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SAPMAGA BREAK-THROUGH

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Communication Director, P.N.G.U.M.

YESTERDAY (June 7) my brother, Pastor Bill Townend, walked into my office and said, "Pastor Philip and I are going into Sapgama to deliver supplies. Would you like to come?" Would I? Well, nothing would keep me from accepting this opportunity to have a quick look at one of our most exciting New Work Areas.

We did a little cloud dodging as we looked for a safe path across the Finisterre Range. At 9,500 feet we found a clear gap, and soon we were descending toward the north coast of Papua New Guinea. What beautiful country! Thirteen-thousand-foot stony crags were surrounded by bush-covered ridges and kunai-grass hills.

"Sapgama is in that valley," the pilot said. We turned right.

"There's Yawan!" Pastor Philip called as we circled the head of the valley. "That's the missionary's house and church." The new kunai-grass roofs were easy to identify. As we turned right, Pastor Philip pointed left. "Kotet village is up there, I think." We continued our circuit back toward Sapgama air strip, and noted the village of Mipment.

These three new villages opened this year. It's a thrilling story of God's opening providence. For years our leaders have wondered how we could break through into the Huon Peninsula.

But the pilot is making his final checks before landing on the little grass strip. As we come down, we can see a large group of people waiting for us. No sooner has the propeller stopped turning than we are surrounded by a sea of curious brown faces.



Pastor Peter Pondek (left) and Pastor Philip Daboyen talk to Ruth about the new work opening at Sapgama.

Photo: C. Townend.

Kome

"Good morning, Kome." Pastor Philip is shaking hands with the new missionary. Kome is a Standard 6 school-leaver from Wabag. He did several years' work in the Western Highlands. In 1975, he successfully completed the Bible Workers' Training course at Omaura. He was called to Sapgama because of his known courage and trust in the Lord.

"We have 332 in Sabbath school, forty-two in 'class ready,' and eighteen in baptismal class. Also we have sixty-four children in a Bible class." We couldn't help noting the smile on Kome's face as he gave his report. "We've had some opposition. Some of the leaders said that the Seventh-day Adventist plane should pay K200 every time it lands at Sapgama. But I just told them that this strip belonged to the people and in this free country the Seventh-day Adventist plane could come without any fee." We felt a "no-nonsense" approach in Kome's answer.

As the men unloaded blackboards, spades, shovels, food, Bibles, Dorcas clothing, and the rest of Kome's cargo, I surveyed the scene.

Here were several hundred people gathered around the new P2-SDA. They represented 2,000 people in this valley and a further 85,000 people in the unentered Huon Peninsula.

We spent half an hour at Sapgama. Just enough time to hear Kome's report, to make plans for the six-week visit of two Sonoma ministerial students, and have a prayer with the people. The engine roared to life. After routine checks we bumped our way down the strip until airborne. I began to think about the Sapgama breakthrough.

The Real Reason

Just the week before this visit, Pastor Philip, Pastor Peter and I sat on the lawn in front of our Union office. We were talking to Ruth. Ruth is the real reason for the Sapgama breakthrough.

Ruth comes from Tari in the Southern Highlands Province. She attended village school, then went to Paglum Adventist Primary School up to Standard 4. Later she married Robert, a man from Chimbu Province. In 1975, Robert was appointed

(Concluded on page 13)

Albury Evangelistic Programme

A. W. KENT, Communication Secretary, Albury Church, South New South Wales

AFTER WEEKS of intensive preparation and earnest prayer, the long-awaited hour, 3 p.m., Sunday, April 11, arrived. As a complement to the public evangelistic programme the church had undertaken a house-to-house "Gift Bible" effort in which 200 Bibles had been placed in the homes of the people of this city. The evangelistic team consists of Pastor John Carter as director and speaker, Brethren Lawrie Byrne (a theology graduate of Avondale College), and Ted Oliver (late of Goulburn), and their wives.

Publicity in the final week built up to saturation point, being climaxed by the arrival of the "Carter" Archæological Camel Team (pictured) in Dean Street headed by "Abdul" Byrne. This did much to focus attention on the programme.

On the great day the weather was everything that could be desired. Two sessions were planned, 3 p.m. and 7 p.m. respectively. The Civic Hall had been secured, an attractive, comfortable hall in the heart of the city. The seating facilities are adequate and comfortable, and the hall is centrally heated. For the first meeting 1,050 reservations were in hand and there were capacity houses (750) for each of the two sessions.

Brother Geoff Dean came from Melbourne and captivated the audience with his singing. From the outset it was apparent by the number of requests which

came in for resumé's that the follow-up team was going to be kept very busy.

For the next meeting, approximately 500 turned out. (Taking into account that this was a late-shopping night prior to the Easter break, the organizers were pleasantly surprised.)

Easter Attraction

There had been much speculation as to the wisdom or otherwise of carrying on over the Easter week-end. The sunny weather offered every inducement for the locals to get out and away for the last real break of the season. To offset this possibility, and as an added attraction, a special musical programme was arranged to precede the lecture. This was widely advertised.

The "Black Diamonds," a celebrated vocal and instrumental group of seven members, came from Melbourne. These young people are a part of our Polish community. Their contribution was appreciated by the 750 people who turned out for the occasion.

Then for good measure we had the Martin sisters of local origin: Jan (Mrs. Warren Judd), Leonie (Mrs. Roger Wade), and Lynne (Mrs. Charles Low), with Warren Judd providing the accompaniment. The blending of the voices of this gifted trio was a special treat, bringing much pleasure to and spontaneous acclaim from those present. Sister Ted Oliver, accomplished musician, presided nightly at the Hammond organ. The programme organizers acknowledge their debt to these gifted musicians.

Presentation of Truth

With six weeks of the programme now in the past, much groundwork has been covered, with the express object of establishing the veracity and inspiration of the printed Word (the Bible). With this now established and accepted, Pastor Carter launched out in his inimitable, forthright yet kindly manner with the presentation of the many subjects which make this people what they are, "a peculiar people."

A very pleasing feature of the programme is the nightly placing of the Bible in the hands of every person present with encouragement to read for themselves.

Pastor Carter is a confirmed believer in the claim that 85 per cent of what we understand and appreciate is registered through the eye. To many standing on the periphery of activities, this is a new dimension to public evangelism, and one worthy of emulation.

With the onset of winter, some fall-off in attendance is anticipated, and we invite the prayers of every member of the Adventist family for the continuing interest and ultimate success of the Albury programme.

FACTS ABOUT AVONDALE

1. COURSES TO BE OFFERED in 1977 will include:

- (a) Degree/diploma courses in theology, secondary teaching (humanities, science or fine/applied arts), primary teaching, and business. Entry standard: Matriculation.
- (b) Certificate courses for Biblical Studies, Secretarial, Audio-Secretarial, Building and Commercial Studies Certificates. Entry standard: Junior/School Certificate.

2. COURSES BEING CONSIDERED include nursing (three-year diploma), education (one-year post-graduate diploma) and advanced secretarial (one-year post-secretarial).

3. APPLICATION FORMS may be obtained from the Registrar, Avondale College, Box 19, Cooranbong, N.S.W., 2265, or from your local MV Department. Please be sure to use the 1975 edition. Applications should reach the College by November 30.

4. THE MATURE AGE EXAMINATION will be held on Sunday, September 26, at a number of centres in Australia and New Zealand, for the benefit of mature young people (aged at least 22 years on April 1, 1977) who would like to be considered for a degree/diploma course, but do not have the necessary entry standard. For information and application forms write to the Registrar. Applications should reach the Registrar by the end of August.



The Carter Archæological Team does its part in promoting Albury's evangelistic crusade.

Photo: A. W. Knight.

AUGUST IS "SIGNS" MONTH!

A Crossword for young Bible readers . . .

WHO DARES REBUKE THE KING?

NABOTH had a vineyard close to the palace of Ahab the king, and Ahab coveted it for a garden to grow herbs. He offered Naboth money for it, but Naboth would not sell, for it was considered an evil thing to part with inherited land.

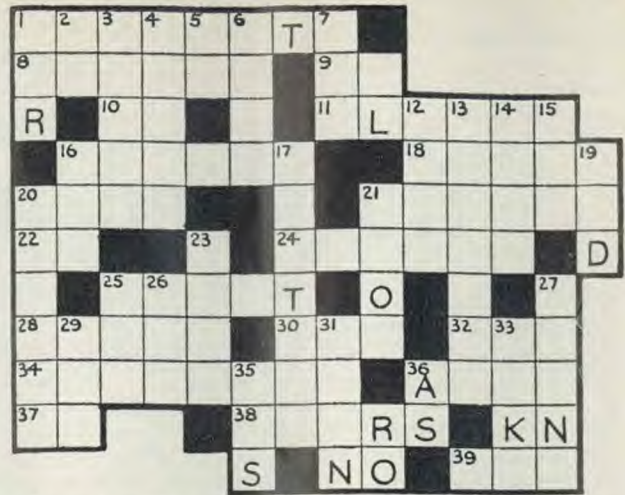
So Ahab sulked. But his wife Jezebel said that she would get the vineyard. She asked some of the nobles and chief men of the city to proclaim a fast and to put Naboth at the front among the people, then to have two rascals who should make false charges against him. All this was done, and the two chosen rascals declared that they had heard Naboth curse God and the king. So the crowd stoned Naboth to death—and Ahab took his vineyard.

