

AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

Registered for posting as a Periodical—Category A

VOL. 82, NO. 7 PRICE: 13 CENTS February 14, 1977

IN THOUSAND OAKS, CALIFORNIA, THERE'S A . . .

NEW PRESIDENT ELECTED FOR COMMUNICATION CENTRE

MRS. THEDA KUESTER, Seventh-day Adventist Radio, Television and Film Centre, California



Pastor F. W. Wernick (left), chairman of the Board of Trustees for the Seventh-day Adventist Radio, Television and Film Centre, shakes hands with Pastor Robert R. Frame, who will shortly come to the Centre as its new president. Pastor Alvin G. Munson (centre), who has served as the organization's president for the past five years, retired on December 31, 1976.

NEWLY ELECTED as president of the Seventh-day Adventist Radio, Television and Film Centre in Thousand Oaks, California, is Pastor Robert R. Frame, president of the Australasian Division.

He will replace Pastor Alvin G. Munson who retired on December 31 last year, after having served as president of the vast organization for the past five years.

The Adventist Radio, Television and

Film Centre is located on a nineteen-acre plot in Thousand Oaks, and plans call for a five-building complex when it is completed. It houses the "It Is Written," "Faith For Today," "Audio-Visual Service," and "Breath of Life" components. The Voice of Prophecy will join them when their building is constructed. Not only are the offices of these components located at the Centre, but also the filming

and recording studios where their programmes are produced, the accounting offices, printing department, computer services, mailing department, and other related services.

At the present time the Seventh-day Adventist Church is airing a total of 3,505 radio and television programmes each week throughout the world.



The new Boyup Brook church, Western Australia.
Photo: Paul Woodward

THE PASTOR PRESENTS HIS IMPRESSIONS ON THE ERECTION OF A . . . NEW HOUSE OF WORSHIP

L. A. J. WEBSTER, Minister, Boyup Brook Church, Western Australia

MEMBERSHIP of twenty-two and \$7,000 can do it!
Do what?

Build a church worth \$40,000 in eight months!

Of the twenty-two members, woman-power contributed about as much as did manpower. A dear sister in her early seventies was there almost every working day to pass a saw, hand up a piece of timber, find a mislaid tool, or to check on the workmanship of amateurs when something wrong was about to be done. Young marrieds bedded their children down under nearby trees, then pitched in to

do a multitude of tasks, from pouring foundations, to fastening purlins forty feet above ground level.

The busy farmers also put aside necessary farm work to attend to the Lord's work. All were unskilled and no wages were paid, but new skills were learned by all as they tackled jobs they had not done before, such as laying bricks, glazing, or fitting doors, or plumbing.

The opening ceremony took place just eight months after commencement of work. Three hundred people gathered (80 per cent of whom were non-Adventists) and gave a thank offering of nearly

\$1,100. All were pleased to have such a representative building in their area.

Boyup Brook, a lovely rural town in the south of Western Australia, now has a memorial to God's truth in a prominent position.

May the truth triumph as readily in the hearts of the individual members, and may their lives be as attractive to their neighbours as their edifice is.

AND ONE OF THE BUILDERS GIVES AN . . .

ADDED TESTIMONY

D. GILDERSLEEVE

BOYUP BROOK, about 320 kilometres south of Perth, Western Australia, is a small country town serving sheep and cattle farms in the surrounding districts. For a number of years a small church group have been worshipping in rented places while working towards the day when they could start a building programme of their own. Early last year, under the inspired leadership of their ex-missionary pastor, Pastor Webster, the church members started to build. The writer was asked to help in the block-work construction, and received valuable assistance from the members. Most of the time the women worked carrying and jointing blocks while some of their menfolk worked their farms. One seventy-two-year-old lady carried some of the large concrete blocks every day until the job was finished. It was nearly a 100 per cent church participation in a work well done.



The blocklayers at work
Photo: D. Gildersleeve



Mr. Lloyd, president of Boyup Brook Shire, officially opens the new church. From left: Pastor R. V. Moe, Pastor H. Halliday, Mr. Lloyd, Mr. C. E. Chambers and Mr. A. Reid.
Photo: Paul Woodward

JESUS AS A BOY

WE do not have much about Jesus as a boy in the Bible, but we can guess a good deal of what His life was like by the things He talked about when He was a man. He knew about eagles, foxes, sheep—which suggests He lived out of doors a lot when he was young. He probably knew something of town life too, for He told a tale of a pearl merchant seeking fine pearls. And certainly He knew a lot about boats and fishing and farming. In His home He must have been used to candle-light, and cooking ovens heated by burning grass; bread making, and patched clothes.

He must have learned well, for wise and clever men were astonished at His understanding when He was only twelve. He began helping Joseph in the carpenter's shop, and would often make yokes for oxen. He made them well—it may have been a saying that the countryfolk had about His work—"His yokes are easy," for He used that same phrase when He was a man—"My yoke is easy."

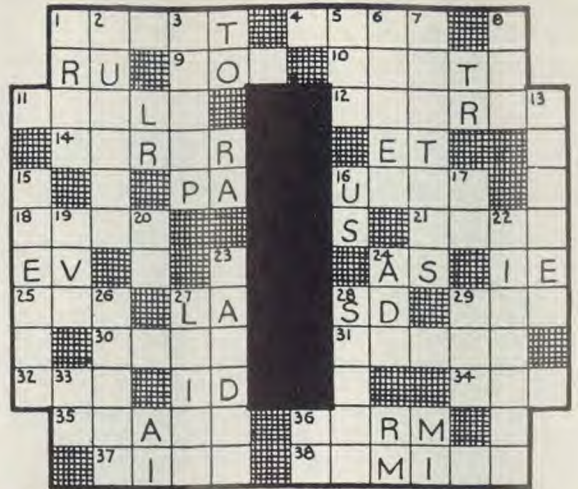
A text to learn: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Luke 2:40.

