not till many years later did I understand from Sister White's books how it fitted the pattern of the time of trouble, especially the account in 'Early Writings.'

"Some time later a young and very dear friend died suddenly, and while trying to cope with the shock and my duties I went shopping and saw notices advertising a programme, 'Dead Men Do Tell Tales.' Actually, I had seen these the previous week, but their impact had been virtually nil.

"Saturday afternoon found the five of us at the mission meeting.

"Not until much later was my husband to show an interest in our quest for greater understanding. We loved the programme and continued to follow the series. In time the Sabbath was explained, and this posed a problem, for I owned a hairdressing business and had to do work for wedding parties quite often on Saturday mornings, and Saturday and Sunday had to be tidy-up days at home. However, the Holy Spirit called us without ceasing, and the Saturday work was cancelled for good. At last I had found the Bible truth sought for many years. I told Miss Fox that I had learned more from our studies in a few weeks than from years of church attendance.

"At the time my daughter, Hilary, was going out with a Roman Catholic boy and did not come to the mission. We told her what we heard and she in turn told Bryan. He was not interested until he heard that Rome had changed the Sabbath, or pretended to have had the authority to change the day. Taking Hilary with him, he promptly confronted a priest with this

(concluded on page 14)



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

Week 101

### Sunday

Met with the youth to discuss the final details for the start of their youth mission on Friday evening. If leader enthusiasm has anything to do with it, the meetings should be a great success.

### Monday

I can see who Gloria Morris takes after. When I arrived at her place this afternoon, Mrs. Jennings was all organised—lace cloth on the table, tea-tray at one end and the two Bibles and lessons at the other. I read their answers and wrote "Excellent" on each lesson in red pen. They were delighted. "Wait till we write and tell Gloria and Richard that we got an 'excellent.' They'll never believe it."

### Tuesday

With Jennifer I called on a new Gift Bible contact this afternoon. A woman with a grown family who has had a lot to do with young people, she struck up an immediate friendship with Jennifer. In fact I had to bring the meeting to order and turn the talk from children, knitting and cooking to Daniel chapter 2 and the everlasting kingdom. Our friend said she looked forward to seeing us next week, so I hope that it is the Bible study and not just the friendship she enjoyed.

### Wednesday

The quarterly business meeting tonight after prayer meeting. The young couple for whom I had held out such hopes because they had asked for time to think over their relationship to the church, wrote to the church clerk during the week and asked for their names to be taken off the roll. He explained in his letter that his job required him to work on Sabbath, and his wife often had to play tournament tennis on Sabbath. Extraordinary how people who reject the Lord can never see their own sinfulness, but blame something or someone else.

### Thursday

"Look, Pastor, it's no use. Amanda can do as she likes, but I can't change," said Jim. I did not argue. We chatted about work and the possible results of the coming test match and then after prayer I left. Amanda, I know, will remain true, but she will have to do it alone.

### Friday

In many ways it has been a distressing week, and this evening I felt tired and lifeless. That was until I attended the youth mission. What a great job these young folk did!

Their presentation was a little different, but it seemed to appeal to the half dozen or so non-Adventist youth there. I overheard one young man say to John, "Man, I really dig that guy's talk." ##

# Common Sense

DR. L. H. TURNER

## THE OTHER SIDE

WE WERE strangers, but we had left our towels on adjacent rocks. He told me that the water was much warmer at Sydney. His tone implied that as a local, I ought to do something about it. Then, in one giant stride, we were dealing with public examinations. I gathered that he was a teacher and that his pupils had not distinguished themselves in the recent Higher School Certificate examinations.

I have a cassette of synthesised music at home, and his strident indignation made me remember it. He dealt with the almost lethal strain that the pupils experienced, the unscientific methods of compiling questions, the unequal marking and the insult that professionals like himself had to endure by following a narrow syllabus, decided on by some idiotic committee.

Rather unwisely, I began to point out that there was something to be said on the other side of the question. I got as far as pointing out that it was foolish trying to shield eighteen-year-old young men from stress when they could, in the case of war, be called up immediately for military service. I also said that I thought employers had a right to know which students folded under stress. I was just getting into my stride when he muttered something about what would I know about it, and left with rather rude abruptness.

I watched his indignant back with something like awe. He was a perfect random sample of those who are afraid to look at the other side of any question lest their prejudices should be disturbed.

We are all getting a tertiary education in this art. Hedging politicians are often on display on our television screens. After a while, we begin to think their success as politicians is actually measured by their success in stalling off any thought on the other side of the question. We watch protesters shutting out all that is on the other side by the childish technique of shouting mindless, rhythmic repetitions. We listen to interviews in which the proponents veil their eyes in the presence of obvious truth. Children in school, practised in the art of debating, learn how to downgrade everything on the other side of the question. No one wants to discover the truth.

This is a tragedy indeed, for there was never such an age in which new facts, new ideas, and new theories positively jostle each other for the limelight. Many of them are matters of tremendous import. We need to discover new means of weighing them, one against the other. In this era when one wrong decision can destroy the world as we know it, truth, not opinion bolstered up by strong emotions and surging prejudices, should be our paramount concern.

There was never an age in which the prime business of education needs so urgently to be the study of attitudes and techniques of judging arguments, so that truth is discovered.

Fifty years ago, every high-school student studied geometry. He learned how to start from axioms and inescapable postulates, and move securely from theorem to theorem on the solid ground of logical proof. Geometry has a lasting effect on any mind that has worked on it. Some day some young, bright educationist may rediscover geometry.

It is time that children should learn to reverence truth. The present emphasis on individuality and self-assertion inevitably puts truth in the corner. A mental climate of objectivity is much better suited to truth. In that climate it is not so hard to teach children to recognise an ugly head of prejudice rising into the midst of an argument. Perhaps it may not be too much to hope that these same children may be taught to believe that it is always worthwhile to take a look at the other side of every argument. There is always some truth there. It is only common sense to expect it. ##



## THE CHILD-ABUSERS

NEVER IN MY LIFETIME have I heard so much or read so much on child-abuse as I have within the last year or so. And the outpourings on this theme are reaching their maximum, surely, right about now. Indeed, as one walks down any street and observes the faces of the passers-by, one is inclined to wonder whether every second face-owner is a child-basher, so prevalent is the dastardly thing.

Of course, you and I are exempt from such an accusation. We, gentle, kindly, Christian souls that we are, are not prone to lambaste our offspring merely for the sadistic satisfactions that such activities offer. On the contrary, we are warm, outgoing, friendly, not only to our own, but to all children. Why, we have only to put our noses outside our own front gates and we have a bevy of littlies rush up to us, merely for the privilege of holding our hands! Like as not, we are the Kindergarten Sabbath School leaders, the superintendents of the Primary Department, and so on. Nice people.

Where, then, are the child-bashers and the infant-beating ogres, and their ilk? Ah, you say, they are the alcoholic parents who go berserk when their children cry in the night or become irritable during teething, and so on. They are the unfortunate stratum of society who are slum-dwellers, whose social background is the hotel and whose lunch regularly comes out of a bottle. We are not of the child-pornography set, nor are we inclined to beat up our children merely to relieve our own tensions.

Of course not but, these days, you don't even have to do that! Suddenly, it appears, a parent cannot even chastise a child for wilful disobedience, for deliberate destructiveness, for vicious assault upon a sibling. Apparently, in some quarters at least, a parent who spans his child for any of the above comes into the category of "child-abuser"!

Now, I speak as one whose children are far, far beyond the spanking stage. Grandfatherly mellowness has supplanted fatherly anger at defiance or destruction, and an indulgent calm has settled over this tempestuous spirit. I haven't spanked a child in anger for a couple of decades or so. If ever my hand had any cunning in this area, that cunning has now been lost for ever. I have not, I say, laid a smiting palm upon a recalcitrant posterior for so long that I doubt whether I would know how to go about it nowadays. But I am not so old that I cannot remember.

I can, for example, remember the times when a good, swift piece of summary justice was handed down to an errant offspring. I can remember when a little physical violence in the shape of a well-aimed clout wrought its magic when countless hours of reasoning and pleading fell upon deaf ears. And though I doubt that I ever "bashed" or "abused" those three of Heaven's gifts which came to bless our abode, I cheerfully confess that I did, when strongly moved within the deeper recesses of my spirit by their misdemeanours, whack that area which nature has specially padded for the purpose. But I also want to go on record as saying that I strongly deny that this made me a child-basher; nor, I strongly assert, does that cast me in the role of child-abuser. And furthermore, I have to tell you that, if I had my time over again, and one of mine was deliberately provocative, I would once again resort to a good old-fashioned swat in the appropriate place.