But God sent Elijah the Tishbite to Ahab to charge him with this wicked deed and to tell him that punishment should come on him for it. And Ahab was very frightened, and put on sackcloth and fasted.

A text to learn: "We ought to obey God rather than men." Acts 5: 29.

To help you solve the Crossword read 1 Kings 21: 1-20; 25-29.

Adapted from PILGRIM CROSSWORD PUZZLE BOOKS, published by National Sunday School Union, 4 Blackfriars Lane, London, E.C.4. Used by permission.



CLUES ACROSS

1. Elijah was one.
8. Behind ship.
9. Regarding (short).
10. Either.
11. Fearless prophet.
16. Owned a vineyard.
18. "He that doth..." Joshua 1: 18.
20. Domestic pets.
21. Twelves.
22. Long playing (initials).
24. How Naboth was killed.
25. First appearance.
28. "Noah only remained..." Gen. 7: 23.
30. "All that handle the..." Eze. 27: 29.
32. "Give ye them to..."
34. What Ahab coveted.
36. "Where I am, there ye may be..."
37. Editor (short).
38. They change cloth colours.
39. "When ye pray, ... not vain repetitions."

CLUES DOWN

1. Another word for the "burning pitch" of Isa. 34: 9.
2. "The Lord... my shepherd."
3. English wild animal.
4. What Naboth grew in his garden.
5. British (abbrev.).
6. Instant (short).
7. Before.
12. Metal of Daniel 2 figure representing Rome.
13. Ahab's wife.
14. In bed.
15. "As a... gathereth her chickens."
16. Short sleep, doze.
17. Story of past events.
19. Dangerous drug.
20. "But they shall not... one to another." Dan. 2: 43.
21. "Behold, I stand at the..."
23. "Trust and..."
25. Noise.
26. Mother of all.
27. Used to slay Naboth.
29. See 2 Kings 12: 9.
31. Red Sea port.
33. Questions, enquiries.
35. Advertisements (short).
36. First word in clue 15 Down.

Solution on page 14.



GOOD NUTRITION NATURALLY

TAKING special dietary supplements can be a chancy thing, because a higher intake of one nutrient so often increases the body's need for another.

Biochemical research has determined, for instance, that the requirements for several of the B vitamins are interrelated. The intake of B₁₂ and folic acid, another B vitamin, must be kept in balance.

Thiamine is required for the metabolism of sugar, so the more sugar, the more thiamine the body needs. A high-protein diet can create a calcium deficiency. A diet high in polyunsaturated fats increases the demand for vitamin E.

If all of this makes it seem impossible to select a properly balanced diet without a degree in chemistry, don't get discouraged. The answer lies in natural, unprocessed foods that provide their own nutritional balance.

One of the richest sources of essential nutrients is wheat germ, which contains most of the protein, vitamins and minerals removed from white flour in the milling process. In comparison with "enriched" white flour, wheat germ provides the following amounts of important nutrients:

Protein	2½ times
Iron	3 times
Calcium	4½ times
Potassium	8 times
Magnesium	13 times
Thiamine	4½ times
Riboflavin	2½ times
Niacin	20 per cent more
Vitamin B ₆	19 times
Pantothenic acid	2½ times

Wheat germ is also a very rich source of vitamin E and zinc, and provides fibre needed for healthy intestinal action. Perhaps most surprising, wheat germ is 26 per cent protein by weight compared with only 19 per cent for beefsteak. And this protein is nearly equal to beef and other animal proteins in quality, since it contains a better balance of the essential amino-acids than do whole wheat and other cereals.

Wheat germ is a popular breakfast food with athletes seeking maximum energy and

endurance. Comparing it with a popular breakfast food like corn flakes makes this easy to understand, as it contains "two and a half times as much protein, three times as much iron, thirteen times as much magnesium," and 500 times as much vitamin E.

This is only one example of the treasures of good nutrition nature has packed into cereals, seeds, nuts, fruits and vegetables.

"Our prayers are not to be a selfish asking, merely for our own benefit. We are to ask that we may give. The principle of Christ's life must be the principle of our lives. 'For their sakes,' He said, speaking of His disciples, 'I sanctify Myself, that they also might be sanctified.' John 17: 19. The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in Christ, must be seen in His servants."—"Christ's Object Lessons," page 142.

EDITORIAL



No Need for Confusion

A CORRESPONDENT WRITES:

"Please help me; I am utterly confused. For years now I have believed that God was able to change me, rotten as I am, into a Christian. I have believed that Jesus, the sinless One, was my Example; that, though I have sinned countless times, condemning myself to death under God's holy law, my Saviour had taken my punishment because He loves me and now bids me follow Him.

"I believed that God could make me love His law, and write it in my mind and into my heart, that by faith He would show me the difference between the holy and the profane, and would bring into captivity every thought to the obedience of Christ. I SO wanted to be transformed by the renewing of the mind, so that I WOULD know what is that good and acceptable and perfect will of God.

"But I am WRONG. I've been told so by many good and faithful people. 'Christ did it all for you, my friend. You can't keep God's law; no one can.' If I insist that God's law is there to obey, the inference is that I am a legalist, trying to earn salvation. But God knows that I know I have earned only death. 'Christ only is righteous, only He could live that sinless life; He is our Example, not as a law keeper, but our Example unto salvation.' Please, someone, what does this mean?

"Am I to believe in a God who gives a law which it is impossible to keep (because we are born sinners) then condemns to death everyone for breaking that law? A God who sent His Son to show how it is done, then scorns all those who recognize that the law is holy and just and good, and laughs at their pathetic attempts to do the impossible?

"I am completely bewildered. I had so hoped that the God I serve was able to make me what I am not. That by the power of His Holy Spirit and by His Word, that I might become all that He wants me to be. That through the acknowledgement of my total guilt and unclean mind, He could take me and make me into a new person, a spiritual, wonderful rebirth. I had thought I was going in a new direction, with new goals, new thoughts, a wonderful living hope. The old me, still there, but healed over by the grace of God, those wrong thought-patterns and bad habits, scars to remind me, but not to be tended and nurtured.

"Please, I need to know: Has God the power I NEED to do His will, to keep His commandments or do we look for another?

"Yours sincerely,
"A Very Confused Layman."

"A Very Confused Layman" (hereinafter referred to as V.C.L. for brevity) is right in many of his concepts. God CAN change your life; Jesus IS your Example (but don't forget that He is your Substitute also; we'll come back to that); He HAS taken your punishment; He CAN "make" you love His law; He DOES write it on your heart so that it becomes a real and integral part of your life; He CAN transform you so that you can know what is His good will for you. No, you are not wrong when you expect all these things. All that you are wrong in is that you are not clearly dividing what Christ does FOR you and what He does IN you (by the Holy Spirit), and the relative importance of each, and the interconnection between the two aspects of that work. And you are unclear, dear V.C.L., in your thinking (if you will pardon our bluntness, but you did ask, didn't you?) because you do not take into account the fact that, while Christ can do actual miracles of grace in the sinner, that sinner still has a less-than-perfect nature, and will have until glorification,

which will come at the resurrection of the just and the translation of the living righteous.

Certainly you can keep God's law, but not perfectly—not while that old nature of yours still stirs within you. Honestly now, have you ever kept a Sabbath PERFECTLY? Have you ever been completely HONEST? (Can you know, for instance, where the line between truth and tact must be drawn? "Do you like my new dress, dear?" "It is lovely, my darling," but to yourself you add "and would look quite nice on someone with a figure less like a gasometer, but on you it looks hideous." You can tell lies by what you FAIL to say as much as you can be untruthful in actual utterance, you know.) Can you expect that you will never covet ANYTHING?

Ellen White apparently felt this way when she was caused to write, "As I have been shown the dangers of those who profess better things, and the sins that exist among them—a class who are not suspected of being in any danger from these polluting sins—I have been led to inquire; Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming."—"Testimonies," Vol. 2, page 459. Quite obviously she was concerned for the morality of those about her, and in the case quoted, she was dealing with a young woman of the church and her relationship with at least one of the ministry!

Now, this is not to say that we ought to look askance at every worker and wonder what he is up to, but it is indicative of the fact that while an imperfect nature is ours to live with, no one is safe beyond the possibility of sin until Christ at His coming changes these fallen natures of ours.

Remember Paul's problem? He was constantly battling with that old nature, even though he had accepted the justification of God and had had a "born-again" experience. Notice:

"I don't understand myself at all, for I really want to do what is right, but I can't. I do what I don't want to do—what I hate. I know perfectly well that what I am doing is wrong, and my bad conscience proves that I agree with these laws I am breaking. But I can't help myself, because I'm no longer doing it. It is sin inside me that is stronger than I am that makes me do these things.