To help you solve the Crossword, read Luke 2:41-52.

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. Part of the body.
4. This answer turns away wrath. Prov. 15:1.
9. The church of Laodicea is not. . . . Rev. 3:15.
10. Jesus often used them.
11. Bird used in symbolic prophecy. Rev. 12:14.
12. Additional things.
14. Habakkuk used this word to describe God's eyes. Hab. 1:13.
16. "Maintain good works for necessary. . . ." Titus 3:14.
18. Rain does this.
21. "The beams of our house are cedar, and our . . . of fir." (Delete "er.")
25. ". . . up for yourselves treasures in heaven." Matt. 6:20.
29. Jesus rode on one.
30. One of Judah's sons. Gen. 46:12.
31. Jesus must have seen this on old clothes.
32. Samuel's father. 1 Sam. 1:19, 20. (First three letters.)
34. Part of the priest's ear on which blood was placed in Jewish ceremonial service. Ex. 29:20.



35. Jesus told a story of a merchant who found a big one.
36. Many of Jesus' listeners worked on one.
37. Jesus told Thomas to put his hand into His. . . . John 20:27.
38. Portion of the body, plus "ing." Eze. 20:33.
13. Type of roofing material.
15. Jesus' knowledge at the age of . . . astonished the Jewish teachers.
17. Initials of the blessed hope.
19. Girl's name.
20. First two letters of special day.
22. Disciples of Jesus often went. . . .
23. Used for light in time of Jesus.
24. Girl's name.
26. Jesus probably made many when a carpenter.
27. Scottish form of "Lord."
28. Roman weapon.
29. "The . . . of violence is in their hands." Isa. 59:6.
33. Initials of two towns Paul and Barnabas visited on their first missionary journey. Acts 14:21, 25.
36. Initials of two Roman officials before whom Paul made his defence. Acts 25:24.

Solution on page 13.

HISTORIC PICTURE GALLERY

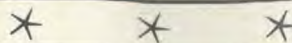


Two noble pioneers. Mr. W. J. C. Sawyer (right) and Pastor Frank Gifford somewhere in the wilds of North Queensland. Early or mid 1950s.
Photo: courtesy Mrs. B. Munter.



The Sherwood (Qld.) MV Band in the early 1930s. Those pictured are, left to right, back row: G. Roberts, J. Smith, F. Smith, C. Roberts, J. Horridge, A. Roberts, A. Horridge, V. Swensen. Front row: G. Horridge, S. Taylor, D. Parks, W. Swensen (conductor), J. Taylor, V. Halsey and N. Tinworth.
Absent: A. Appleton, N. Appleton, B. J. Morris, W.E. Zeunert and F. Cordingly.
—Signs File.

EDITORIAL



SECURITY CHECK—Part 2

LAST WEEK we examined some of the causes of insecurity and pointed out that two of the main causes of this personality trait in children—and usually carried into adulthood—were, first, the abdication of the father from his position as head of the house, and second, the home situation where the parents wage a running warfare against one another, especially where the children are witnesses to (or worse, unwilling participants in) the ructions which are, too often, the normal atmosphere in which they subsist.

Now we look at yet other causes of insecurity.

One which must loom large is the lack of discipline which is the lot of so many children. It is a truism to say that the undisciplined child is an insecure child. The child who has never had discipline imposed from without is almost certain never to impose discipline upon itself from within. Only as the child begins to appreciate what discipline is all about, as it is imposed in love by parent and teacher, can he begin to feel any degree of security in his own environment. The child who is allowed to do whatever he likes, whether at home or at school, is seldom well adjusted as he passes through the teens and into adulthood. The happiest children are those who have learned what loving, consistent discipline is all about, and who have come to recognize that discipline can be imposed by themselves, and, indeed, must be imposed by themselves as they grow older and more responsible.

What is it that makes a person secure in himself? Is it not confidence? And confidence comes from the assurance of knowing where you are going, what you are doing and the certainty of achievement. The undisciplined cannot know what directional trend they have; they cannot be certain of ever achieving anything. So important is discipline in this area that Ellen White was moved to write, "Thorough discipline . . . is of more value than the natural aptitude and endowment, where there is no discipline."—*"Fundamentals of Christian Education,"* page 258.

Of course, discipline from without is not the end of the story at all; it is only the beginning. All external discipline should be aimed at making the child come to the realization that the disciplined way is the right way, and to sense the need of imposing it upon himself. When externally imposed discipline achieves this end, it may be deemed successful; and a secure person will almost inevitably (given reasonable health, both mental and physical) result.

Today's children are in the parlous state of being brought up with the minimum of discipline, being led to believe, in many instances, that the pursuit of their own whims is sufficient reason for following any course of action. Such an attitude will almost certainly bring a heavy harvest of insecure adults in the years to come. Already we are seeing the results of this. In our own society, many of the young unemployed are content with a government hand-out; they have no great desire to work; they think it smart and sophisticated to elude the necessity of working, believing that a grateful government ought to regard it as a privilege to support and succour them. They do not realize that they, by this parasitical attitude, are giving strong evidence of their insecurity and that it will be intensified as time goes by.