Moreover, I advocate that course of action to parents today, and I so far go out on a limb, knowing the accusations that may be made against me, as to say that many parents today would have children who would benefit by a sound spanking instead of listening to their parents pleading and cajoling them into good behaviour. There is abroad today a heinous doctrine that, if you spank a child, that child will grow up with a twisted personality, a sadistic streak in his make-up, derived from being given a little corporal punishment. Rubbish! To punish a child for deliberate disobedience by inflicting upon his person some painful reminder that such antisocial behaviour will not be tolerated is not only Scriptural, it is sound common sense; and, let me tell you, it will achieve results faster than any of your applied psychology can ever do. Applied

psychology! Yes, I'm all for it when you apply it with the back of a hair-brush!

While I have abdicated from the responsibility of child-training these days, and have adopted an avuncular attitude to children generally, I must tell parents that they are doing their children a devastating disservice by tolerating their disobedience and permitting their misbehaviour without some parental intervention of the more violent sort—by which I mean a spanking. Let me tell you this: the contented and well-adjusted child is not the one who is allowed to get away with murder; it is the child who is obedient and respectful; it is the child who knows that, if he steps beyond the pale of accepted behaviour, the axe will fall, and he'll cop it in no uncertain manner.

If you want to bring up your child to be the menace of the neighbourhood and the horror of the school, and thoroughly unpopular with his peers, allow him to rampage through life, undisciplined and unchecked. Let him decide for himself what he shall eat, when he shall go to bed, what he shall watch on the TV screen, where he will go and when, when he shall get up and what he will play with (even if it is your treasured heirloom vase!), and you will find that you are possessed of a little two-legged disaster that nobody likes, nobody wants their children to associate with, and no one wants near them. The tragedy is that people eschew children who are selfish, demanding, undisciplined and difficult, when the ones at fault are the parents who have never laid a disciplining finger upon the little darlings for fear of upsetting the emotional balance of the child. Such parents who adopt that attitude are actually guilty of abusing their own children.

Children in school really love the teacher who allows no nonsense and who is in control all the time. They despise and scorn the teacher who has no discipline and allows them to "muck up" as they put it. Think back to your own school-days. The chances are that you had hard teachers who made you work and with whom you knew that you had to behave—and you loved it! And just as likely, you had a soft teacher or two who couldn't have controlled two day-old kittens drinking at a saucer of milk. Murder and mayhem were the order of the day; the blackboard jungle came alive in that classroom; but nobody learned anything much, and every child laughed at that teacher behind his/her back. Why? Simply because there was no discipline; because they could do as they liked. Why should it be different with parents? It isn't.

Want your children to despise you? Let them have their own way. Make excuses for them to others. Tell yourself that they'll grow out of their tantrums, their demanding, grasping, egocentric ways. Allow them to grab everything they want. Permit them to dominate the conversation when adults are trying to talk. Refuse to believe anything that is even slightly negative about their outside behaviour. Let them think they are the hub of the universe and that all the rest are their humble slaves. Pretty soon you'll find that you are No. 1 Slave, and you'll be the object of their scorn and even their hatred. I'll guarantee the formula; it never fails.

Want your children to grow up to love and respect you? Want them to be secure, well adjusted, well liked by their peers and the adults who must deal with them? Then the magic word is *discipline*. And this may mean the occasional demonstration that you are in control; you are not a benevolent big brother who indulges every whim; you are a parent who, when punishment must be meted out, must do it, even if it hurts you more than it hurts the child. You must not shrink from your responsibilities in this regard; you must not vary from the path of consistency.

The best-loved children are obedient children who come from homes where there is love and warmth and security. The happiest children are those who know that father and mother are in control and whose word is law. And that retribution is swift, sure and, within limits, severe, if that law is broken. You don't have to believe this; in time, however, you'll wish you had.

# "ALERT" SCHOOL PROJECT

CLARRIE B. O'NEILL

IN JANUARY, 1979, a new *Alert* sponsorship programme was launched in the Greater Sydney Conference. Because of the drug scene in this large metropolis, and the use of alcohol and tobacco by thousands of young people, the project has focused on State and private schools in the Sydney area. This project is the first of its kind, except for a similar scheme operating successfully in America with *Listen*.

The writer was called to engage in this outreach programme which saw its beginning during the International Year of the Child. What better time to start?

The first approach was made to a Roman Catholic girls' high school near the Greater Sydney Conference office in Strathfield. They were delighted with the plan, and requested 654 annual subscriptions to *Alert* magazine, which represented every family attending the school.

Under the scheme, film catalogues and the expertise of our Temperance lecturers are made available to school administrators. This is backed up by information contained in *Alert* magazine as the students receive their personal copies every two months. To ensure they get the best out of this material, teachers' guides come with each current issue. This assists teachers in personal development to encourage class discussion.

## "Mature and Topical Discussion"

Already the Sisters of the school mentioned previously have testified that they "have never known anything to create class discussion as the *Alert* programme has." They said, "What was before secretive and below the surface has now emerged into a mature and topical discussion."

National and civic leaders have lent their verbal and written support. So has the Pharmaceutical Guild of Australia, sponsoring fifty children with *Alert* subscriptions.

One local State high school has requested 958 annual subscriptions, and regular assembly meetings have begun for the whole school. The writer visits Rotary, Lions, and other clubs in a guest-speaking capacity, to seek sponsorships for the project. The president of one club recently informed me that a special committee had been appointed to "back" *Alert*.

Among the most sympathetic of the businessmen visited are doctors, solicitors, and funeral directors, who often highly recommend work being done and support it willingly.

One funeral director recently stated that he was burying more young people between thirteen and seventeen years of age than people with lung cancer or heart disease. He believes this is because of the increasing number of suicides and accidental drug overdoses.

The fact that State schools and church schools, not of our faith, are anxious to use our Temperance material (the entering-wedge) in an effort to educate and help their young students, is indeed a result of God's overruling direction and blessing. However, where 1,000 subscriptions are requested, it is sad to say that only about 200 or 300 can be supplied, due to lack of sponsors and donors.

Hundreds of people not of our faith are supporting this programme, and many say it is because "it gets at the grass-roots of the problem." Such supporters also say, "You are doing a good work; keep it up."

In our permissive and addicted society, our young people are vulnerable to the insidious temptations of the enemy. They need

the protection and guidance which our Temperance literature can give to them. Your help in providing such literature could be the means of saving some for the kingdom of God. ##



Leader Peter Haskins suggests strategies to assist the Pathfinders in foiling their competition.

Photos: H. Topp.

## PAPANUI PATHFINDERS FOUND THAT ...

# IT WASN'T EASY SAILING

HEATHER TOPP, Communication Secretary, Papanui Church,  
New Zealand

MEMBERS of the Papanui Pathfinder Club happily participated in a somewhat dampening experience during the Waimakariri raft race organised by the Belfast Rotary Club recently. In spite of icy waters and inclement weather conditions, spirits were high, as all types of rafts took bravely to the waters and floated downstream, accompanied by furious rowing, paddling, and the occasional pushing.

Many hazards were encountered by the would-be "sailors" during the voyage. Low-hanging boughs of autumn-tinted willow trees, flour bombs, overripe tomatoes and apples, aged eggs, and well sodden loaves of bread, were all effective missiles, adding to the woebegone appearance as competitors reached the termination point. Although Pathfinders were unsuccessful in collecting the generous prize money, the odd tomato dribbling or powdering of flour proved they were successful in gaining something during the eventful experience. ##



Wendy Jackson and Leanne Haskins get off to a watery start, followed by Tracey Gerard and companion.

# PICTURE NOTES

## Avondale College Flying School Up-graded



Pastor Colin Winch (right), chief flying instructor, explains a point on instrument flying to advanced student Gordon Morris.

Photo: H. Hallum.

The Avondale College Flying School, situated on the campus of Avondale College, recently underwent an inspection by a senior examiner of the Department of Transport, and received an excellent report. Because of this inspection and the awarding to the chief flying instructor, the highest award granted to instructors, the A rating, the flying school has been approved to train flying instructors as well as its previous approvals to train private and commercial pilots and class 4 instrument ratings.

The Avondale College Flying School, which began operation in January 1978, graduated five pilots in 1978, seventeen pilots in 1979 and already this year, has graduated one B instructor rating and one class 4 instrument rating.

Students undertaking flying training with the flying school come from all walks of life and persuasions. The majority are Avondale College students, but a number are residents of the area, some of whom are non-Adventists. The training is not restricted to college students. Anyone between the ages of sixteen and sixty (and sometimes more) is welcomed at the school.

—H. Hallum.



The twisted metal bears mute testimony to the ill wind at Copeville.

Photo: A. R. Dickson.