"I know I am rotten through and through so far as my old sinful nature is concerned. No matter which way I turn I can't make myself do right, I want to but I can't. When I want to do good, I don't; and when I try not to do wrong, I do it anyway. Now if I am doing what I don't want to, it is plain where the trouble is: sin still has me in its evil grasp.

"It seems to be a fact of life that when I want to do what is right, I inevitably do what is wrong. I love to do God's will so far as my new nature is concerned, but there is something else deep within me, in my lower nature, that is at war with my mind and wins the fight and makes me a slave to the sin that is still within me. In my mind I want to be God's willing servant but instead I find myself still enslaved to sin.

"So you see how it is: my new life tells me to do right, but the old nature that is still inside me loves to sin. Oh, what a terrible predicament I'm in! Who will free me from my slavery to this deadly lower nature? Thank God! It has been done by Jesus Christ our Lord. He has set me free." Rom. 7:15-25, The Living Bible.

You see, V.C.L., you are no different from the great apostle. He had the same confusion as you have. He didn't understand himself either. He had thought that when he was justified, everything would be all right. But he found that sanctification

took a lot longer to accomplish than the instantaneous work of justification. That battle of the two natures within him caused him endless bother, and it was a continuous warfare. What a predicament he was in, indeed! But he found the way through. By Christ he was freed "from the vicious circle of sin and death" (Rom. 8:2, The Living Bible). But he still had to fight. It is this way with us all. Don't feel badly that the Christian life is a battle and a march. That is the warfare that every Christian fights.

Ellen White sums it up neatly in this statement: ". . . in the heavenly race we can all run and all receive the prize. There is no uncertainty, no risk, in the matter. We must put on the heavenly graces, and, with the eye directed upward to the crown of immortality, keep the Pattern ever before us. . . . And then as we seek to imitate Him, keeping our eye upon the mark of the prize, we can run this race with certainty, knowing that, **IF WE DO THE VERY BEST WE CAN**, we shall certainly secure the prize."—"Testimonies," Vol. 2, page 358 (emphasis ours).

Notice those words in capital letters. God expects some effort on our part. But the implication is other than perfection. He knows our frame; He remembers that we are dust. We may not (and should not) deliberately break the commandments. But Jesus, in the Sermon on the Mount, made it very clear that the overt act was only part of it. How easy it is to break the commandments "in the heart."

Now to your concern about whether you are a legalist. You are a legalist only when you keep the law **IN ORDER TO BE SAVED**. If you keep the Sabbath because you feel that if you don't you'll lose eternal life, you're a legalist, just as, if you refrain from stealing from Woolworths because if you steal, you'll displease God and He will blot your name from the book of life. That's legalism. Legalism is doing in order to please God and get something. That's not His way at all.

But if you keep His law because it is your delight to do so, or because you want to serve Him out of gratitude and gladness for what He has done for you, that is as far removed from legalism as the east is from the west. Legalism is a state of mind, an attitude. It is not legalism if you want to be like Him and, recognizing that the law is a transcript of His holy character, you want to keep it in order to be like Him. But it is certain that you will not keep those ten precepts perfectly in this life. God knows only too well our inherent weaknesses (just as He knew Paul's, even before the apostle wrote them out in Romans), but **IF YOU DO THE VERY BEST YOU CAN, V.C.L.**, you can be assured that God will not laugh at your puny efforts, your imperfect efforts, even your pathetic efforts. He loves you too much for that.

No, God didn't give man a law that it was impossible to keep. Not when He gave it, that is. Adam, before the Fall, could have kept that law perfectly. But when he lost that robe of light, the abiding presence of God's Holy Spirit, he lost the ability to do anything good perfectly. All his best efforts were tainted. That is why we need the perfection of Christ to stand in our stead; that is why we must claim the perfection of His life, and cover our own with the robe of His righteousness.

You see, V.C.L., when by Adam's sin we put ourselves on Satan's ground, we accepted the sinful nature that will be ours until ultimate redemption. But thanks be to God, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. 8:1. Again let it be emphasized: God will not laugh at your imperfect efforts; He discerns the intents and purposes of the heart.

You are right, V.C.L., in your belief and hope that God can make you a new person with new goals and "a wonderful living hope." The old scars do, indeed, remain. But sometimes they open again; and sometimes, because of the fallen nature of their owner, those scars bleed again. You are not nurturing the scars; as with Paul, they open up sometimes when you are confident they have healed. However, Satan will not allow scars to heal easily, but God can, in His own good time, eliminate even scar tissue in the soul.

Now, dear V.C.L., if there is something in your letter that is unanswered, it is not by design, but because of the lack of space. (You will see that we have already taken far too

much of this paper's valuable space, but the issue is vital.) What must be done before this page runs out is to spell out as simply as possible what the matter of salvation is all about. Let it be taken point by point.

1. First, the Holy Spirit comes to us and prompts us to move toward God. (This has the theological name "prevenient grace," and we are moved to listen to a sermon, read an article, delve into a book or talk to someone who can lead us to Christ.)

2. When we are thus led to Christ, we accept His sacrifice for us and recognize (as you do) that all those shattered commandments that we have left in our wake are mute but forceful evidence that we must meet the demands of the law: death. But thanks be to God, He has made provision for us and He covers our sinful natures with the righteousness of His dear Son and, when we accept Christ's righteousness, we are justified **IMMEDIATELY**. That means that it is the work of a moment, and what Christ has already done for us on Calvary stands to our account. We are perfect in God's sight. His blood is our sufficiency. Thus He is not only our Example (as you so rightly say He is), but He is also our Substitute. His death is ours. Our standing is secure. (The dying thief is the classic example.)

3. From that moment, we begin to grow in grace. The work of justification is wrought for us; we are declared righteous; now the Holy Spirit works **IN** us. This is the work of sanctification. Each day sees growth. We delight to do God's will, and this is an increasing delight. Every day our Christian maturity grows; we aim for the stars, yet it is likely that we shall reach only the first few rungs of the ladder. Nevertheless, at every moment our standing with God is complete and perfect, thanks to what Christ has done for us.

4. But shall we need no further "infusions" of justification? We shall, indeed. Paul recognized that we are "in jeopardy every hour" and that is why he "died daily" (1 Cor. 15:30, 31). Commenting on the phrase "I die daily," the S.D.A. Bible Commentary (Vol. 6, page 808) has this to say: "Paul . . . well knew that the life of the Christian must be one of self-denial at every step of the road. . . . Christians who find that the old desires still clamour for satisfaction, in spite of their good intentions to serve the Lord, may take courage from the fact that Paul had a similar experience. The Christian life is a continual struggle, well described as a battle and a march, with no resting place until Jesus comes (see "Ministry of Healing," page 543). But the thought of the resurrection, and the glorious life to which it is an introduction, nerves the believers for all trials."

5. Thus the work of justification and sanctification are not two separate and distinct entities **ONLY**; they are inter-related and intertwined. They are mutually inclusive; they are parallel processes; they are part of the born-again experience, yet they are not without their single identities. Justification changes our standing with God; sanctification changes our standards. Justification is the work of a moment; sanctification takes a lifetime to accomplish. Justification is because of what Christ has accomplished **FOR** us and **OUTSIDE** of us; sanctification is what the Holy Spirit does within us. (Please notice: The unsanctified life has never really been justified.) Yet all these aspects are part of the integrated whole which is called "salvation."

So, dear V.C.L., you do not need to be confused. Do not be led into difficulties by a few catch-phrases; do not be bewildered (a word you use) by pseudo-theologians who may sound ponderous and profound. Rejoice in what Christ has done for you, and set out to serve Him with all your heart, accepting by faith the merits of His sacrifice, and know for certain that all His biddings are enablings. Reject legalism—the keeping the commandments in order to be saved—but serve the Lord with gladness, out of a grateful heart, keeping His law as well as you can, and making service to your fellow men your aim for Christ's dear sake, and you shall have an abundant entrance into His kingdom.

Robert H. Parr

Joshua and the Angel

ELLEN G. WHITE

IF THE VEIL which separates the visible from the invisible world could be lifted, and the people of God could behold the great controversy that is going on between Christ and holy angels and Satan and his evil hosts concerning the redemption of man; if they could understand the wonderful work of God for the rescue of souls from the bondage of sin, and the constant exercise of His power for their protection from the malice of the evil one, they would be better prepared to withstand the devices of Satan. Their minds would be solemnized in view of the vast extent and importance of the plan of redemption and the greatness of the work before them as co-labourers with Christ. They would be humbled, yet encouraged, knowing that all heaven is interested in their salvation.

A most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of His people, is given in the prophecy of Zechariah. In holy vision the prophet beholds Joshua the high priest, "clothed with filthy garments," standing before the Angel of the Lord, entreating the mercy of God in behalf of his people who are in deep affliction. Satan stands at his right hand to resist him.