The Child Jesus knew the value of discipline; and it paid handsome dividends when He grew to manhood. Again, Ellen White makes a pertinent comment: "Jesus did not shirk care and responsibility, as do many who profess to be His followers. It is because they seek to evade this discipline that so many are weak and inefficient. They may possess precious and amiable traits, but they are nerveless and almost useless when difficulties are to be met or obstacles surmounted. The positiveness and energy, the solidity and strength of character, manifested in Christ are to be developed in us, through the same discipline that He endured. And the grace that He received is for us."—*"The Desire of Ages,"* page 73.

One more thing must suffice, though there are many other causes of this endemic malady in the world today. It is simply this: parents do not teach their children a religious faith. This is not a bare-faced plug for you to teach your child the Sabbath school lesson, or to buy him the right kind of books; it is a simple statement

of fact. Children who grow up with no religious faith have no star by which to guide the frail ship of their lives. Without a religious faith, what is wrong with stealing? Why shouldn't they experiment, in adolescence and young adulthood, with pre- or extra-marital sex? Why shouldn't they take what they want by force—if they can be sure that they can get away with it? What is wrong with foul language and an ugly temper? Why not blaspheme and curse and "cry 'Havoc,' and let slip the dogs of war" against anyone whose will crosses theirs? Why not? Outside of a strong religious faith, there is nothing to stop most or all of these. If you can avoid the policeman's strong arm upon your shoulder, if you can escape the consequences of breaking the law, if you can lie and steal and cheat and plumb the depths of immorality without disturbing the guardians of the law, why not?

But you should know this; such behaviour is driving you fast to an insecurity that will be hell to live with; such behaviour will leave you starved for that peace that everyone earnestly covets, no matter what his station in life. Do not be fooled by aggressive behaviour: that's merely a manifestation of insecurity. Don't be fooled because Mr. X is drunk and vulgar and belligerent; beneath his aggressive exterior there beats the heart of a very insecure man. Don't let Mrs. Y's loud-mouthed talk, her lurid adjectives and her man-sized cursing lull you into thinking that she must be the most confident woman in your street; inside there beats a heart that is crying out for help, for stability, for someone to show her the way to peace.

Such people as these probably haven't an atom of religious faith; probably they have never been taught; or if they have, such elements of faith have been jettisoned long since. Now they are paying for it with their insecure little lives, blustering their way through or retiring into some sleepy hollow and never showing their noses above the window-ledge.

Please do not let your children grow up without a strong faith in God. There can be no more certain way to security than this faith. To believe, deep down, that all things do indeed work together for good to them that love God is a wonderful aid to security. Ellen White says, "All who make Him their dependence rest in perfect security."—*"The Desire of Ages,"* page 599. You don't come upon a faith like that by barking your shins on it in the dark. Elsewhere she echoes the thought when she says, "Not one moment can we be secure except as we rely upon God, the life hidden with Christ."—*"Prophets and Kings,"* page 84.

Parents who imagine that they can let their children run loose for fifteen years and then those children will suddenly come to themselves like the prodigal son and seek their Father's house, are living in a fool's paradise. All but an infinitesimal fraction of such children will grow up to be godlessly insecure; depend upon it. The right time to strengthen the spirit of the adult is in the formative years of childhood. Well has Alexander Pope declared that "the child is father of the man." If you want a warm, well-adjusted adult, make sure you have a secure adolescent; if you want a secure adolescent, make sure he arrives in his teens with a vibrant faith which has been taught by and caught from his parents. No one yet has done, as far as I know, any study on the effects of such an apparently innocuous thing as properly conducted family worship upon the personalities of children to adulthood. I'm prepared to wager there would be some raised eyebrows among infidel psychologists if such were carried out.

But perhaps you are long past adolescence and your own insecurity shows through all too often. Here, then, is a brief statement which might help, whether you are nineteen or ninety: "If we will but keep our eyes fixed on the Saviour and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness."—*"My Life Today,"* page 45.

Next week we shall conclude our discussion on this important subject.

Robert H. Parr.

TWENTY-TWO YEARS

MRS. NARELLE STANLEY, Missionary Wife,
Togoba, Papua New Guinea

SEPTEMBER 11, 1976, marked the twenty-second anniversary of the Togoba church as an organized church.

While looking back through the church records, we were interested to note that Pastors H. W. Nolan, and F. T. Maberly, along with Brother E. L. Martin, were present on the rostrum for this occasion.

Brethren L. H. Barnard and L. N. Bartlett were voted as charter members. The total membership, including eight baptized that day, September 11, 1954, was only sixteen.

Today, twenty-two years later, there is a great difference. The church is completely run by the national folk, and the work is going ahead in a strong way. On September 4, 1976, seventy-two folk were baptized and welcomed into church fellowship at Togoba.

Branch Sabbath schools and the witness of a few faithful local people, have borne most fruit. These efforts have been inspired, of course, by



Some of the Togoba church members. Kumal, on the left of the blackboard, and Robebe to the right of the board, have been members at Togoba since the early years. Robebe was among those eight baptized on September 11, 1954. Both are currently employed at the Togoba Rural Health Centre (formerly Hansenide Colony).
Photo: G. Stanley.

the enthusiasm of church pastor, Paul Piari.

Membership at the moment is approximately 300.

The prayers of all are still needed, as some of

these folk face trials and temptations not known to the white man. The mighty power of God still triumphs over the power of Satan in this developing country.