## It's an Ill Wind . . .

"In every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow."—*The Great Controversy*, page 590.

As I visited with Pastor Arthur Gilbett and his Copeville church members on November 21 last year, I saw evidence to support this statement.

Copeville is a wheat-farming district in the Mallee area of South Australia, about 200 kilometres east of Adelaide. Although the early months of this year were far from encouraging, good rains in August helped to produce what appeared to be the best crop ever, and there was rejoicing in this rather isolated outpost in God's vineyard (wheatfield) as they prepared to harvest.

In just fifteen minutes it was destroyed. A storm which had swept inland from Spencers Gulf, after devastating Port Broughton, Clare and

the Barossa Valley, struck the Copeville district with winds estimated at 150 kilometres per hour, and hail cut through the fields like a gigantic sickle.

Only two of the eight properties I visited had crop insurance. While the word "famine" may not apply, there are real difficulties ahead for these dear people. However, they are of good courage, and point to the fact that these events are but harbingers of our Lord's return.

More and more Satan will attempt to lead God's people away, leading them to doubt God's love. But these trials are God's workmen, preparing us to trust Him in all circumstances, and to stand through the last great conflict.

As we pray and work for our Lord, may we say with Job: "Though He slay me, yet will I trust in Him." Job 13:15.

—Ray Dickson, Communication Director,  
South Australian Conference.



Some of the Fijian singers who visited the Dora Creek church.

Photo: V. Thompson.

## Fijians Worship at Dora Creek Church

On a warm, sunny Sabbath day in early March, we watched as two carloads of Fijians from the Stanmore church, Sydney, arrived at our Dora Creek church to join us in worship.

Although they have been living in the city for years, to talk with them and listen to them, one would think that they had come straight from their native Fiji, for they have retained the simplicity of their first love—the gospel of Jesus!

We had a first-hand experience of the warmth and love of these people as they conducted the Sabbath school programme. The first song came from seven of the men as they challenged us with, "Will Your Anchor Hold in the Storm of Life?" Epeli extended a hearty welcome to all, and his smile told us he meant what he said. The mission exercise was a personal testimony from Tusogo, who once was a member of the Assembly of God Church. He received the message of the second coming of Jesus from a young man with whom he worked, and has been attending the Stanmore church for about a year. He now keeps the Sabbath, receives Bible studies, and is certainly on fire for God.

The music that followed was delightful. Our church was packed to overflowing, even though, due to the petrol strike, only half of our Fijian brethren were present. After church we could not bear to part company, so, given a few minutes notice, the church members headed for their homes, returning in record time with food for a pot-luck lunch—and what a lunch it was! Who but Seventh-day Adventists could rustle up a treat on such short notice?

After a delightful meal it was wash-up time, and do you think we could keep those Fijians from helping—no sir! Just one big family, we were. When the dishes were dried, they sang several more songs for us. What a wonderful spiritual feast we had! Finally though, it was time for them to leave, as they were due back at Stanmore in the afternoon.

As we waved good-bye and prayed God's blessing upon them, we thought again of the words of the hymn that they had chosen to sing together in Sabbath school, "Yes, we'll gather at the river, the beautiful, the beautiful river; gather with the saints at the river that flows by the throne of God."

What a day that will be! May not one be missing.

—Valerie Thomson, Communication Secretary,  
Dora Creek Church, N.S.W.

# Communicating a Viewpoint

M. M. KENNAWAY, Public Relations Director, North Queensland Conference

THE WEEK-END of March 7 to 9 was a time of inspiration and instruction as Communication secretaries of the North Queensland Conference gathered for a workshop seminar.

Special guests were Pastor G. A. Lee, Communication director for the Division, and Mr. Ron Burnett, editor-in chief of the Northern Newspaper Company, Townsville.

Pastor Lee discussed "Christ-centred Public Relations," "Shoe Exhibits," and "The Communication Department's Contribution to Evangelism." The visiting editor gave helpful lectures on the "Correct Principles and Practice of News Writing," but the highlight of the week-end was his Saturday-night presentation entitled, "An Editor's View of Seventh-day Adventists," and "What the Editor Wants."

Mr. Burnett, a Christian newspaper man, had been requested to discuss frankly the Adventist Church from an editor's viewpoint. No compliments were sought. In fact he had been invited to "pull no punches" in order to be the most constructive to us. His presentation turned out to be a most inspiring Christian witness and a very exalted and therefore humbling view of Adventists. All determined by God's grace to maintain the favourable view this editor held of the Adventist Church, and to extend it to others.

The rest of this article is a transcript of what Mr. Ron Burnett had to say.

## An Editor's View of Seventh-day Adventists

Seventh-day Adventists hold fast to their principles and practise what they preach.

That, in a nutshell, is this editor's view of Seventh-day Adventists. In getting straight to the point in this way, I foreshadow what I will be suggesting to you later in this seminar concerning how to write a news release.

But why do I hold such a view of Seventh-day Adventists?

It might be helpful to understand that while an editor must necessarily entrust much of a newspaper's editorial functioning to sub-editors, nevertheless the editor's is the guiding hand in the newspaper's gathering and presentation of news. The newspaper's attitude to community affairs and to the various segments of that community is moulded largely by the editor's philosophy on the projection of news and views. In fashioning his editorial philosophy, the editor must at all times endeavour to be objective and impartial. Now an editor is a human being, neither more nor less fallible than any other human being. It is possible for an editor, in an undisciplined moment, to allow his personal bias to influence his journalistic approach. Therefore an editor must constantly, consciously strive to be objective, to weigh all the factors and all the evidence. Where he has doubts, it is his professional duty to probe and to inquire till he has satisfied himself on the point in question. In fact, an editor is never free of this onus of sifting and sorting.

By the very nature of his position, an editor is constantly subjected to ceaseless pressures from people who, sometimes legitimately, sometimes for questionable reasons, want to take advantage of the propaganda value of a newspaper's columns.

## Some Seek to Use

It is hardly surprising, then, that many people want to tell us about events that they claim to be newsworthy. That is legitimate. Many wish to publicise organisations or activities with which they are personally involved; and, where an editor considers that such matters are in the public interest, these, too, are legitimate endeavours. Regrettably, there are those who, in the worst sense of the term, seek to *use* the newspaper. These are the people who see, in the use of the newspaper's columns, an opportunity to belittle or discredit other people, or to damage the interests of other people, or to push personal barrows in ways which are questionable as far as the public interest is concerned.

Sadly, in our increasingly permissive society, an editor can still land in trouble by making a decision which he genuinely believes to be in the public interest.

Now I happen to enjoy the dubious distinction of being one of only a few Australian editors to have been censured by the Australian Press Council. Some time ago a homosexual group in Townsville, called Recognition, sought publicity in the *Townsville Daily Bulletin* for their organisation and its objectives and activities. I rejected their press releases, and I wrote an editorial in which I referred to the increasing pressures for acceptance of homosexuality as a legitimate life-style. I observed that such practices were degrading to man and an abomination to God. I concluded by saying that such groups would get no publicity through the columns of the *Townsville Daily Bulletin*.

The group called Recognition complained to the Australian Press Council that, in denying them publicity, I was violating the freedom of the Press. The Australian Press Council upheld the complaint. Now it may be said that in that particular case I committed an act of editorial bias.

I freely admit to bias in favour of Christianity and Christian standards of decency. I make no apology for a decision based on my own conviction of sin and my own redemption from sin through the shed blood of the Lord Jesus Christ. I am convinced that in making an editorial decision of that kind I can refer to no higher authority than the revealed will and the explicit Word of God. But the basic point I make is that an editor is subjected to enormous pressures from many sources. Because of his awesome responsibility to produce, as far as he can make it, an accurate and reliable newspaper, he has an unfulfilling duty to probe and to check. It is scarcely surprising, therefore, that an editor by nature is suspicious, sceptical, and in some ways cynical. To be satisfied of the *bona fides* of an organisation

and the integrity of its news offerings, he needs supporting evidence.

## Adventists Hold to Principle

And it's precisely because I have seen that supporting evidence that I can say wholeheartedly, as I did at the outset of this address, that Seventh-day Adventists hold fast to their principles and practise what they preach.

Let me try to set out that evidence as I have seen it:

### Firstly, PRINCIPLES:

My readings of Seventh-day Adventist literature and comparison with the Scriptures have indicated that Seventh-day Adventist principles are rooted and grounded firmly in what the Bible declares and teaches. Your writings proclaim the authority and infallibility of the Bible, man's fallen state, salvation by grace through faith, the atoning blood of Jesus Christ, His literal and bodily resurrection, His ascension, and the glorious certainty of His coming again. You insist that a redeemed life is one that will exhibit the fruits of the Spirit. If I judge correctly, you maintain that good works are essential not as a means of salvation, but as the evidential outworking of that salvation which is won by trust in the finished work of Christ alone. Never have I seen or heard you compromise any of these principles.