As Joshua humbly pleads for the fulfilment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why that people should not be restored to the favour of God. He claims them as his prey and demands that they be given into his hands to be destroyed.

Not Free from Fault

The high priest cannot defend himself or his people from Satan's accusations. He does not claim that Israel are free from fault. In his filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, relying upon the mercy of a sin-pardoning Redeemer and in faith claiming the promises of God.

Then the Angel, who is Christ Himself, the Saviour of sinners, puts to silence the accuser of His people, declaring: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

As the intercession of Joshua is accepted, the command is given, "Take away the filthy garments from him," and to Joshua the Angel declares, "Behold, I have caused thine iniquity to pass from thee, and I will

clothe thee with change of raiment." "So they set a fair mitre upon his head, and clothed him with garments." His own sins and those of his people were pardoned. Israel were clothed with "change of raiment"—the righteousness of Christ imputed to them. The mitre placed upon Joshua's head was such as was worn by the priests and bore the inscription, "Holiness to the Lord," signifying that, notwithstanding his former transgressions, he was now qualified to minister before God in His sanctuary.

After thus solemnly investing him with the dignity of the priesthood the Angel declared: "Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by." He would be honoured as the judge or ruler over the temple and all its services; he should walk among the attending angels, even in this life, and should at last join the glorified throng around the throne of God.

Pardon Through Faith

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch." Here is revealed the hope of Israel. It was by faith in the coming Saviour that Joshua and his people received pardon. Through faith in Christ they were restored to God's favour. By virtue of His merits, if they walked in His ways and kept His statutes, they would be "men wondered at," honoured as the chosen of Heaven among the nations of the earth. Christ was their hope, their defence, their justification and redemption, as He is the hope of His church today.

As Satan accused Joshua and his people, so in all ages he accuses those who are seeking the mercy and favour of God. In the Revelation he is declared to be the "accuser of our brethren," "which accused them before our God day and night." The controversy is repeated over every soul that is rescued from the power of evil and whose name is registered in the Lamb's book of life. Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters. Only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family and rescuing souls from his

power. All the hatred and malignity of the archrebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from Him the remnant of the children of men who have accepted His salvation.

Captives

He leads men into scepticism, causing them to lose confidence in God and to separate from His love; he tempts them to break His law, and then he claims them as his captives and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavours to secure their condemnation. Man cannot meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given Him all power in heaven and in earth, and He claims of His Father mercy and reconciliation for guilty man. To the accuser of His people He declares, "'The Lord rebuke thee, O Satan.' These are the purchase of My blood, brands plucked from the burning." Those who rely upon Him in faith receive the comforting assurance: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." All that have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power.

A Humble Opinion

The fact that the acknowledged people of God are represented as standing before the Lord in filthy garments should lead to humility and deep searching of heart on the part of all who profess His name. Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to His image, and the less will they see of purity or holiness in them-

selves. But while we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption. We cannot answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on His own.

Yet we should never be content with a sinful life. It is a thought that should arouse Christians to greater zeal and earnestness in overcoming evil, that every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter to tempt and destroy them; and, furthermore, that every failure and defect on their part gives occasion to the tempter and his agents to reproach Christ. We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for strength to do what we cannot do of ourselves. No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us. By repentance and faith we are enabled to render obedience to all the commandments of God, and are found without blame before Him.

Their only hope is in the mercy of God; their only defence will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonoured their Redeemer. He endeavours to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

Satan's Accusations

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favour of God. "Are these," he says, "the people who are to take my place in heaven and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another."

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring: "Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them."

Graven on His Hands

But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who



has been most abused by their ingratitude, who knows their sin, and also their repentance, declares: "The Lord rebuke thee, O Satan.' I gave My life for these souls. They are graven upon the palms of My hands."

The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon His perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than

is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners, for they shall be comforted.

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are to be done in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honoured. "A fair mitre" is set upon their heads. They are to be as kings and priests unto God.

THOUGHTS ON STEWARDSHIP

"And He called him, and said unto him . . . give an account of thy stewardship." Luke 16: 2.

"A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity because his master trusts him."—"Testimonies," Vol. 9, page 246.

"The home in which the members are polite, courteous Christians exerts a far-reaching influence for good. Other families will mark the results attained by such a home, and will follow the example set, in their turn guarding the home against Satanic influences. The angels of God will often visit the home in which the will of God bears sway. Under the power of divine grace such a home becomes a place of refreshing to worn, weary pilgrims. By watchful guarding, self is kept from asserting itself. Correct habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the whole household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the Word of God is more widely recognized and obeyed."—"The Adventist Home," page 31.



"Ai Talai II" on the day of her dedication.

Photos: H. M. Anderson.

Echoes of 1890 and the "Pitcairn" as . . .

"Ai Talai II" Takes to the Water

N. K. PEATEY, Communication Director, C.P.U.M.



The official party on board "Ai Talai II." From left: Pastor R. Coombe, Captain Emosi, the Shipbuilder's Supervisor, Pastor R. A. Evans, Brother K. E. Watts, Pastor F. K. Bera, Brother O. O. Twist, Pastor L. L. Butler and Pastor D. E. G. Mitchell.

THE DENOMINATION'S newest and largest mission ship in Australasia, *Ai Talai II*, was dedicated at 3.00 p.m. on Sunday, June 13, at Suva Harbour, Fiji.

Every available space in the shipbuilder's yards (W. R. Carpenter & Co.) was crowded with interested members who gathered around the new ship anchored in the slipway canal. Pastor F. K. Bera, president of the Fiji Mission, opened the ceremony by welcoming the visitors present. Pastors L. L. Butler and R. Evans represented the Australasian Division while Pastor D. E. G. Mitchell and Brother K. E. Watts represented the Central Pacific Union Mission. Other personnel present on this important occasion were the presidents of the sister missions in the union and the departmental directors of the C.P.U.M.

After prayer by Captain Emosi, master of the new vessel, Brother K. E. Watts, secretary-treasurer of the C.P.U.M., led the congregation in the responsive reading of Psalm 107: 21-23. This psalm fittingly describes man's need of his God when he goes down to the sea in ships, and of God's great power so that the seas are calmed in response to fervent prayer.

At this point in the ceremony Pastor R. Evans, assistant secretary of the Australasian Division, introduced a trio of Fijian ladies, who sang very beautifully.

Eighteen Months to Build

In his dedicatory address, Pastor L. L. Butler, the treasurer of the Australasian Division, declared that this day "is one we've all been waiting for, for it represents many months of planning, organization and work which has now culminated in the finished product. This beautiful, well-designed, strongly constructed ship has now arrived," he stated, "eighteen months after the designers were first contacted, the decision made to build and the architect commissioned."

Pastor Butler reminded those present that it is eighty-six years since the first mission ship was built by the Seventh-day Adventist organization. This ship, none other than the "Pitcairn," was built and commissioned in 1890 and was the first major project from Sabbath school offerings. Many projects have been financed from this important source in the ensuing years, but it is interesting to note that the first project was that of building a mission ship. The speaker suggested that Fiji Mission has a real link with the "Pitcairn" in that John I. Tay, the man who initiated the interest in building that ship for South Pacific mission service, had actually made his last landing from the "Pitcairn" in Fiji. While in Suva he had been affected with a fatal illness and was buried in the Suva Cemetery. Pastor Butler said he believed, however, that John Tay will be happy on the great resurrection day to see that the work he and his colleagues



Pastor Lazare Doom, Pastor Aisake Kabu and Pastor G. C. Porter display the gifts "captured" during the "Cere" ritual.

started has borne such a bountiful harvest in souls.

Twenty Ships

The congregation was informed that the Australasian Division at one time had as many as twenty ships in island service. A number of these have been replaced by planes; however, there are still twelve mission ships operating.

Pastor Butler expressed the organization's appreciation to Mr. Cecil Boden, the well-known Australian designer of ships, who had prepared the plans for "Ai Talai II," and also the builders, W. R. Carpenter & Co. Many readers of the RECORD especially those who have given service as ships' captains, will be interested in the vital statistics given by Pastor Butler. "Ai Talai II" is an all-steel ship, 50 feet long, with a 15-foot beam, having a 5-foot draught. She is powered by two Caterpillar Diesel 3160 motors which presently give her a speed of ten knots. It is expected to improve on this speed as new propellers are experimented with. She is fitted with a powerful radio, modern compass equipment, sonar, lights and survival equipment.

Pastor Butler's closing remarks in his dedicatory address were a direct quote from the address of Pastor Olsen when, as General Conference president, he gave the dedicatory address at the launching of the "Pitcairn" in 1890. "And now may our every prayer and our most hearty interest go with it on its mission of love, for Jesus' sake, Amen."

Pastor D. E. G. Mitchell, president of the C.P.U.M., offered the prayer of dedication in which he prayed for the safety of the

ship, its crew and all who sail in her, and for the guidance of the Master Pilot as she cruises among the islands of Fiji in her mission of mercy in bringing the gospel of hope through the messages of the three angels.