“Religion in a Good Loaf of Bread”

V. B. PARMENTER, Communication Director, Tasmanian Conference

DURING THE MONTH of October, Tasmania's agricultural shows are in full swing. Communication and Temperance secretaries of Hobart and Launceston saw the opportunity again of witnessing for Christ at both venues. In 1975 the emphasis was on smoking and poor health. Last year the committees felt it imperative to make a fresh approach, so the ladies agreed to demonstrate the art of making bread, while in between demonstrations

the men screened films on the evils of alcohol.

Appreciation must be expressed to the Tasmanian Temperance Alliance for the wonderful financial assistance given to both show exhibits. Then, too, each church donated the remainder of the expense, and for this we give praise to God.

The beautiful aroma of freshly cooked bread led people by their noses to the place where it was all happening. As the crowds gathered around, they were introduced to a better way of living, sponsored by the Adventist Church.

Recipe sheets were sold, with the invitation to request a personal demonstration of the art of bread-making in their own homes. The bread was not given away, but was sold, yet despite this factor, orders were overwhelming. We were also grateful to the members of the Glen Huon church for their enthusiasm in providing a large box with a moving doll inside, dressed up as a chef, mixing the dough. And what an eye-catcher it was!

Young people gathered by the hundreds to view the film “Just One.” Approximately 26,000 pieces of literature were distributed over the few short days of both shows.

Apart from any results that may accrue from the witness of our laymen in Tasmania, there are the unnoticed blessings that come into the hearts and lives of individuals who unite their talents and resources in working for Christ.



Bread demonstrators in Hobart. From left to right: Mrs. Sandra Claus, Mrs. Elaine De Ville, Mrs. Robyn Stanton.
Photos: V. Parmenter.



Manufactured by members of the Glen Huon church, this moving doll simulated the art of mixing dough.

CONCLUDING A SHORT SERIES ON ROMANS

LIKEWISE THE LESSER LIGHT

FRED MAZZAFERRI

IN THIS SERIES we have sought a correct understanding of that persistently popular passage, Romans 6-8. We have probed the epistle from beginning to end in our search, gathering many a precious gem of spiritual truth. But time is a merciless tyrant, and we have merely scraped the surface. Oh, what a plenitude of rich treasure remains untouched! With great profit we could linger long within its fathomless depths.

Nevertheless, for now it suffices that we are quite clear regarding the context of our passage. The primary theme of the book is the Jewish problem. And chapters 6-8 offer the divine solution to that trouble. Indeed, it answers every man's innermost need, for whether saved or not, we are all Jews at heart. Time and again we wax self-sufficient, and try to depend on our own resources.

Away with such futile obtuseness! We are all carnal in nature, and will be till these vile bodies are transformed at the last trump. Our sinful natures constantly clamour for control, and we are helpless to resist their evil demands. Only by a power entirely outside ourselves can they be subdued. Only the Spirit of God can move us to righteousness. That is the major message of this passage, to be sure.

Please take careful note of the fact that we gleaned this verity from Scripture alone. As yet, not one reference have we made to the Spirit of Prophecy. And for very good reason, too.

Highest Regard

Not for one moment do I hold the writings of Sister White in anything but the highest regard. They were inspired by the Lord, and are for our admonition. I have carefully read the vast majority of her readily available books, and endeavour to apply her teachings in my own life, however imperfectly. Moreover, I have occasionally risked the wrath of personal friends (and even church boards!) in calling for conformity to her teachings. And I ever will, when necessary, cost what it may.

But I strongly protest their abuse by those who elevate them to be equal with, or superior to, Holy Writ. Beware the man who is quick to quote from that little red book! Or worse, from some obscure manuscript the ordinary student has scant access to. More than once recently I have seen *"The Desire of Ages"* cited in its pre-publication draft!! No doctrine worth the name requires such shabby support.

We should never forget the primacy of the Word. By divine decree, the Spirit of Prophecy must take a decidedly second place. It even insists so itself. For every statement urging its study there are a dozen or so urging us to search the Bible.

Half the heresies that plague us would never see the light of day if we observed the divine order. Never should we rush to the lesser light till we have basked thoroughly in the full glory of the greater.

God willing, we will consider this sadly neglected subject of sound scholarship more fully in a future series. But now, having carefully searched the Word itself, we conclude with a few typical, relevant statements from the servant of the Lord.

The Theme of the Epistle

Does the lesser light concur with the greater that the theme of Romans is the Jewish problem? Most assuredly. Its most comprehensive comment is in *"The Acts of the Apostles,"* chapter 35, entitled "Salvation to the Jews." Listen to this comment on Rom 10:1 and 9:1-5.

"In this letter Paul gave free expression to his burden in behalf of the Jews. Ever since his conversion, he had longed to help his Jewish brethren to gain a clear understanding of the gospel message. . . . It was no ordinary desire that the apostle felt. Constantly he was petitioning God to work in behalf of the Israelites who had failed to recognize Jesus of Nazareth as the promised Messiah." Page 374.

And on the preceding page we read, "In his Epistle to the Romans, Paul . . . stated his position on the questions which were agitating the Jewish and the Gentile churches," an obvious cross-reference to chapter 19, "Jew and Gentile," which speaks for itself. So we have certainly researched the Word aright in this particular.

Romans 8:7

But what about this key verse? Have we expounded it correctly as well? The following quotations spell it out with clarity:

"The natural man is not subject to the law of God; neither, indeed, of himself, can he be."—*"Messages to Young People,"* page 68.* The context is very revealing too!