Sadly that is not the case in some churches today. Of course I cannot judge, lest I be judged. God alone is Judge. But as one dear Seventh-day Adventist friend once said to me, "We may not judge, but we may be fruit inspectors."

Sadly, there is today a large-scale abandonment of principle in individuals, organisations, governments, nations, international bodies, and even in some churches. God has commanded commitment, but the spirit of the world is compromise.

### Compromise and Accommodation

People and churches compromise the faith once delivered to the saints in order to accommodate modernist doctrines, unscriptural practices and the ways of the world. Society compromises the old standards of decency by tolerating and condoning filth that masquerades as art, literature and entertainment, and by conferring acceptability and respectability on ever cheaper and baser standards of personal conduct.

Sadly, there are those in some churches who say that the church must "get with it." But God's Word does not say, "get with it." God's Word says clearly through St. Paul in the apostle's second letter to the Corinthians, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." We see the spirit of compromise among governments and nations when decisions are made for political expedience, or in the interests of power politics, often on the false principle that might is right. It is because so many people and so many nations are increasingly failing to be true to principle

(concluded on page 14)

PART THREE IN THE G.C. AUSTRALASIAN ODYSSEY . . .

# Dallas and the General Conference

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



Introducing the Australasian Division report were (from the left): Pastors Y. Hibo, president, Central Papuan Mission; L. L. Butler, then Division treasurer; K. S. Parmenter, Division president; R. W. Taylor, Division secretary, and Wilfred Bili, president, Solomon Islands Mission.

Photos: R. K. Brown.

DALLAS IS over! The world president, Pastor N.C. Wilson, has just given his closing remarks on the last Sabbath of the General Conference Session. Before closing this meeting, Pastor Wilson invited his wife, son and daughter and their spouses to stand with him on the platform and, with their only grandchild in his arms, Pastor Wilson invited the huge congregation of 30,000 people to rise and sing "Never Part Again."

The 1980 General Conference Session is now history. Within minutes of the benediction, attendants swarmed into the great hall and began stacking the chairs ready for the next programme. Dallas is now a memory for the Australasians who attended.

A new feature for the closing day of the General Conference Session was the erection of the two enormous television screens on either side of the main platform. This enabled the speakers to be seen very clearly throughout the great hall. The faces and activities were magnified many times, and it made it so much easier to see what was happening on the main platform. There were four camera crews,

operating at different points, and it made for very interesting viewing.

As I went back to my hotel room I began to evaluate a General Conference Session which brought together 2,000 delegates from the 190 countries where the church is working. I wish I had the opportunity of polling the 300 Australasians who were in attendance. If I did, I think I would find common agreement on one thing—we were terribly disappointed to lose our treasurer to the General Conference.

The situation was such at the General Conference that it seemed most desirable that Pastor L. L. Butler should go to Washington. I don't think it would have been his personal

choice, but being the man that he is, he was willing to go where the Lord called. His background of experience in the Australasian Division will be invaluable at world headquarters just now.

## Australasians Overseas

Our loss at this General Conference Session was not as great as in some previous sessions. Some Australasians who have served at the General Conference for several years now include: Pastor H. F. Rampton, the Sabbath School director; Pastor E. H. J. Steed, associate in the new combined Medical and Temperance Department; Pastor D. B. Hills, Associate Youth Director; Miss Alice Lowe, associate Sabbath School director; and until his retirement this last General Conference session, Pastor E. W. Howse, World Food Services director. Another Australian serving a subsidiary of the General Conference is Pastor R. R. Frame, president of Adventist Media Services, which operates at Thousand Oaks, California.

A proud moment for the Australasians came when three overseas Divisions presented their reports. In these Divisions, four Australasians were making a valuable contribution to the Lord's work around the earth. Pastor W. R. L. Scragg led out in the Northern Europe-West Africa Division, and standing by his side was Pastor David E. Lawson, the Ministerial Association secretary. Then from the Southern Asia Division, Pastor Adrian Peterson, the Communication director, reported on progress there. Finally, when the Far Eastern Division presented their report, Pastor M. G. Townend, the Communication director, probably had a lot to do with the preparation of the report.

The management of the Session provided a good balance in the programme. There were "heavy" and "light" periods through the day. Some of the heavier work was done in the business sessions and the lighter programmes were in the evenings. In the business sessions a good deal of time was given to agenda items, reports, committee work. Probably the most



The outgoing General Conference treasurer, Pastor K. H. Emmerson, congratulates the incoming treasurer, Pastor L. L. Butler and his wife.



Two Australasians now in retirement in the U.S., Pastor E. L. Minchin (left), former GC associate Youth director, and R. A. Anderson, former GC Ministerial secretary.

important aspect of the sessions was the revision of the Fundamental Beliefs of the church. Committees had worked on these beliefs prior to the Session, and during the Session the delegates were invited to enter into discussion on various points of our faith. They were then referred to a special committee, and finally they were voted on by the delegates.

The people who deserve recognition were the members of the Nominating Committee. I think they missed out on most of the meetings, but they stood by their work till the end. I believe there were 185 of them, and they spent many hours in committee, starting early and finishing late. The Australasian Division was entitled to eight representatives on this committee. Our nominees were: Pastor C. D. Judd, president, T.A.U.C.; Pastor H. C. Barritt, president, T.T.U.C.; Pastor L. A. Smith, president, P.N.G.U.M.; Pastor D. Hay, president, W.P.U.M.; Pastor D. E. G. Mitchell, president, C.P.U.M.; Pastor A. H. Tolhurst, president, North N.S.W. Conference; Pastor Wilfred Bili, president, Eastern Solomon Islands Mission, and Mr. R. E. Pengilly, manager of the Signs Publishing Company.

#### The Lighter Side

The lighter side of the session, which helped delegates and visitors relax a little, came in the evening programmes. Each night, Sunday through till Thursday, two Divisions of the world presented their reports. This was done in ways which included statements by world leaders, audio-visual presentations, music, graphs, and other displays. They proved not only interesting, but very colourful, as the delegates from different countries of the world, many of them in national costumes, appeared on the stage.

The Australasian report was well received. After some preliminary remarks by the officers of the Division, a film was shown which gave a very graphic picture of our work throughout Australia and New Zealand and the South Pacific Islands. Australasian Division president Pastor K. S. Parmenter stated that the "membership of the Division at the end of 1979 was 137,215. Baptisms in the five-year period totalled 42,175, as compared with 31,534 in the previous comparable period, which is an increase of 33.7 per cent."

One of the most colourful reports came from the Inter-American Division, led by Pastor B. L. Archbold. This report brimmed over with enthusiasm and inspiration. God has done amazing things in Inter-America through leaders, ministers and laymen. This is now the largest Division in the world with a membership exceeding 600,000.

Each morning at 8.20, in the press-room, the chief of the General Conference Communication Department, James E. Chase, was marshalling his forces for the day's work. The regular staff of about twenty was supplemented by Division and Union Communication directors, and students from Pacific Union College, bringing the total number to about fifty.

Points of interest that I picked up in the news-room were as follows:

- ★ Simultaneous translations of proceedings into six languages—French, German, Spanish, Portuguese, Norwegian and Swahili.
- ★ The largest official delegation (9,247) from



Australasians at the General Conference prior to Dallas. From the left: Pastors E. W. Howse (retiring), World Food Services; E. H. J. Steed, associate director in combined Health and Temperance Departments; Miss Alice Lowe, associate, Sabbath School Department; Pastors D. B. Hills, associate Youth director, and H. F. Rampton, Sabbath School director.

Inter-America and the smallest (33) from Australasia.

★ Fifty years of radio broadcasting was celebrated in an address by Pastor H. M. S. Richards (eighty-five), founder and speaker of the Voice of Prophecy.

★ A 300-voice massed choir and 100-piece symphony orchestra were conducted by an Australian, James Bingham of Geelong, Victoria. James is a teacher at Kingswood College, Canada.

Dallas is over! All the farewells have been made, and as delegates make their way home to the ends of the earth, I come away with two overriding observations. Firstly, our church leadership is beginning to look like a miniature United Nations, and there is a trend toward internationalising our World Headquarters.

Many nationalities are included among the 190 staff at the General Conference. For instance, for the first time in our history we have a black secretary—Pastor G. Ralph Thompson. He comes from Barbados. And for the first time a non-North American has been appointed General Conference treasurer—Pastor Butler.