In closing this beautiful yet solemn ceremony, the ladies' trio sang again of God's care for those who go down to the sea in ships. The benediction was pronounced by the secretary-treasurer of the Fiji Mission, Brother Owen Twist.

A Trial Run

At this point the ship's crew, Captain Emosi, and Engineer Savenaca, invited the Division, Union and Local Mission personnel to take part in a trial run. When the ship returned to the wharf, a very interesting and colourful (not to mention amusing) part of Fijian tradition was witnessed, called the "Cere." In this ritual certain local ladies who have prepared gifts for the ship's crew must now run off with these gifts, hotly pursued, usually by the crew. In this case two of the visiting presidents from sister missions, Pastor George Porter (Cook Islands) and Pastor Lazare Doom (French Polynesia) joined forces with Fiji Mission's Lay Activities director, Pastor Aisake Kabu, to pursue and finally overtake the ladies, thus procuring for the crew the prepared gifts.

A very interested member of the official party in attendance at the dedication of "Ai Talai II" was Pastor Raymond Coombe, district director of the church's work in East Fiji. Pastor Coombe will, with the captain, have the overall responsibility of the ship. "Ai Talai II" will be his means

of transport from his home on Vatuvalu to and among the scattered islands of the Lau Group in which he hopes to open up new work, as well as to establish that which has already been accomplished.

Pastor Coombe, his president, Pastor Bera and secretary-treasurer O. Twist, trust that all our readers everywhere will join Pastor Butler in his closing remarks at the dedication of "Ai Talai II": "And now, may our every prayer and our most hearty interest go with 'Ai Talai II' on its mission of love for Jesus' sake."

(If only someone had told us what "Ai Talai" means, it would have helped a lot. Ed.)

Personal Reflections

RAYMOND COOMBE
District Director, East Fiji

SUNDAY, June 13, was "my day" also. It was the realization of the hopes and dreams of many months and years.

Today, as we stood on board the new vessel, my mind went back over the past three and a half years. I heard again the voice of Pastor Evans on the telephone. "We are calling you to mission service in East Fiji. . . . It includes Vanua Levu and the scattered islands of the Lau group. . . . I hope you are a good sailor. . . . Pastor Bera is keen to see the work advance in that area. . . . It may mean being away from home. . . ." And after asking a few questions, I gulped and said, Yes.

In 1973 when we arrived in Suva, the mission leaders pointed to an old blue and white launch anchored in the harbour and said, "That's the 'Lelao.' Be thankful that you don't have to sail in that tub. It's up for sale." And so I never had to suffer the torture of chugging along at three knots in the "Lelao," as others had. But it wasn't long before we were at Buca Bay and were introduced to Captain Emosi and the "Ai Talai." As I stooped into the



Pastor Raymond Coombe.

galley of this 32-foot wooden launch, the smell of diesel fuel filled my nostrils, and the latest coat of yellow paint flaked off on my fingers, revealing a variety of colours on the old timber beneath. This was my vessel. This was our means of carrying the gospel to those "scattered islands"!

Today I thought again of some of the experiences that followed. I felt again the heart-chilling scrape and crunch of the reef when travelling in the dark and the rain, without compass or lights. I remembered the frustration of being stranded on a distant island with engine trouble and no tools. And then came the fateful day when the "Ai Talai" sank to the bottom of Savu-savu harbour while resting at anchor. And oh, the troubles that followed! Salvaging, assessing the damage, and beginning restoration, were tasks I had never trained for. So it was a tremendous relief when the mission sold her.

However, that created another problem. I now had no means of transport for visiting around the district. Was I to stay put on our mission station?

I began to hire small boats and travel by "regular" (?) services. In reflection I can see again my wife and two children, silhouettes in the darkness of a stormy night, huddled underneath an umbrella, yet soaked by salty spray, in an open punt with a sputtering engine behind. It was rough and they were scared. I think again of the many trips by Indian launch, and the walkabouts by foot.

Then a little later in 1974 a 16-foot speedboat was built for us to use, and this had been a great blessing and help in transportation, but not without its troubles. Small boats cannot cope with rough seas, and outboard motors have their moments of obstinacy. It has given us speedy access to closer islands in sheltered waters, but still the islands of the Lau remain unvisited. Those expanses of ocean I have not yet crossed. What welcome news it was to hear that a new mission launch was on the drawing-board!

Then came a glimpse of the sketch plans. More waiting, and some delays. Detailed drawings appeared, and the contract was signed. Progress at last! Only six months? But no. More delays waiting for materials, and then the launching. Now, four months later, the boat is finished and is ours. This is a wonderful day!

I think of the many months that Captain Emosi has been without a boat. How happy he must be to put his hands on the wheel again! How much safer we feel with proper radio, compass sonar, lights and survival equipment! Savenaca, the engineer, must be proud of those two big throbbing engines, too. What a happy day it is for all of us!

Of course, I realize what it means. It means a big responsibility in handling a \$100,000 investment in evangelism, by careful use and wise planning. It means many more weeks away from my wife and children who will wait eagerly on a lonely hilltop for my safe return. It means count-

less hours of sea-sick agony, pitching and rolling through crests and troughs, and careful navigation through reefs and islands.

But, as I reflect on the past, I look to the future with hope. Here today, this vessel has been dedicated to God for His work.

Here today, we have prayed for the safety of all who use her. Before us lies an unfinished work. Beyond the horizon lie islands and peoples who must hear the message of love. What a challenge! What an opportunity! Thank You, Lord, for this day.



Young Hartland Luders (centre) lends a hand as Pastor Vandeman autographs a book for Mrs. June Luders of Girrawheen, Western Australia.

Photo: W. G. Dowling.

A Second Camp Meeting

W. G. DOWLING
Communication Director, Western
Australian Conference

"PASTOR VANDEMAN'S visit was like a second camp meeting," they said. And so it was. The seven-pole tent pitched especially for the occasion was filled to capacity three times on Sabbath, May 15.

All Perth metropolitan and several country churches came together for the whole day. Sabbath school arrangements catered for all divisions under the capable leadership of the Conference Sabbath School and Lay Activities director, Pastor R. Hodgkinson.

The divine service was truly an hour of worship, calling for a greater commitment to the task of sharing the message which means so much to us.

An informal meeting for all the family was held in the afternoon, when Pastor Vandeman shared with us some thrilling soul-winning experiences made possible through the ministry of the "It Is Written" programme.

Again the large pavilion was filled in the evening when church members brought

their "It Is Written" friends to see and hear Pastor Vandeman in person. In Perth, contact has now been made with just on 1,500 homes where the telecast has been viewed and books requested. Many of these fine people were there in response to invitations posted to them, and many stayed behind to greet Pastor Vandeman.

One lady who made a very special effort to attend the Saturday night programme was Mrs. June Luders of Girrawheen, an outer Perth suburb. She was given permission to attend by her doctor, only on condition that a heater be provided to keep her warm. Special heating was arranged for Mrs. Luders, her husband and son.

Mrs. Luders has been viewing the "It Is Written" programme for over twelve months. However, she has suffered ill health for nine years. Her jaw has been locked for four years. Her condition was originally diagnosed as terminal cancer of the jaw. Now the doctors say they can find no evidence of cancer. Mrs. Luders and her family believe that this is a definite answer to prayer.

(Concluded on page 14)



The enthusiastic group of young people who attended the Bible Camp, assembled outside Methven Lodge.

Photos: E. C. White.

BIBLE CAMP AT METHVEN

P. R. JACK
Communication Director, South New
Zealand Conference

A DELIGHTFUL youth complex at Methven, plus 140 enthusiastic young people—what more could South New Zealand Youth director, Pastor Eric White, wish for in the planning of a successful Bible Camp? The final ingredient that produced

a wonderful week-end of blessings was the presence and inspiration of AUSTRALASIAN RECORD editor, Pastor Robert H. Parr.

Situated at the foot of Mount Hutt, one of New Zealand's most popular snow ski

resorts, Methven provides a magnificent rural setting for recreational as well as inspirational activities. The frost on the ground, associated with the crisp and invigorating atmosphere as New Zealand entered its first week-end of winter, did not deter our young people. The attendance was an all-time record for young people at a Bible Camp in the history of South New Zealand.

The programme during the week-end was varied, providing periods of recreation as well as Biblical instruction. A soccer match that lasted for more than two hours, and had many more players per side than the rules normally allow, provided the highlight of the recreational activities. Volleyball, table tennis and bush walks were also a greatly appreciated part of the programme.

True inspiration, however, came when this high-spirited group of young people, who were so vocal during their recreational activities, sat quietly and listened attentively as Pastor Parr unfolded the wonderful truths of Scripture. Obviously they were deeply interested. The lectures on latter-day events, climaxing with the second coming of Christ, will long be remembered. The Bible Camp proved a very practical help as Pastor Parr dealt with social issues facing young people today. His frank and fatherly approach as he spoke on the sensitive subject of society's changing views of morality was deeply appreciated.