"The carnal mind is enmity against God, and it rebels against His will. Let it once throw off the yoke of obedience and it slips unconsciously into the lawlessness of crime."—*"Testimonies,"* Vol. 4, page 13. The whole chapter strongly affirms that the Christian still has a virile, carnal nature.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. If the feelings of the natural heart are not restrained and brought into subjection by the sanctifying influence of the grace of God . . . the thoughts of the heart are not pure and holy."—*"Testimonies,"* Vol. 1, page 440.

And so we can be confident that we understand this verse too. In no way whatever does it say the convert is rid of his carnal nature. It simply states that it cannot subject itself to the law. A power entirely external is necessary.

Flesh

What does the lesser light tell us about the Greek word *sarx*, or *flesh*? Are we right in concluding from Scripture that it connotes man's corrupt, sinful nature—even the Christian's?

The Spirit of Prophecy has much to say on the subject. We will consider the most important passage first, and in some detail.

This reference is paramount, not because it supports our position so well, but because it gives the inspired definition of the word.

"The lower passions have their seat in the body and work through it. The words 'flesh' or 'fleshly' or 'carnal lusts' embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness."—*"The Adventist Home,"* pages 127, 128.

Brought Into Subjection

Not the slightest suggestion do we find here that the Christian is rid of this evil nature, with its passions and propensities. On the contrary, in terms which apply only to the convert, we are told they must be brought into subjection, dethroned, that Christ may reign supreme.

And we are expressly informed that *sarx* and the like refer to this very nature. Remember, too, that these words are used most often in Romans 6-8. Beyond quibble, then, this Scriptural passage is speaking about the convert's carnal nature.

Further, the phrases "brought into captivity," "subjected," and "reign" are all so familiar in those chapters. And the last sentence of the quotation is a direct reference to Rom. 6:13, and to it alone. So our exegesis of this portion of the epistle is sound.

But the citation is interesting in other ways as well. The command "to crucify the flesh, with the affections and lusts" is found in Gal. 5:24. How often Sister White applies this verse to the Christian's sinful nature! The interested reader may check these typical references himself: *"Counsels on Diet and Foods,"* page 44; *"The Sanctified Life,"* page 30; *"Testimonies,"* Vol. 1, page 440; *Id.*, Vol. 4, page 365.

Another interesting feature is the phrase "carnal lusts." Actually, the expression does not appear in Holy Writ in precisely that form. Yet no doubt the prophet had in mind "fleshly lusts," found in one solitary verse, 1 Peter 2:11. And many times over she applies this text to the convert's corrupt nature. For example: *"Counsels on Diet and Foods,"* pages 62, 63, 166, 167; *"The Great Controversy,"* pages 473, 474; *"The Sanctified Life,"* page 25; *"Temperance,"* page 19, 149.

Some people recoil in horror when you associate anything carnal with the Christian. The servant of the Lord had no such problems. In fact, so closely did she identify the two that she unconsciously substituted that dreadful word in the foregoing verse. Or was it providential?

So much for the divine definition. Here are a couple more instances in which the prophet specifically applies Rom. 7:18 to the convert.

No Holy Flesh

"At every advance step in Christian experience our repentance will deepen. . . . We shall make the apostle's confession our own. 'I know that in me (that is, in my flesh) dwelleth no good thing.'"—*Christ's Object Lessons*, pages 160, 161.

"All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. The Apostle Paul declares, 'I know that in me (that is, in my flesh,) dwelleth no good thing'!"—*Selected Messages*, Book 2, page 32.

Now a quick look at some of the many similar comments on Gal. 5:17, which closely parallels our passage.

"The continual warfare between the spirit and the flesh," declares *Testimonies*, Vol. 4, page 10, in a context indisputably Christian. "The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare," affirms *The Sanctified Life*, page 92. Likewise *The Seventh-day Adventist Bible Commentary*, Vol. 6, page 1111; *Counsels on Diet and Foods*, page 389; *Christ's Object Lessons*, page 270; *Education*, page 109; *Testimonies*, Vol. 1, pages 486, 487, 619.

Nature

At this point it is appropriate to consider what the Spirit of Prophecy has to say regarding human nature, besides those passages emphasizing "flesh." Here are a few typical quotations, all referring to the convert, please note.

"He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature . . . are arrayed against him. Each day he must renew his consecration. . . . Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory."—*The Acts of the Apostles*, page 477.

"Men who have lived the nearest to God . . . have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ."—*Id.*, page 561.

"Our hearts are naturally depraved, and we are unable of ourselves to pursue a right course. It is only by the grace of God, combined with the most earnest effort on our part, that we can gain the victory."—*Counsels to Parents, Teachers, and Students*, page 544.

"In our own strength it is impossible for us to deny the clamours of our fallen nature. Through this channel Satan will bring temptation upon us."—*The Desire of Ages*, page 122.

Evil Hearts

"Temptation . . . does not proceed from God, but from Satan and from the evil of our own hearts."—*Thoughts from the Mount of*

Blessing, page 116. The following page speaks of "the desires of our own evil hearts."

"Some are continually harassed . . . having to war with internal foes and the corruption of their nature."—*Testimonies*, Vol. 2, page 74.

"Our hearts are naturally sinful . . . and we need to be guarded constantly, or we shall fail to endure hardness as good soldiers of Christ; and we shall not feel the necessity of aiming vigorous blows against besetting sins."—*Id.*, page 710.

"The truth for this time . . . will produce steadfastness of purpose, which . . . the heart's own clamours for self-indulgence are powerless to influence."—*Testimonies*, Vol. 5, page 43.

"The Lord . . . knows how strong are the inclinations of the natural heart, and He will help in every time of temptation."—*Id.*, page 177.