My second great impression was that the leadership of our world church is in the hands of very humble, dedicated and competent leaders. They have a great burden to see God's work finished. As I listened to each of the world presidents on the closing night express their plans for the next quinquennium, the emphasis was evangelism and the completion of the gospel. Each one closed his remarks by repeating the theme of the General Conference Session—"BY HIS SPIRIT." ##



These four Australasians are serving in overseas Divisions. From the left, they are: Pastors Adrian Peterson, Communication director, Southern Asia; W. R. L. Scragg, president, Northern Europe-West Africa; M. G. Townend, Communication director, Far Eastern, and David E. Lawson, Ministerial secretary, Northern Europe-West Africa.



# TEENS & TWENTIES

ADVENTIST GROUP HIT THE HEADLINES . . .

## Gospel Singers Visit Geelong

JOYCE BUTCHER



Two members of "Manna," Bronwyn Clapham and Rosslyn Davis, join in song with one of the prisoners during their concert at Geelong Prison.

Photo, B. Slade.

THE MELBOURNE-BASED Manna Gospel Singers are visiting Geelong this week-end for concert programmes and guest appearances.

The group consists of twelve on-stage singers and musicians, plus road crew and sound and lighting technicians.

Since 1976, Manna has provided its unique blend of popular contemporary gospel music and audio-visual presentation to many thousands on similar concert tours throughout Australia.

This week-end will be the group's first appearance away from Melbourne since the release of their latest album "Soft Is the Rain."

The gospel singers are particularly looking forward to their concert at the Geelong Training Prison.

They will be guest singers today at the 11 a.m. devotional service at the Seventh-day Adventist church, 8 Little Myers Street, and on Sunday at 10 a.m. at Christ Church of England, Moorabool Street.

Manna Gospel Singers' main concert is at 3 p.m. in the Pix Theatre on Sunday. (*Geelong Advertiser*, June 9, 1979.)

### Prison Concert

Prisoners at Geelong Prison were given a little musical diversion during the week-end.

The popular Melbourne-based "Manna Gospel Singers" gave a concert for the prisoners on Saturday.

The group was in Geelong for two days to give a series of concerts and take part in a devotional service at the Seventh-day Adventist church. (*Geelong News*, June 12, 1979.)

Manna Singers' performances in Geelong were to be their first appearance away from Melbourne since the recent release of their LP/cassette recording "Soft Is the Rain." They were young, and their unique blend of popular contemporary gospel music and audio-visual presentation had appeal for all age groups.

Their prison concert attracted a much larger audience than is usually found at religious meetings in gaol. They were featured also at the 10 a.m. Sunday service at Christ Church of England, and were most cordially received.

"Manna" have now disbanded. Some of the group are now involved in other singing groups. This outreach concept has demonstrated its power to communicate the love of Christ to others and to enrich the lives of the group members.

##

PART 7...

## One Volunteer Missionary's Diary

### Tuesday

We lost another patient last night—a bush woman who'd been sick at home for days before being carried in unconscious. Talked to "The Boss" about this year's teaching programme. The idea of preparing, presenting and then repeating four weeks of second-year classes to our two groups of second-year nurses on my own was proving rather daunting. As usual he came up with a brilliant solution—send the second-years on holidays now and combine the two groups for their second-year block when the second tutor arrives. It will just give me the time I need to get everything sorted out before he gets here.

### Wednesday

We were hoping for power last night when the new part arrived per courtesy of two commercial planes, the mission truck and the hospital canoe. Alas, as soon as it was installed the alternator burnt out again. Couldn't sleep, so studied astronomy (one thing we don't need power for) and wrote a rather mournful ditty about life without power. Heard crying coming from the hospital—at first thought it was a child throwing a tantrum, but when it went on and on, walked up to investigate. There was a mother distraught at the death of her baby (another one who'd been sick at home for months before coming to hospital). She was a Christian, so I put my arms around her and whispered in Pidgin that she would see her baby again, checked with the doctor and gave her some sedation so she (and the rest of the hospital) could sleep. By this time it was 1 a.m.

### Friday

Last day of classes—nurses had a hilarious time learning how to shave a patient's face, Edward being the only one with previous experience. *Raratalau* arrived back at 3 p.m. with three huge mail-bags and a borrowed generator. Hard to tell which was more welcome! It is unbelievable what a difference power makes—I'd almost forgotten how bright the chapel looks and how good a cool drink tastes.

### Sabbath

Took morning worship, taught a Sabbath school class and worked on the health tracts. First-years had organised a musical MV programme, which everyone enjoyed. Tonight the social programme consisted of films—there were some very interesting ones on Australian wildlife, and I learned for the first time that crocodiles actually bark. The ones around here seem rather silent!

### Sunday

Dragged myself up the wards by 6 a.m. to greet the new first-years for their first full day on the wards. (I can still remember the first patient I had to care for when I started nursing—she swore at me for suggesting a bath, and I was absolutely shattered.) They looked very smart in their uniforms and caps, but doubtless there were a few tremors underneath. On the whole they managed quite well. The supervisors had a meeting at 3.30 p.m. to which I was invited as clinical instructor. I can think of more enjoyable things than sitting on a committee, *any* day.

## YOUTH PROFILE

GLENN ROBERTS, Youth Director, South Australian Conference



Bronwyn Slade (nee Clapham).

Photo: K. Martin.

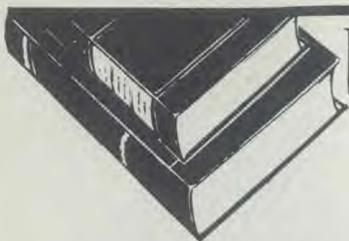
NEVER BE ashamed of being born into a Christian home. Sometimes we might feel a degree of inexperience when others who have lived "in the world" tell of the infamy of their past, and we forget the desirability of a Christian heritage.

Bronwyn was blessed with Christian parents who early set her toddler feet on the right path. She later attended Avondale Primary and High Schools, College View Academy, Nebraska, and finally Pacific Union and Avondale Colleges, where she studied for her B.A. in Secondary Education. She has taught at Moonah, Tasmania, Hawthorn and Nunawading (Victoria) High Schools, specialising in English and French and choirs! Her special interests are swimming, squash, tennis, skiing and music.

During the past three years Bronwyn has given unstintingly of her time and talent to "Manna," a gospel singing group which only recently disbanded. She found this very satisfying—for to be committed and involved is the essence of being a happy young Christian.

Bronwyn has travelled around the world, has achieved success in the academic field and enjoys the happiness derived from being an alive young Christian. To have been born into a Christian home and educated in a Christian school system has developed for Bronwyn a complete life-style—good physical and mental health and, to use her own words, "a terrific motivation for meeting others and sharing the gospel with them."

The one limitation imposed by such a background, Bronwyn feels, is the isolation in which we tend to view ourselves. There are Adventists and non-Adventists and the "non" variety are viewed a little fearfully at a distance. Bronwyn senses the need to break down the barriers that we erect for self-defence and show friendship and interest toward other young people. In this way we may effectively reach out to them and invite them to meet our Master. ##



# BOOKS ACROSS MY DESK

Conducted by Robert H. Parr

**"THE MORMON MIRAGE,"** by Latayne Colvett Scott. Published by Zondervan, Grand Rapids, Michigan. Australian agents, S. John Bacon, Mount Waverley, Victoria. Hard covers. Australian recommended price, \$12.95. 276 pages.

Everyone who leaves any denomination for any reason at all probably has a story to tell, and probably tells his friends and acquaintances, "I could write a book on that lot," but never gets around to it.

Latayne Scott is the occasional exception who not only says it but does it. And naturally, when one leaves this church or that, one tends to be somewhat disgruntled at the shams and inconsistencies of the old religion, and it does something for them to take out these less attractive aspects and show them to whosoever will read. Mrs. Scott is not in that category entirely. Dissatisfied with Mormonism she is, but bitter she is not. Regretful only in some ways that she gave ten years of her life to Mormonism, but not in any way hostile to the teachings and to those who "hoodwinked" her.

Knowing that such books as "Why I Left the Church" type are usually of a pattern, I embarked upon the reading of this one with a good deal of caution. I was ready for the slurs, the snide innuendoes, the ridicule. Instead, I found a woman who had done her homework, who had much good to say about her former church, and who praised wherever she could. Any negative aspects were blandly stated and given in as much sorrow as anger, and she parted from the Mormon Church with many a sigh and, no doubt, a few tears. But the tinges of regret that she experienced as she turned her back upon Mormonism were completely erased by the joy she experienced in finding Christ and rejoicing in His salvation.