Complementing the ministry of Pastor Parr was a series of devotional meetings from the Book of James, presented by Brother John Polglase, a young minister in the South New Zealand Conference. Pastor Graham Coombs was also present at the youth camp, and he presented an excellent Sabbath school lesson. A youth singing group, "His Stewards," provided another highlight in a memorable camp. The music presented by these ten young people was "fantastic" (to use the language of a young person who was describing them). When they sang on the hillside, looking out onto snow-covered Mount Hutt, towering up over 6,000 feet, their presentation in the midst of this magnificent setting was truly unforgettable.

The Bible Camp came to its climax as Pastor Parr presented the final meeting, entitled "Life Is Where You Live It Most." In addition to presenting a self-analysis test on social acceptability, Pastor Parr spoke on the subject of "Living in the Home." At the conclusion of his presentation, every young person stood in rededication of their lives to Christ, determining to make their homes places where Christ would be happy to dwell. Only eternity will reveal the good that has been accomplished in these youthful lives during these three days of blessing and inspiration.



"His Stewards," the singing group that made such a delightful contribution to the success of the Bible Camp, pose with Pastor Parr, who led the young people in study.

Well Done, "Little Warrior"!

ANNETTE WATTS, Missionary Wife, Solomon Islands

AS A JMV I read with great interest the book "*Sasa Rore, Little Warrior*," not realizing that one day it would be my privilege to meet Sasa Rore in person, at his home on Vella Lavella Island, in the Solomon Islands. A giant of a man? In stature no, for he measures barely 152 cm. However, in God's eyes he would have to be a giant. He has spent no less than forty years working for the cause that he loves. Ten of these years he worked as a missionary in Papua New Guinea, where he pioneered the work in some areas. Today, retired (approximately seventy-seven years of age), he is still alert, agile and active in the work of God. He has done a great work and has served his Lord faithfully.

However, I think of perhaps an even greater work that Pastor and Mrs. Rore have done—that of successfully bringing up their family to love, serve and become leaders in God's work. To Pastor and Mrs. Rore were born seven children: Bennie, Nathan, Alphaeus, Titus, Mathias, Esther and Martha.

Bennie met accidental death at an early age.

Nathan is an ordained minister and president of the Malaita Mission. A strong, solid man of God.

Alphaeus is also an ordained minister. For many years he was a missionary in Papua New Guinea. At present he is Health and Temperance secretary for the Western Solomon Islands Mission.

Mathias is a teacher in our mission school at Vella Lavella.

Titus was until recently the headmaster of Betikama High School, loved by students and staff alike. He is currently studying at Philippine Union College.

Martha is the wife of Pastor Elisha Goropava, president of the Eastern Solomon Islands Mission. Martha stands by her husband, reliable, dependable and willing to help in God's work wherever she can.

Esther is married to Ivan Tutuo, secretary-treasurer of the Eastern Solomon Islands Mission. She is enthusiastic and energetic in all that she does to help in God's work.

It is not by chance that the children of Pastor and Mrs. Rore have grown to be leaders and workers in God's work. There is a closeness that binds this family, a beautiful bond of Christian love between them. I think of the happy times when we have been privileged to have different members of the family in our home. I think of the day, too, when Titus and his family left Kukudu to travel to Philippine Union College. I see again the little group around the mission plane, tears in their eyes, words unspoken. . . . More happily I think of the day Esther and her family returned on permanent return from Papua New Guinea, her father running to meet her; Esther crying and laughing at the same time, oh, so very happy to see her beloved "Papa" again. I think of the many lovely grandchildren, following in the footsteps of their parents and grandparents. The leaders of tomorrow in our church.

And I cannot help but say, "Well done, Sasa Rore, Little Warrior, for soon thou shalt enter into the joy of the Lord. . . ."

☆ ☆ ☆

Pastor Rore, veteran of many years of selfless service in the cause of God, offers these pertinent observations:

"Some young people here said they find it hard to become good Christians and I said, Oh, it's just the same with young people from where we come from. Things of this world are getting so attractive that even our young boys and girls are dragging



Pastor and Mrs. Sasa Rore.
Photos: A. Watts.

out. All we can do is to love them and encourage them to fight the battle, not alone, but with Christ. Maram, should I go back to my old ways again? I once had arm rings on and beads around my neck, but when I was converted to this church I broke and threw them away, and I was told a Christian shouldn't wear things like this. But what about make-up, Maram? Most women and girls here walk into Wahroonga church as if they're ready to go to a dance hall or picture theatre. Mrs. White and God's writings are being fulfilled right before our eyes. Oh, Lord, help us not to be trapped. Me think think too mus close to big Man i come back. Long islands you no lookim too mus something, but here you can see people rushing after the things of this world. To make money and earn a living and not aware that these things will not last. Maram, seeing things like this help you thoughtful that the day of the Lord is near."



Pastor Nathan Rore and family.



The Rore family. The group includes Pastor and Mrs. Rore, Nathan, Martha, Titus and Alphaeus.

NEW PRESIDENT OF ANDREWS UNIVERSITY

AU Office of Public Relations

BERRIEN SPRINGS.—Dr. Joseph G. Smoot has announced his resignation as president-elect of Walla Walla College, College Place, Washington, to accept the position of president of Andrews University, effective July, 1976. The move was voted by the Andrews board of trustees yesterday.

Dr. Smoot, forty-three, is presently vice-president for academic administration at Andrews.

On Dr. Smoot's appointment as president, Lowell L. Bock, vice-chairman of the Andrews board of trustees, said: "Dr. Smoot has given evidence, by his outstanding achievements as vice-president of academic administration of Andrews University, that he can head the university in its future years of growth and development.

"He was the overwhelming choice of the board of trustees."

Commenting on his election, Dr. Smoot said: "I appreciate the confidence of the board of trustees in electing me as president of Andrews.

"In accepting this position I do so seeking the counsel and support of my associates, faculty and many friends. I shall continue the tradition of Andrews University in its service to both the Seventh-day Adventist Church and the people of South-western Michigan."

Major accomplishments during Dr. Smoot's term as vice-president of academic administration included faculty development, university accreditation, new programmes initiated and the organization of a long-range academic master plan.



Dr. Joseph G. Smoot.
Photo: Henry Herzog.

During his vice-presidency the university has been accredited by regional and professional accrediting institutions in the music programme of the undergraduate and graduate levels, the Theological Seminary in the Master of Divinity programme, various educational programmes, and nursing and dietetics programme.

Development of five doctoral programmes in educational administration, educational psychology and counselling, religious education, ministry and theology and their preliminary accreditation have been of primary concern to Dr. Smoot during the past eight years.

The organization of a college of technology and the establishment of six chapters of national honours societies in various

fields have materialized under Dr. Smoot. He has also been active in the development of affiliation programmes at the Adventist Seminary of West Africa in Nigeria and Helderberg College in South Africa.

As vice-president Dr. Smoot has guided in the development of an academic master plan for the university charting future development. Dr. Smoot has directed seminars on teaching and encouraged attendance at professional conventions and special workshops on teaching.

"I look to the future to strengthen Andrews University and to continue its strong development in all spiritual, academic and social areas of student life," said Dr. Smoot.

Born in Florida, Dr. Smoot earned a Bachelor of Arts degree at Southern Missionary College, Tennessee, and his Master of Arts and Ph.D. degrees at the University of Kentucky. His doctoral dissertation was entitled, "Freedom's Early Ring: The North-west Ordinance and the American Union."

Before joining Andrews University as dean of the school of graduate studies in 1968, Dr. Smoot was Academic Dean of Columbia Union College, Washington, D.C.

As a professor of history, Dr. Smoot is a member of the American Historical Association, the Organization of American Historians, the Southern Historical Association and the national history society Phi Alpha Theta. He is listed in Who's Who in America, the Directory of American Scholars, and has written numerous articles for scholarly journals.

A member of the Berrien Springs Rotary Club, Dr. Smoot has served as vice-president.

Dr. Smoot is married to Irma Jean Kopitzke, assistant professor of secretarial studies at Andrews University. They have one child, Andrew Christopher.

SAPMAGA BREAK-THROUGH (Concluded from page 1)

to Kabwum as a Local Government Council adviser.

Ruth tried to maintain a Christian atmosphere in the home. She had daily family worship. When some men came down from Sapmaga to work at the Kabwum Government station, Ruth gave them food and a place to sleep. They appreciated her kindness, and eight of them began to attend daily worship.

In November 1975, Ruth wrote to the president of the Morobe Mission. She said that she had been witnessing at Kabwum and there were eight people interested. There were some villages interested in having our missionaries come and tell them more about the Bible.

In February 1976, Pastor Philip Daboyen, president of the Morobe Mission, visited Kabwum. He walked the three days out to Sapmaga and conducted meetings. He

found that two station workers had returned home to Sapmaga and told their own people about the Bible truths that Ruth had shared with them. The Holy Spirit was working. The people wanted to hear more. Pastor Philip promised them that he would try to send them a missionary.