"Our own hearts are deceitful; we are compassed with the weaknesses and frailties of humanity."—*Id.*, page 409.

And the lesser light even employs that emotive word "carnal" in describing the Christian's nature!

"Every Christian will be assailed by . . . the clamours of the carnal nature, and the direct temptations of Satan."—*Testimonies*, Vol. 5, page 102.

"Constant war against the carnal mind must be maintained"—*Testimonies*, Vol. 2, page 479.

"Now is the time to put forth earnest effort to overcome the natural tendencies of the carnal heart."—*Testimonies*, Vol. 8, page 315.

We have already cited *Testimonies*, Vol. 1, page 440, and *Id.*, Vol. 4, page 13, in similar vein. Other pertinent references are: *Parriarchs and Prophets*, pages 717, 718; *Testimonies*, Vol. 2, pages 590, 591.

(concluded on page 14)

THE HORT FAMILY BAND

MRS. R. MCGILL, Communication Secretary, Maida Vale Church, Western Australia

IF YOU ARE a keen musician, have five fine sons and a tolerant wife, what better plan than to form your own family band? Eric and Joy Hort, who attend the Maida Vale church in Western Australia, are such a family.

Their sons, Bruce (seventeen) plays the trombone, William (fifteen) plays the B flat bass, Donald (fourteen) plays the euphonium, and Murray (thirteen), and Andrew (ten) both play cornets. Father plays the trumpet, as well as conducting the band, and writing all the arrangements for the pieces they play.

For three years their Christian messages in music have been scattered throughout the city and country churches in Western Australia, bringing happiness at church meetings, camp meetings, and at various old people's homes, including our own Sherwin Lodge Homes for the Aged.

Eric Hort, who works as a city commercial traveller for the Sanitarium Health Food Company in Perth, has played with the Perth Advent Band for twenty-three years. His wife, Joy, also works for the Sanitarium Health Food Company, in the "spare" time she has after caring for her six men.

The Hort Family Band, as they are affectionately known, practise together one evening each week, unless a special assignment calls for more time together. That's the time when Mum "turns off" while the practice is in session.

We are exhorted often in Scripture to "make a joyful noise" unto the Lord, and this is what the Hort Family Band achieves. There are many people, both Adventist and non-Adventist, who have appreciated the talent and dedication of this happy group, and who would add their thanks for the inspiration and joy that their music has brought.



The Hort Family Band. From left, back row: William, Mr. Eric Hort, Bruce and Murray. Front row: Donald, Mrs. Joy Hort and Andrew.
Photo: D. Cavilla.



This early photograph, taken before Mrs. White left Australia in 1900, depicts the entire "Sunnyside" household and staff. They are, from left to right: Hiram James (gardener), Miss Maggie Hare, Miss McIntefer, Miss Davis, Mrs. White (seated), her grandchildren Mabel and Elia White (seated on steps), W. C. White, Miss May Lacey, Miss Brebner, Miss Peck, Pastor Olsen, and a son of Hiram James.

(Photograph was donated to "Sunnyside" by Mrs. Robert Conley.)

AVONDALE COLLEGE LIBRARIAN, K. H. CLOUTEN, COMBINES WITH TWO OF HIS COLLEAGUES TO REMIND ADVENTISTS THAT IT IS INDEED

A TIME TO REMEMBER

K. H. CLOUTEN, Dr. A. PATRICK and Pr. A. C. BALL

The Book of Judges is not favourite reading for most of us, for it chronicles a period of failure, moral degradation and crime. The cause of this moral landslide is pin-pointed in the second chapter:

"As long as Joshua was alive and the elders who survived him—everyone, that is, who had witnessed the whole great work which the Lord had done for Israel—the people worshipped the Lord. . . ." But "another generation followed who did not acknowledge the Lord and did not know what He had done for Israel." Judges 2:7-11, N.E.B.

We may apply the warning today. Our Advent movement had its "Joshuas"—Ellen White, Joseph Bates, J. N. Andrews, A. G. Daniells, to name a few. But the years have rolled by, and the pioneers are resting in their graves. Now we face the possibility that this generation will fail to discern what the Lord did for His modern Israel.

To help us know and remember past events, the Australasian Division has in recent years established four historical institutions, all within the Cooranbong district—"Sunnyside" (home of Ellen G. White), the South Sea Islands Museum, the Australasian Division Heritage Room, and the Ellen G. White Research Centre. Each has a unique contribution to make, and to co-ordinate their activities, the Division recently appointed a committee with representatives from each institution.

"SUNNYSIDE"

On Christmas Day of 1895, Ellen White moved from Sydney to her new cottage at Cooranbong. At a period when a black cloud of discouragement threatened plans for the Avondale School, Mrs. White named her new home "Sunnyside." That name exemplified her unshakable faith in the future of Avondale, and her positive approach to the seemingly insuperable problems which faced our early leaders.

From the vantage point of "Sunnyside," Ellen White watched and assisted the develop-

ment of Avondale College. She often addressed the college family, predicting that young people trained at Avondale would find their way as missionaries to all parts of the world. Her messages inspired many to do just that. She challenged the local congregation to build a house of worship, in spite of scarce funds and, within seven weeks of its commencement, the Avondale Village church was completed and dedicated. She advocated the manufacture of health foods to promote a non-meat diet, and like a grain of mustard seed, a humble operation in a converted sawmill exploded into the major

health food industry that we know today.