I do not know exactly what denomination claimed Mrs. Scott, for she doesn't spell it out, but she does inform us that it was a fundamentalist, Bible-believing church and one which knows the great doctrine of righteousness by faith in Jesus Christ. And it would be no exaggeration to say that Mrs. Scott's face is still shining because she has found a Saviour which she, as a Mormon, never had. It was her fiancé (now her husband) who gently led her into Christianity. Indeed, nowhere does Mrs. Scott even suggest that Mormonism is a Christian religion! Rather she speaks of it as though it is outside the pale of Christianity, and as though the Mormons themselves do too.

Mrs. Scott delves into the history and teachings of Mormonism, and I have to confess that she is as gentle and as kind as she can be about such people as Joseph Smith and Brigham Young. Nevertheless, she paints them warts and all, and I can tell you, these gentlemen have a few warts to paint. While she is kind, she is still ruthless. She makes no bones about historical facts, and glosses nothing over. She clinically examines such things as Joseph Smith's reading of the "golden plates" with his "golden spectacles" and the resultant Book of Mormon. She reveals in fine detail the

inconsistencies of the Mormon story, but often does not dot every i and cross every t, preferring the reader to draw his own conclusions.

Some of the more outlandish doctrines of Mormonism have long fascinated me, and I have marvelled how people could swallow such doctrines as polygamy, the pre-existence of man in the spirit world, the so-called temple work of the Mormons, the baptisms for the dead and a dozen others. I have marvelled that intelligent people have fallen for Joseph Smith's likely stories of finding his golden plates and his neat double-shuffle in preventing anyone else from getting their fingers on them. Then, too, I have marvelled at how the Mormons have escaped public denunciation, especially in these latter times, for their overt racism. (Formerly, the "priesthood"—and every male Mormon is supposed to be a candidate for this—was denied to blacks, though fortunately a subsequent revelation from a later prophet has cleared this one out of the way.)

Let me quote to you a few significant sentences from this book—sentences which will enable you to see how this denomination is outside the pale of Biblical Christianity:

"Eternal life as they understand it, is based entirely on works." Page 186.

"The Atonement of Christ is a vehicle which sits practically powerless without the fuel of man's good deeds."—*Ibid.*

"Mormons . . . believe that they are inherently good, even before conversion, because they are the children of God." Page 189.

"Joseph Smith once stated that a person's greatest responsibility on this earth was 'to seek after his dead.'" Page 190.

"I told the brethren that the Book of Mormon was the most correct of any book on earth" (quoting Joseph Smith). Page 55. (She mentions that since Joseph uttered those oft-quoted-by-the-Mormon-faithful words, over 3,000 corrections have been made.)

"The glory of the inhabitants of the Celestial Kingdom [the highest form of glorification in Mormonism] will be like the sun's glory and one of the manifestations of this glory will be their ability, and desire to procreate and reproduce themselves endlessly." Pages 208, 209.

"Mormons believe that, through their genealogical efforts, they are the saviours of the world. John Taylor once boasted of the same thing, saying, 'We are the only people who know how to save our posterity in the celestial kingdom of God . . . we are, in fact, the saviours of the world.'" Page 191.

If you have anyone who seems to be getting bemused by this heresy (and that is the gentlest term I could use), this book is a most useful one

to place in their hands. Here is a woman who was deeply entrenched in this religion, but she was shown the Christ in all His fullness; she learned that the Man of Calvary bore her sins, even here, and freed her from the law of sin and death, so she chose Him.

Today, Latayne Scott rejoices in her freedom in Christ. She is free from the thralldom of Mormonism, and she rejoices in her new-found assurance that her life is covered with the righteousness of Christ.

In summary, a splendid book!

Robert H. Parr.

**"BRUCE,"** by Dorothy Wyman. Southern Publishing Association, Nashville, Tennessee: 1979. Paperback, 126 pages. Price \$2.15. Available from Adventist Book Centres.

Subconsciously we all expect stories to end on the "happy ever after" phrase of childhood tales, even though most of us realise that life can be hard at times. "Bruce" is a unique book not because it deals with a young man stricken with a debilitating muscular disease called Friedrich's Ataxia, but because of the honest way the author, Bruce's mother, presents the sad situation. The book has no happy ending in the conventional sense, but it is a story of brave struggle, faith and a young man's search for meaning.

Dorothy Wyman picks up the story in mid-current, at its most positive point, the baptism of her son Bruce as a Seventh-day Adventist. Already he is confined to a wheel-chair, with worse to come. But it is a focal point in the faith experience which sustains Bruce up to the time of writing.

As a child, Bruce was normal except for a slight clumsiness. Later his mother began to suspect something more. It was the beginning of a race to find relief from a problem which grew inexorably worse.

Along the way we are shown the various people who touched Bruce's life. There is the doctor who ridiculed the already misshapen boy for not sitting up straight—"What do you think you are, a hunchback?" An arrogant teacher refused to correct Bruce's papers, punished him for minor shortcomings and smirked when he fell over. There is the false hope given by Pentecostal healers, and the misguided fanaticism of an Adventist lay worker, who later suffered mental collapse.

Then on the positive side we meet sympathetic Adventist doctors, helpful specialists, kind Adventist Church members, and we read of the comfort that Bruce gained from listening to the Voice of Prophecy, which led to his baptism.

It is a story calculated to arouse emotion—disgust at the actions of some, admiration for the Good Samaritans of life, and a sympathy for this spiritually seeking young man.

As is often the case, the spiritual things mean more to someone deprived of competing distractions. But even this side is shown realistically. Bruce at times became almost an ascetic—with long fasts and reasoning often affected by the disease.

Today Bruce is blind, his speech unintelligible, and his body debilitated, but he is still able to smile. He listens to Voice of Prophecy tapes and trusts that one day God will give him everlasting life and a new body.

Lincoln Steed.



Mrs. Beach demonstrates a spinning-wheel to the children. Their interest in the proceedings is very evident.

## MIDLAND HAPPY HOLIDAY CLUB

Communication Secretary, Midland Church, Western Australia

THE HAPPY HOLIDAY CLUB was instigated and initially organised by the Sabbath school superintendent, Mrs. S. Clatworthy as an evangelistic programme. At a later stage the Happy Holiday Club director, Mr. E. Beach, took over from Mrs. Clatworthy.

The programme was held in the Koongamia Shire Hall, a pleasant, newly erected brick building with green lawn surrounds. The Shire encouraged school holiday activities and was actually paying a Presbyterian church group on a permanent basis.

### Credit to the Lord

Midland church has previously conducted two Happy Holiday Clubs, at Mundaring and Midvale, under the leadership of Pastor Beamish, so there were a number of members with previous experience to call on. The experienced helpers were a real blessing, but the credit for the greatest help must go to the Lord, who answered many prayers and created within the Club a wonderful atmosphere, and helped the programme work so successfully.

About forty children enjoyed the daily activities, basket weaving, spinning, games, stories and crafts, to name but a few, aided by almost thirty helpers in either a full- or part-time capacity. Between ten and twelve of these children were from our own church members, but most were children from the Koongamia area.

A Sunshine Hour is also being conducted with some success at this stage.

##



A sheep-shearing demonstration was given by Ernie Beach, Happy Holiday Club superintendent.

## Youth Promote Bible at Dora Creek

VALERIE THOMSON,

Communication Secretary, Dora Creek Church, N.S.W.

ON SABBATH, February 16, the youth of our Dora Creek church conducted the senior division Sabbath School. We were surprised and delighted with their interesting programme.

Strong emphasis was placed on the Bible. In fact, the whole programme was Bible-oriented, including a grand display of Bibles of all shapes and sizes, old and new.

The smallest Bible, about two inches long, came from the Williamson family. Mrs. Morvig displayed her large Norwegian Bible, while the Harvey family brought a huge Bible that started from Genesis and ended at Isaiah. Had it been a complete Bible, we would never have been able to move it!

Some of the oldest Bibles came from the Borgas and Alt families. Mrs. Turner had a Sunday-School Bible dating back to 1892, containing 4,000 questions and answers. Mr. Marks brought a K.J.V. Bible dated from 1879, also a Greek New Testament used by his father at high school, dated 1878. (They learned Greek back in those days.) Mrs. Craig had a K.J.V. Bible, dated 1839. The inscription in it appears to have been written with a quill.

### A Remarkable Bible

The highlight of the display was a very remarkable Bible containing the Book of Psalms lent to us from the Bible Society. The date? 1624! Written just inside the cover were these words: "A verie godly and learned exposition vpon the whole booke of Psalmes." And just over the page was this inscription: "To the Right Honourable Francis Lord Russell, Earle of Bedford and His Right Honourable Ladie Lucie Counteffe of Bedford."

How remarkable that its yellowed pages are still turning! Even more remarkable is the power contained within its pages to transform the hearts of men and women into the loveliness of our Saviour.