Back in Lae, our New Work Committee was excited about this new opening. We felt that we should answer the call immediately. We were glad that we had a New Work Fund enabling us to accept this kind of challenge. So Kome was called.

Opposition

Meanwhile, the big church up at Kabwum began to mount strong opposition. One Sabbath morning 400 villagers marched down to Robert and Ruth's house in protest. Some village leaders tried to have Robert dismissed from his position. In the resulting government investigation Robert's assistant, a local man who had led

the complainants, was dismissed instead of Robert.

Pastor Peter Pondek, Lay Activities director of the Morobe Mission, and two laymen, responded to the urgent call for help. They spent three weeks at Sapmaga to hold the interest while we waited for Kome. Pastor Peter helped the Yawan villagers to finish the missionary's house and the church.

Just after Easter, Kome, with his wife and baby, were flown to Sapmaga. Since then he has been busy building up the interest. "I need two more missionaries for this valley, and there seems to be growing interest from the next valley," he reported.

In Papua New Guinea, our Adventure in Faith Offerings go to our New Work Fund. Our own members have given record offerings. And we have many overseas partners who are joining us in preaching the three angels' messages to every "tribe and language." Hence the ongoing story of the Sapmaga break-through.

GOOD FOOD

with
SALLY HAMMOND



With each increase in the cost of bread, do you groan, and slice the loaf that bit more thinly? Or do you tell the baker to call on alternate days, and ask the children to make do with fruit for lunch? If you are worried about the cost of bread; if you would like to give your family good, nourishing loaves for a third to a quarter the price of the bought variety—if you would like to bake bread like mother did—read on.

MIXED GRAIN BREAD

To make four loaves:

- | | |
|--|------------------------------|
| 2 cups wholemeal flour | 4½ cups plain flour |
| 2 cups rye flour | 6 teaspoons salt |
| ½ cup semolina | ½ cup dark brown sugar |
| 1 cup millet meal or millet and linseed meal | 2 pints (1200 ml) warm water |
| 1 cup gluten flour | ½ cup oil |
| | 2 oz (60 g) yeast |

In a large jug, mix together yeast, sugar and water. Leave 15 minutes. Meanwhile mix or sift together in a large basin or bowl all the dry ingredients except the plain flour. Add oil. Mix in lightly. Add yeast mixture (it should be starting to bubble a little). This will make a sloppy mixture or batter. Not a dough. Cover and leave in a warm place for 30 minutes. Stir down and make up to a soft dough with plain flour. May be more or less than the 4½ cups. Do not make the dough too stiff. Turn on to a floured surface and knead till smooth and elastic. Add a little more flour if the dough sticks to hands or board. Place in an oiled bowl and cover. Allow to rise in a warm place about 1 hour. Punch down. Shape into rolls or loaves. Place in greased tins and allow to rise about 30 minutes or till just at the tops of the tins. Bake in a preheated oven of 375° F (190° C) approximately 45 minutes or till golden and base sounds hollow when tapped. Rolls take 20-30 minutes. Makes 32 large, 48 small rolls.

N.B. Dough is risen enough or "doubled" if a finger pressed into it leaves a deep impression.

A SECOND CAMP MEETING (Concluded from page 10)

The pastor of our Scarborough and Osborne Park churches (B. Blakeway) is in regular contact with this family, and both Mr. and Mrs. Luders are particularly grateful for the arrangements Brother Blakeway made for them to meet Pastor Vandeman and to express to him personally their great appreciation of the "It Is Written" programme.

After several years of unsuccessful attempts, we were thankful God opened the way for "It Is Written" to commence in Perth last year.

Now the contract has just been renewed, and as a result of Pastor Vandeman's personal ministry, our church members have been inspired and warmed to its soul-winning potential, pledging not only their

time and energies, but also their means to extend the saving influence of the "It Is Written" programme in Perth.

SOLUTION TO CROSSWORD



TILL HE COMES

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.

ADAMSON. Sister Elizabeth Jean Adamson went to her final earthly rest on July 5, 1976, in the Coronella Seventh-day Adventist Homes, Victoria, at the age of ninety-five years. Sister Adamson has been at Coronella for many years, and her life was a constant witness to her faith, and an inspiration to all. In later years she suffered much pain, but was never known to complain. Her daughter, Mrs. Hickson, mourns her loss, but sorrow is swallowed up in the thought of the resurrection morning. Her last earthly resting place is in the Springvale Cemetery. We look forward to the "morning." The writer conducted the services at the Springvale Crematorium, Victoria.

W. J. Cole.

BUTTON. Ella Kathleen Button fell asleep in Jesus on May 3, 1976, in the Heatherton Hospital, Victoria. While undergoing treatment at the Warburton Hospital for an arthritic condition, she was impressed with the kindly nature of the staff. Pastor J. B. Keith studied with her and later she was baptized. Just after this, Mrs. Button came to live at Coronella. Her life was a constant witness to her inner convictions. Sudden complications in her condition necessitated her removal to Heatherton where she passed away. Two daughters and their families mourn the loss of a loved one. She awaits the call of the Life-giver in the Box Hill Cemetery. Pastor N. C. Burns and the writer spoke words of comfort to the mourners.

W. J. Cole.

CHATTERTON. Faith and courage enriched the vivacious personality of Dorothy Chatterton (nee Dennings) during months of hospitalization in the Prince Charles and Mount Olivet Hospitals, Brisbane, Queensland. The story of her reconsecration, coupled with her fearless gaiety, gave wonderful witness to nursing staffs and visitors. The many long visits of Leela Dennings from Melbourne, and the loyal companionship of the sisters, became something "very special" in the hearts of the Mount Olivet staff. Old friends, Pastor and Mrs. Leo Rose, were tireless in their comfort. Letters from Elaine (Malta), Noelene (Sydney), and Ronald (Perth), kept mother's love alive to the end. Pastor Rose gave the memorial service at the Albany Creek Crematorium, Brisbane, on July 1, 1976, assisted by Pastors A. Bamby and D. Brennan. Our sympathy extends to her husband, Jack Chatterton, and all the relatives.

D. A. Brennan.

COOKSON. One of those who constantly ministered to the saints as a Dorcas, Sabbath school, and Young People's leader, Sister Edith Cookson, now rests awaiting the fulfilment of the promise. Services were held at the Brentwood Avenue church and Waikumete Crematorium chapel, New Zealand, on June 29, 1976. Pastor Ian Johnston was associated with the writer in assuring loved ones and friends that He who has begun the good work in us will perform it until the day of Jesus Christ.

R. Pavitt Brown.

CROOKS. Ethel Selina Crooks, affectionately known as "Lena," passed to her well-deserved rest on June 22, 1976, while in the Lithgow Hospital. Our dear Sister Crooks was devoted to her family (ten children, forty-two grandchildren, seventy-eight great-grandchildren, and two great-great-grandchildren), church, and community, whom she served as mother, life member of the Red Cross, and active Dorcas Society member. She was born eighty-nine years ago at Orange, and her family have strong links with the Lithgow district. She leaves to mourn daughters, Doris, Alma, Irene, Lois and Betty, and sons, Darcy, Alwin, and Mervyn. Sadly missed by all who knew her, she now rests, awaiting the Master's call, in the Lithgow Cemetery, New South Wales.

M. P. Smith.

HIGGINS. Alice Margaret Higgins was born in Melbourne in July 1898 to Adventist parents who had migrated to Australia from England. After residing in New Zealand for a number of years, she returned to study at Avondale College where she graduated as a teacher. Most of her life was spent in teaching Aboriginal children.

She was a fine Christian woman of high principle, and served our Lord with all her heart. She was a member of the old North Sydney church and subsequently Chatswood. She passed quietly to her rest at The Home of Peace, Greenwich, New South Wales, on June 23, 1976, aged eighty-six years. She went to her rest in the certainty of being in the resurrection of the righteous. T. T. Turner.

LEACY. At the age of sixty-two years, Conrad Venables Leacy slipped suddenly from this life in the early hours of June 22, 1976. Accepting the Advent message through the ministry of Pastor David Lawson in Maryborough, Queensland, several years ago, Brother Leacy and his wife have been members of this church ever since. His widow and one son, Lynton, his wife and family, mourn his passing. At the Maryborough church and also at the Garden of Rest Cemetery, loved ones and friends were directed to the Christian's hope of the blessed day when death shall be no more. B. C. Grosser.

McLELLAND. William James McLelland awaits the awakening call of the resurrection morning, having laid down the burdens of this life on May 28, 1976, just two days after his eighty-first birthday. Our late brother was born on May 19, 1895, at Goomalibee, Victoria. As he was laid to rest in the Benalla Cemetery, Victoria, on May 31, 1976, words of sympathy and encouragement were tendered to his sorrowing wife, his sister May, and the many friends who had gathered to pay their respects to one who had spent most of his life farming in the district. We joined together in looking more earnestly for the great resurrection morning. Pastor D. A. Pearce assisted in the services at the church and the graveside. H. E. Roberts.