After Mrs. White returned to America in 1900, the "Sunnyside" property passed through many hands and later fell into disrepair. Eventually, however, the Sanitarium Health Food Company provided the finance to purchase the house as a property for the church. "Sunnyside" was restored to its original condition in 1960, appropriately furnished, and opened as a memorial of Ellen White's outstanding contribution to the work of our church in Australasia. Today it stands as a witness to God's guidance in our past history.

SOUTH SEA ISLANDS MUSEUM

In response to the counsel of Ellen White, young graduates from Avondale moved out to pioneer the gospel in the South Sea Islands. How appropriate, then, that a missions museum should be established in the grounds of "Sunnyside."

The early work in the South Pacific was slow and hard. In some cases, years of effort resulted in the baptism of only one or two souls, and sometimes these new converts apostatized shortly afterwards. Exposure to strange diseases weakened the health of many missionaries, and some were called to make the supreme sacrifice. But those dedicated men and women sowed the seed in faith, and in later years many of them witnessed a harvest beyond their dreams. Today the church's membership in the Islands and Papua New Guinea exceeds that of the home field.

As the hearts of the heathen were turned to God, their pagan symbols, charms, and sculptured gods became redundant. These were often presented to the missionaries, who



Mrs. Gillian Ford in the Ellen G. White/S.D.A. Research Centre using the 3M Reader Printer to study *The Review and Herald*, July 16, 1861, page 52, where Brother W. Phelps, a minister, writes: "I do not sympathize with the body of Adventists in relation to organizing under the name, Seventh-day Adventists." James White replied in a lengthy editorial appealing for Brother Phelps to "retrace this hasty step, and come along with your brethren who are seeking for all the means, lawfully within their reach, to secure order, love and harmony here, and a preparation to stand on Mount Zion with the Lamb."

brought them and other cultural items home as tokens of the advancement of the Christian faith.

Suggestions that these artefacts should be assembled in one place for exhibition led to the idea of establishing a museum, to give the public a better understanding of our work, and to nurture the confidence of church members. In November of 1966, in the grounds of "Sunnyside," the Seventh-day Adventist South Sea Islands Museum was dedicated.

The collection of artefacts, many of them rare or unique, continues to grow as additional items are donated. Each year the museum and "Sunnyside" attract thousands of visitors, who leave with a clearer appreciation of our mission.

HERITAGE ROOM

A small windowless room at Avondale College is crammed with books, archives, manuscripts and photographs relating to the history of the church's work in Australasia. Among the treasures stored in this room are an almost complete set of the AUSTRALASIAN RECORD since 1898, a microfilm set of *The Bible Echo* from 1886 to 1902, copies of some of the first books and tracts printed by the infant church in Australia, archives of the Mona Mona Aboriginal Mission, the original church record books from Pitcairn and Tonga, an extensive collection of glass slides illustrating our early mission work in the Solomons and other islands, boxes of letters, photographs, and mementoes of various kinds. Altogether, it is an interesting collection of research materials spanning the ninety years since five missionary families from the United States arrived in Australia to pioneer the message in the south-west Pacific.

Sadly, masses of historical material have in past years gone the way of the dust-bin and bonfire. Too often, what the dampness has not destroyed, the silver-fish have eaten. Realizing the urgency of gathering and preserving the documents essential to our history, the Australasian Division in 1973 established a



Holding the Ellen G. White/S.D.A. Research Centre Bible, published in Boston, 1822, weighing 17 lb, Graeme Scott (theology student at Avondale College) is timed by the Centre's secretary, Mrs. Eleanor Scale. This Bible is 1½ pounds lighter than that held on four occasions for up to thirty minutes by Ellen G. White. And Sister White held the larger Bible at arm's length.

Heritage Room in the care of Avondale College Library. There has been an encouraging response to appeals for historical materials, so much so that the original store-room set aside for the collection is no longer adequate, and plans are in hand to relocate the Heritage Room next to the new Ellen G. White Research Centre.

Already Heritage Room materials are being used by researchers in Australia and overseas, and undoubtedly this use will grow as the collection expands. We welcome donations of denominational books, periodicals and manuscripts. Please remember the Heritage Room next time you clean out the attic or the garage.

ELLEN G. WHITE/S.D.A. RESEARCH CENTRE

For a quarter of a century, an enthusiastic lady with silver hair, Mrs. Hedy Jemison, has

invested her time mainly in helping people study the writings of Ellen G. White. That study would be simple if Sister White had written briefly on a single topic or penned instruction on only a few themes. But her writing included more than one hundred thousand pages! And she covered, according to Mrs. Jemison, "education, science, medicine, religion, literature, history, ethics, music, art, fashion, mental hygiene, missionary endeavour, geology, ecology, health, diet and nutrition, the home, child training, church-state relationships, welfare, temperance, social, editorial, youth work."

Until recently, researchers who wished to go beyond the published books of Ellen White had to trek to Washington, D.C., or Berrien Springs, Michigan, where the original copies of

(concluded on page 14)



Visiting the Australasian Division Heritage Room in connection with his post-graduate research, Brother Alan Savige (a teacher at Avondale High School) examines an album of early mission photographs with Librarian Alf Chapman.



The South Sea Islands Museum, in the grounds of "Sunnyside," contains many interesting exhibits and relics of early mission work in the islands. Photos: Courtesy K. Clouten.

WHY BE INVOLVED?