Thank you for your special item in song, Maureen, Kerrie, Narelle, Donna, Joanne and Maree! So appropriate were the words, "How wonderful that Book divine!"

Last but not least, special thanks to our Youth leader, Mrs. Marks, for organising such an inspiring programme.

##

## COMMUNICATING A VIEWPOINT

(concluded from page 7)

that this old world rushes towards a doom whose sure and certain end is the return in glory of the Lord Jesus Christ to claim His redeemed.

Secondly, PRACTICE:

When, in a world of wholesale abandonment of principle, one sees a group of people who are resolved to hold fast to principle, one cannot help but take note. Do you remember what happened when God, through Peter, cured the lame man at the temple gate? We read that Peter then powerfully preached the gospel, and 5,000 were converted. Peter and John were then seized by the authorities. Peter boldly stood before them and proclaimed the gospel. And what was the reaction of the high priest and the rulers? We read, "They took knowledge of them, that they had been with Jesus."

### "They Had Been With Jesus"

Now, to preach certain doctrines and responsibilities and duties is one thing; to practise them is quite another thing. But when I see the personal lives and the activities of the many Seventh-day Adventists whom I am privileged to call my friends, then I cannot help but note that they have been with Jesus. I cannot help but note that you hold fast to the doctrines of the Faith, without compromise. I note that your personal lives measure up to an observation by Professor James S. Stewart of Edinburgh who said, "The only real advertisement for Christianity is lives that bear the stamp of Christ for all to see."

I note that according to the Word of God in 1 Timothy 6:18, Seventh-day Adventists are "rich in good works, ready to distribute, willing to communicate."

Permit me to mention just a few memories of my own treasured association with Seventh-day Adventists: As a young man in his late teens, though not yet a Christian, I remember my heart being warmed as I heard the King's Heralds, on H. M. S. Richards' radio programme singing, "Lift up the trumpet, and loud let it ring: Jesus is coming again! Cheer up, ye pilgrims, be joyful and sing: Jesus is coming again!" And I heard them sing, "There is a place of quiet rest, near to the heart of God, a place where sin can not molest, near to the heart of God."

And I felt a sense of excitement that was to have its full impact only years later as I heard the King's Heralds sing, "Marvellous message we bring, glorious carol we sing, wonderful words of the King, Jesus is coming again! Coming again, coming again; maybe morning, maybe noon, maybe evening and maybe soon! Coming again, coming again; O what a wonderful day that will be—Jesus is coming again!"

### Inspiration from Signs

Then I recall how, twenty-five years ago, Pastor Slade and Roley Sticklen cheerfully travelled forty miles once a week to take my wife Joy and I through a series of wonderful Bible studies at our home at Clare. I recall times of rich professional and personal fellowship with Robert H. Parr. For many years now, I have been receiving the *Signs of the Times*. It has been a source of inspiration to me in furthering my Christian faith, and I unashamedly confess, a source of ideas and quotations for me in writing Christian-oriented

editorials for the *Townsville Daily Bulletin* from time to time.

And it was only years later, Roley Sticklen and Pastor John Dever invited me to a wonderful convention meeting at which the thrilling theme was, "Nearer Heaven in '67." Through the *Signs of the Times* and your missionary publications I came to know about your wonderful work of compassion and healing in many parts of the world, and the Lord particularly laid it on my heart to support the Seventh-day Adventists' work in healing and rehabilitation of lepers.

One of the most valued possessions in the Burnett bookshelves is Arthur S. Maxwell's beautiful and absorbing ten-volume presentation of "The Bible Story." I have noticed these volumes in doctors' and dentists' surgeries. While waiting for my eye doctor recently I read halfway through the first volume, about Genesis, and what a spiritually refreshing experience it was!

From time to time your press secretary has brought to the *Bulletin* wonderful stories about what SAWS is doing to help relieve suffering and trouble in many parts of the world. Right here in Townsville I am moved to gratitude and admiration for the presence and the activity of the Seventh-day Adventist Disaster Relief Service. We featured it a couple of months ago in our special feature on cyclones.

Earlier I spoke about checking and sifting and sorting news offerings. I can say with sincerity that never has the *Townsville Bulletin* known a case of Seventh-day Adventist news reporting where there has been a lack of accuracy or integrity. You may be interested to know that my high regard for Seventh-day Adventists and their press releases is shared by newspaper editors in other towns and cities. They generally agree that the Seventh-day Adventists are an active and beneficial force in the community; that they are well organised in the field of communication; and that they are held in high esteem by the media.

### An Enriching Element

To sum up, my view of the Seventh-day Adventists is that spiritually, morally and practically, they are an enriching element of the community. Having applied the editorial process of sifting and sorting outlined earlier in this address, I find them to be people of reliability and integrity. Pastor Kennaway had impressed on me that you were not looking for compliments, and that if I had any criticisms of Seventh-day Adventists I should not pull my punches. But I am sincere when I say that Seventh-day Adventists command my admiration and respect.

May I conclude on a quite personal note by saying that it thrilled my heart to see that the title for Pastor Lee's first session today was "A Christ-centred P.R. Programme." Many forces are at work today trying to capture the minds and hearts of people. Many of these forces and influences are leading people along the path to destruction. I personally rejoice to be associated tonight, and at other times in a professional capacity, with an organisation that in all its work, including its press release endeavours, seeks to lead people along the path of life . . . to the One who is life Himself.

In writing on behalf of an organisation dedicated to Jesus Christ, you are performing

an important apostolate, helping to lead people away from that broad way that leads to destruction, and on to that narrow way that leads to eternal life. You follow in the illustrious tradition of Moses who, in his great song before he ascended Mount Nebo to die, said, "I will publish the name of the Lord."

##

## CALLED BY A DREAM

(concluded from page 2)

news and was told that it was indeed true. From then on Bryan paid more attention to what was told him about the mission meetings.

"One morning when I was desperately busy to get everyone off to work or school, Hilary told me she had had a dream, too. I told her I wasn't interested and that she should get out of bed and hurry up. She insisted that I listen before the impact left her, and I had to sit on her bed and listen. She dreamed that she saw us all leaving with packed suitcases, climbing a long ladder into the sky. She was the last and she called out to us not to leave her. We agreed it was a strange dream, but did not take a great deal of notice of it. Later we were again to find a reminder in 'Early Writings.' I am sure God sent these dreams, because it was not till about a year later that we really began to read Mrs. White's books for ourselves.

"My husband objected to our Saturday Sabbath. But our Sabbath joy, along with the peace and other changes that came to us, caused him to take an interest in what we were doing. He has now been a church member for nine years and has held various church offices.

"Our daughter, Veronica, who was living away from home at the time, was married to a man who had been brought up a Roman Catholic, and turned to the Greek Orthodox faith. We shared our faith, and today both of them are Seventh-day Adventists, and he is now an elder in the church.

"Our daughter, Virginia, went out with a young man who also became a church member. Now all our six children are married, and all their families are in the church.

"We are all deeply grateful for the way Jesus led us and revealed to us His plan, and we can move into the future with all confidence when He is our guide."

##



# Weddings

IRWIN—GREENSILL. On March 16, 1980, Julie, eldest daughter of Mr. and Mrs. J. F. Greensill, exchanged wedding vows with Christopher Paul Irwin, son of Mr. and Mrs. A. Irwin, before a crowded Mitchelton church, Queensland. These friends and relatives later shared a bountiful meal with the newlyweds as they wished them God's blessing as they establish another Christian home. Graeme Olson.

JAKUPEC—CONNOLLY. Brisbane provided a beautiful autumn afternoon on April 6, 1980, for the wedding of Jonathan Jakupiec and Bronwen Connolly in the Central

church, Queensland. Bronwen is the daughter of Mr. and Mrs. Frank Connolly of Capalaba, Queensland, and Jonathan is the son of Mr. and Mrs. Tomo Jakupc of Stanthorpe. Many came to share the happiness of the bride and groom on their day, and guests were treated to a wonderful meal at the reception in the city. Bronwen and Jonathan, may your young lives be united in joy and happiness with your dependence always in your Saviour.  
R. B. Roberts.

**SCHOOLDERMAN—VISSER.** Paul Schoolderman, only son of Mr. and Mrs. J. Schoolderman of Christchurch, New Zealand, and Marie Visser, daughter of Mr. and Mrs. J. Visser of Takaka, were married in the St. Albans church, Christchurch, on May 18, 1980. Having followed the Lord's leading in their courtship, they humbly but confidently claimed His blessing on their marriage. May God bless the home they establish and make it a place where they continue to learn and share more of His love.  
I. B. Rankin.