NORRIS. At the age of eighty-six, Sister Edith Louisa Norris passed to her rest on March 30, 1976, at the Barrett Street Hospital, New Plymouth, New Zealand. Sister Norris accepted the last-day message about fifty years ago when she was baptized by Pastor Harvey. At the church service we reminded relatives and friends of the blessed hope of the resurrection. At the Awanni Cemetery, New Zealand, we committed our sister to God's care till that great day when the Lord will return to gather His children home. J. Veld.

PARSONS. Clarice Minnie Parsons passed peacefully to her rest on June 22, 1976, while ill at Gregory House, Lithgow District Hospital, New South Wales. Her main interests in life were gardening, the church, and her family, and she leaves behind two daughters, Joyce (Mrs. Rodriguez), Betty (Mrs. Blundell); sister Beatrice, and brother Alfred. She was predeceased by her husband Fred James Parsons whom she met and married in the early 1920s, sisters Mabel (Mrs. Corby) and Elsie, brother Lewis, and daughter Mary (Mrs. Stace). Born June 2, 1899, at Bathurst, she spent all her life in the Lithgow area where, in the early 1940s, she joined the Adventist Church after studying the Scriptures with Pastor Mitchell and Brother Behrens. Our dear sister now awaits the call of the Master in the Lithgow Cemetery. M. P. Smith.

POTTER. Sarah Potter was born on October 4, 1867, and died on July 2, 1976, thus reaching the remarkable age of 108 and eight months. As far as we can ascertain, until her death, she was the oldest person in Australia. Five years ago, at the age of 103, she came to Coronella Seventh-day Adventist Homes, and her sweet nature endeared her to us all. We will miss her cheerful face and smile, but look forward to greeting her when Jesus awakens her to eternal life. Fifty-eight years ago, she and her eldest son were baptized by Pastor W. M. R. Scragg. Her dear ones mourn her loss, but rejoice in the blessed hope. Pastor C. F. Hollingsworth and the writer led the services at the Nunawading church and the Wesburn Cemetery, Victoria. W. J. Cole.

STRETTON. Mrs. Agnes Jane Stretton passed peacefully to her rest after a long hospitalization at Wynyard, Tasmania, on February 18, 1976, at the wonderful old age of ninety-seven years. She was baptized into the Adventist church in 1942 by Pastor W. E. Battye, after attending a mission conducted by Pastor George Burnside. With her husband she donated the land on which the Wynyard church stands today. We laid our sister to rest in the Wynyard Cemetery where she awaits the glorious resurrection morning. B. E. Bobin.

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We aim to see as much as possible of the beautiful countryside as well as the culture and activities of the people. The tour will include trips to the Sultan's palace, the ancient Borobudur temple, and the tea-gardens in the mountains.

Dates: October 13-26.

Cost: Approx. \$660 (subject to air fare); this includes air fares, accommodation, meals and bus transport.

If you wish to join the tour, apply with full name and address to:

Mrs. E. Webster,
C/- Geographical Society of N.S.W.,
157 Gloucester Street,
SYDNEY, N.S.W. 2000

Post by August 23.

The group will be limited to 20 members.

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LAND FOR SALE. Lot 81, Cooranbong Road, Dora Creek. Approx. 4 miles from Avondale College and 10 mins. walk to Dora Creek railway station. Almost opposite the old Dora Creek Adventist church. Price \$4,750. Apply W. Westacott, 32 Baile Street, Cairns, Qld. 4870.

MINISTERIAL STUDENT wishes to buy used set of S.D.A. Bible Commentaries, "Testimonies to the Church" and other Ellen White publications. Please write to Philip Frahm, Watson Hall, Avondale College, Cooranbong, N.S.W. 2265.

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For personal service call in and see Garry and Elizabeth Ritchie at Dial-A-Discount Floorcoverings, 29 Scoresby Road, Bayswater or Main Street, Warburton. Phone Bayswater 729 3566 or Warburton A/H (059) 66 2714. Late night shopping Thursday to 9 p.m.

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AUSTRALASIAN RECORD

and Advent World Survey

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

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FLASHPOINT

- ✧ LIKE THE BAD NEWS first? Well, 1975 saw a significant world-wide drop in Bible Correspondence applications. In 1974 there were 2,064,808, but 1975 saw a decline of 228,757 to 1,836,151. Are you satisfied with your contribution to that figure? Nor me.
- ✧ Perhaps you would like a little information on the Bible Correspondence Schools around the world. Right! We are always happy to oblige. On a world-wide scale, 30 per cent of applicants for Bible Courses enrol and 36 per cent of those enrolling graduate; 3 per cent of enrollees are baptized, which is 9 per cent of graduates. Of all the interests, 74 per cent are followed up. How do we compare in Australasia? Of all applicants, 55 per cent enrol. 30 per cent of enrollees graduate and 5 per cent of enrollees are baptized. This means 15 per cent of graduates are baptized. We follow up 93 per cent of interests. Which, generally, puts us above the world averages.
- ✧ More than 56,504 people were baptized in the Far Eastern Division between January 1, 1974, and March 31, 1976, reports R. C. Williams, Ministerial Association secretary of the F.E.D. The exact number of baptisms is not available because some of the distant missions in East Indonesia have not reported yet. (Smoke signals get blown about a bit in the hurricane season.) In the period mentioned, 660 new church buildings were erected, and new companies or new churches were organized in more than 480 towns and cities that previously had no Adventist witness. Man, that's progress! 660 new church buildings!!!
- ✧ A "first" for the S.A.H. Neil Keene used to be a teacher in our school system. In fact, we still feel his impact hereabouts in Warburton. But three or four years ago he left to study at the University of W.A. and now he has graduated with an appropriate degree. (Is there such a thing as a Bachelor of Fizzical Fitness? No? Well, something like that.) Now he's the first full-time physical education instructor at the Sydney Adventist Hospital. He will start a fitness programme at the hospital in the preventive medicine programme. Give it all you've got, Neil!
- ✧ One of my favourite people is Clarrie O'Neill. (The other is his brother Lance in S.N.Z.) Both O'Neill brothers are Publishing directors, and they live, sleep, eat and breathe books. Well, out at Mount Isa the other day, Clarrie was given sixteen minutes of prime time on the local commercial TV station to tell the listening-watching audience all about the Home Health Education Service. And you can imagine that Clarrie talked fast, packing all he could into those sixteen gold-plated minutes.
- ✧ An important chief on the island of Choiseul in the Solomon Islands recently made a public confession of his faith in the third angel's message. In spite of much opposition, his witness influenced more than half the people of his home village to join the Adventist church with him. (Which is why YOU ought to keep on sending the SIGNS to those VIPs on YOUR list.)
- ✧ News from Pastor Tom Ludowici at Andrews University: "We have just concluded graduation at Andrews, and have had the largest group of Australasians ever involved in a graduation here. Gerald Clifford made history as one of the first three to receive the Ed.D. from A.U. His wife Pam graduated with her Bachelor of Music. Bernie Brinsmead, Eoin Giller and Roy Markovic received their M.Div., and Milton Hook and I took out an M.A. Bernie and Roy are now both in their second quarter of D.Th., and Arthur Ferch has just arrived back to commence his second quarter too."
- ✧ In Munda, in the Solomon Islands, 100 people have taken their stand for Christ and are joining the church as a result of the efforts of Adventist laymen in this newly-opened area.
- ✧ And while we are in the Isles of Solomon you might like to know that 1,500 people are attending the Better Living Crusade in the Kukum Adventist church at Honiara.
- ✧ Pastor David Down, twenty-five years a missionary in India, and with the blood of an evangelist still flowing strongly in his veins, took his courage in both hands and commenced a mission in the Opera House, Sydney, on May 23. Not in the main auditorium—he's working up to that—but in the Music Room. Twelve hundred people came out for the opening meetings. One of the oddities of the Op. House is that the rules say you have to charge people to go in, and so Pastor Down had to charge his customers. The result is that he is still preaching to capacity crowds of paying customers each night. It's an evangelist's dream!
- ✧ My special correspondent Lester Hawkes (out in the wilds of Papua New Guinea) often sends in bits and pieces which he thinks may make a paragraph or two on this page. (Thanks, Lester. . . . You see, Lester and I used to play trombones next to one another in the College Band more than thirty-some years ago, and never ONCE did he blame me for hitting the wrong note and putting him off, though he had many an opportunity to do so if he was that kind of fellow). Here's his latest anecdote which I think you will like, taken from a publication called, "The Sword of the Lord." . . .
- ✧ A Christian farmer was spending the day in a large city. Entering a restaurant for his midday meal, he found a table near a group of young men. When his meal was served, he quietly bowed his head and offered thanks for the food. The young men, observing this, thought they would embarrass and ridicule the old man. One yelled out in a loud voice, "Hey, farmer, does everyone do that where you come from?" The old man looked at the youth and quietly said, "No, son, the hogs don't."
- ✧ "Finally, brethren . . .": Funny, isn't it, how much we've got to know before we know how little we know?