**TAYLOR—ANDERSON.** Mr. Neville Taylor and Mrs. Daphne Anderson, well-known members of the Oatley church, Sydney, New South Wales, were married at Peakhurst, on April 3, 1980. A mature, Christian couple, surely their lovely new home will be a blessing to their community and their church. May the Lord of love be their constant guest.  
Ray Trim.

morning, with a glad heart and a song of praise for his Redeemer, to join hands once more with his wife in the great congregation. The writer comforted the mourners with this hope as Victor was cremated at Launceston. We will surely meet again.  
M. E. Peterson.

**MORGAN.** Idriss Morgan, full of years, left this life on May 7, 1980, after a short illness. Till his mid-eighties he was still a vigorous man, and in his last decade he found and accepted Christ as his Saviour. In the quiet intimacy of a private family funeral at Beresfield, New South Wales, on May 9, all took comfort in the assurance of the certainty of the resurrection. Left to mourn are his wife and his two sons, Owen and Tom and their families. To them we extend the Master's comfort.  
A. L. Hefren.

**RETURN THANKS**

Pastor B. A. McMahon and family wish to thank their many kind relatives and friends for their solicitude and help in the long illness and passing of their beloved wife and mother. Please accept this as our personal thanks.

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**CORNELL.** Morris John Cornell fell asleep in Jesus on May 4, 1980, at his home in Brisbane, Queensland, aged seventy-eight years. Like Moses of old, our much-loved brother remained alert, active and in good health until the last. On May 6 we committed him into God's care at the Cleveland Cemetery. Truly it could be said of our brother that he had about him the aura of the Master he served so faithfully. He rests until the first resurrection. G. Olson.

**HALL.** Yvonne Hall passed away in the Royal Adelaide Hospital, South Australia, while visiting her parents and the city of her birth, and was laid to rest on May 5, 1980, in Hobart, Tasmania. Yvonne was baptised by Pastor George Burnside and united in marriage to Alec Hall by Pastor Claude Judd. Yvonne enjoyed life, made many friends, and faced the health problems of her closing years with admirable courage. With great faith she treasured each day as a wonderful gift from God, enabling her to remain by her husband's side, and to raise her son to maturity. Yvonne will be greatly missed by all who knew her. Pastor Keith DeVillie associated with the writer in ministering the comfort and hope of the Holy Scripture.  
D. J. Self.

**KEYTE.** After a period of indifferent health, Les Keyte passed to his rest "in Christ" on May 19, 1980. Les was a gracious man, much loved by his family and a wide circle of friends. At a service in the Fawkner Chapel, Melbourne, Victoria, the writer was able to extend to his wife Betty and their children—Julie, Jeff, John and their families—the gospel hope of life eternal at the return of Jesus. Many floral tributes and expressions of sympathy from fellow workers and family members are here acknowledged. These most surely helped to sustain the Keyte family in their hour of trial.  
Tom Brash.

**McKAY.** Victor McKay passed quietly to his rest on April 25, 1980, at his home in Ulverstone, Tasmania, aged eighty-five. An old sailor, who found the safe anchorage in Christ at the February camp-meeting in Tasmania, has finally quit the sea. Victor leaves behind his loving wife and two sons and four daughters to mourn their sad loss. Overflowing with his new faith, he will surely rise on that resurrection

# FLASH POINT



☆ POSTSCRIPT TO THE BECKETT AFFAIR. (Did you read about it in an editorial recently?) This will tie off this unfortunate matter, but you should know how it ended. The Brisbane *Sunday Sun*, the week after it printed the original story, gave us, on page 32, an excellent statement of the facts of the case which should have straightened out the thinking of all those good Queenslanders who might have been misled the previous week. But just to show you how we really try to smooth down the feathers when they have been ruffled, I must tell you what Pastor Ron Craig, the T.T.U.C. secretary-treasurer, did to help matters along. Because he knew that there was one elderly gentleman who was upset, and feeling that, as a minister he ought to do something to help the ninety-one-year-old, Pastor Craig himself made the considerable journey to see him to give him spiritual help and reassurance. He tried to visit Mr. Beckett in his home, but finally saw him in the office of his solicitor. Pastor Craig was able to give Mr. Beckett all the assurance he needed, and so the matter ended amicably. However, that was not all. While he was in the area, Pastor Craig was kindly given ten minutes, uninterrupted, on the talk-back show run on 4BC by Haydn Sargeant. Here he put to a wide audience the facts of the case, and again, the matter was expertly handled and oil poured on the troubled waters. In addition, Pastor Craig was able to put his information to one of the TV stations in the area and found that they were about to run a TV news story on the matter. When Pastor Craig apprised them of the facts, the story was promptly killed. I'd just like to say "Thank you" to an administrator who felt it worth while to interrupt his busy programme because he felt that one upset senior citizen needed spiritual help and assurance, and made such a journey with such fruitful results. The Lord surely blessed Pastor Craig in his ministry of intercession.

☆ The people who rate right up there with me are those who give time and effort on a voluntary basis. You too? Right, well, you'll like this story which I cull from *Pacemaker*, the news-sheet of the Sydney Adventist Hospital. Up there, they're called the Pink Ladies; here at the Warburton Hospital, they are the Lilac Ladies. PINK Ladies has nothing to do with their politics, only with the colour of their uniforms. They do all sorts of little things for the patients, and always with a smile. Here is a letter that one grateful patient wrote to the Pink Ladies in Wahroonga. . . .

☆ "Dear Pink Ladies, I was in room 810 at the San. from Feb. 19 to March 19 this year and you were all such a Godsend to me. Having packed at short notice and

coming without such things as writing materials and even toothpaste. All my little wants were attended to so promptly and so willingly. It was a pleasure to see such helpful and willing people. If possible, I want you to trace and thank for me a very young 'Pink Lady' who brought me a beautiful pair of red bed socks as a gift—knitted by her mother. I had mentioned that I could not get my feet warm. Next evening she called in and I showed her that I was wearing them and my feet were warm, but I did not ask her name. She was in and out again in a few seconds. I am 82½. Some of my troubles were incurable, but not deadly. Some were relieved and some cured by medication and diet. I am thankful to God for you all at the San. Yours sincerely, Rita MacDonald." That just warms my stony old heart; how about you?

☆ Whizz out to Atoifi Hospital on darkest Malaita for a moment and take a look around. See that new two-storey Outpatients Building? It will be officially opened on August 5 next. This \$150,000 edifice was funded by Australian Overseas Aid, made available to the Solomon Islands Government. Well, they couldn't have given the money to anything more worthy. As one wise soul said, it seems as if all they need out there now is that new church (the old one, I can tell you, was hardly a showpiece when I saw it two years ago), and if enough people chip in to the Len Larwood Memorial Fund, you'll hear about THAT new building too, I'm certain.

☆ Just to keep you up to date, we now have 41,039 Sabbath schools in the world field. That's a 9.8 per cent gain for 1979 over 1978. The total membership is 3,978,051. That's a gain of 6.1 per cent.

☆ That was the Good News about Sabbath Schools as per a bulletin from the General Conf. S.S. Department. Now hear the Bad News: They estimate that there are 235,703 members in North America alone who ought to be in S.S. but aren't.

☆ Final piece of Good News. Total S.S. offerings for 1979, the world around, was \$31,414,759.04. That means much faithful giving, but then, the dollar isn't worth what it used to be. It also means that, since 1886, total S.S. offerings amount to \$464,608,106.54. The first million dollars took the S.S. twenty-five years to raise. The last million took just eleven days!

☆ The spotlight flickers momentarily, picks up strength, and focuses on . . . PASTOR G. W. W. DRINKALL, now the pastor of the Warrnambool church in western Victoria. He was elected vice-president of the Victorian Temperance Alliance last month. Prior to this, Pastor D. served for four years on the Executive of the Alliance, and three on the Council.

☆ Speaking of Pastor Drinkall's elevation to the vice-presidency, I am reminded of the eleven-year-old boy who came home from school and asked his mother, "What is vice?" The good lady took a deep breath and began to tell him all the things that she'd hoped to keep from him for a few years yet, but she and her husband had always answered his questions honestly. She mentioned crime, homosexuality, pornography, even touched on prostitution ever so gently. After she had finished, she asked, "Why do you ask?" "Oh well," he replied, "I was just made president of it in my class."

☆ Stay with me, gentle hearts, in Warrnambool. Two of our good members from that area have been made trustees of the Warrnambool Total Abstinence Society. This society owns quite a deal of property in the town, and these two men have been associated with the finance committee for quite a while. They are, for your applause, Graeme Clifton and Barry Mills. Nice work, gentlemen! ☆ "Finally, brethren . . .": The only time liquor makes a man go straight is when the road curves.