J. T. KNOPPER, Publishing Department Director, Australasian Division

MEN'S HEARTS ARE failing them for fear of what is coming upon the earth. Fluctuation in world currencies, pollution of land, sea and air, power struggle between labour and capital, depletion of earth's resources, the population explosion, civil wars, racial tensions and many other socio-economic and political issues are racing Planet Earth to its impending doom. "Negotiation" and "communication" are in-words. Councils, commissions, committees of all sorts and shades are held daily in an endeavour to solve the problems of the world. The leaders of the world do not see the problems confronting mankind in the light of Biblical prophecy. This is understandable, since for many the Bible and its teachings have become obsolete and irrelevant.

Yet even though men today may feel and believe that if there is a God He has long since ceased to care about this one lost world, our surety lies in the fact that: "In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God the curtain is drawn aside, and we behold, behind, above and through all the play and counter-play of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—*"Education,"* page 173.

Thus we can safely conclude that God is concerned about man's destiny, and He is involved in the solution of man's problems here on earth. He has called His church to be His representatives on earth. Christ, the Rock on which the church of the New Testament is built, commissioned His followers to go out into the world and preach the gospel to every nation, kindred, tongue and people. And what is this gospel that is to be proclaimed to every living creature? It is the message of the love of God for man, of God's caring about man and of how much He cared that He sent His only begotten Son, Christ Jesus, to save us from this sin-polluted earth.

Signs of the End

Economists and ecologists all believe that earth is heading for a cataclysm, but their evidence is not based on Bible prophecy. As Christ sought to prepare His followers for the time of the end, He foretold some of the political, social and economic conditions that would prevail just prior to His return to earth the second time:

"And ye shall hear of wars and rumours of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. . . . And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Matt. 24:6-13.

Newspapers, television, and radio provide sufficient evidence that we are indeed living in the time of the end, for much of what Christ predicted then is prevalent in the world today.

Continuing His prophetic discourse He declared emphatically: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14.

Who are the messengers that will take the gospel of the kingdom to the world? The counsel from the servant of the Lord to us is: "I urge my brethren and sisters not to engage in

work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. 'Go out into the highways and hedges, and compel them to come in, that My house may be filled,' Christ says."—*"Colporteur Ministry,"* page 24.

"O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service in house-to-house labour. There are many, many who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the weak strengthened, the mourners comforted. The poor are to have the gospel preached to them."—*Ibid.*

Souls Perishing

In 1908, Ellen G. White endorsed God's commission to man through the publishing work: "This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of any one. Souls are perishing out of Christ. Let them be warned of His soon appearing in the clouds of heaven."—*Review and Herald*, August 13, 1908.

One of Heaven's most powerful evangelizing agencies is our truth-filled literature. From the pen of inspiration we have this comment on Revelation 18:1: "... in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."—*"Testimonies,"* Vol. 7, page 140.

Then, affirming our solemn responsibility, we are admonished that: "We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work."—*Ibid.*, Vol. 8, page 89.

There is a dearth of literature workers in the land. Even at the turn of the century this was impressed very forcibly upon the servant of the Lord: "Night after night I am standing before the people, bearing a very positive testimony, and pleading with them to be wide-awake, and to take up the work of circulating our literature."—*Review and Herald*, April 20, 1905.

"The canvassing field is in need of recruits. Those who engage in this work in the spirit of the Master will find entrance to the homes of those who need the truth. To these they can tell the simple story of the cross, and God will strengthen and bless them as they lead others to the light. The righteousness of Christ goes

before them, and the glory of God is their reward."—*Ibid.*, June 16, 1903.

So Much to Do

God is calling for literature evangelists, full-time, part-time, and auxiliary workers from every church. If we will but do His will and strive to impart the light to those in darkness, He will greatly bless our efforts. Get involved NOW in this God-assigned and God-directed programme. Tomorrow may be too late. There is so much to do and so little time left. As Seventh-day Adventists, let us not neglect or defer the responsibility that rests upon each of us.

"There is missionary labour to be done in the distribution of tracts and papers, and in canvassing for our different publications. Let none of you think that you cannot engage in this work because it is taxing and requires time and thought. If it requires time, give it cheerfully; and the blessing of God will rest upon you. There never was a time when more workers were needed than at the present. There are brethren and sisters throughout all our ranks who should discipline themselves to engage in this work; in all our churches something should be done to spread the truth. It is the duty of all to study the various points of our faith, that they may be prepared to give a reason for the hope that is within them, with meekness and fear."—*Ibid.*, April 1, 1880.

Let us work and pray, putting our trust in Him who will never fail!

For further information contact Division Publishing Department, 148 Fox Valley Road, Wahroonga, N.S.W. 2076.

LIFE SKETCH OF PASTOR C. A. WRIGLEY

K. J. BULLOCK, President, South New South Wales Conference

CHARLES ALBERT WRIGLEY was born at Mossley, England, on March 8, 1886. He died in Canberra on November 18, 1976, in his ninety-first year.

As a young man he worked in the spinning-mills and became a weaver by trade. In 1909 he migrated to North New Zealand, and at that time had a very strong interest in becoming a minister of the Church of England.

In that year he met Brother Joseph Shinn who gave him a copy of *"The Great Controversy"* to read. After reading the book his interest was further developed by Pastor Paap, who baptized him later that year.

In 1910 he entered Avondale College and began his preparation for the ministry. Here he was greatly influenced by the teaching of Pastor Robert Hare, who was a Bible teacher at Avondale during those years.

After completing ministerial training he was appointed to the Victorian Conference, where he and Nelson Burns assisted the late Pastor Waldorf in a tent mission. Another important chapter of his life commenced in Melbourne when he met Miss Isobel Macleod, who at that time was matron of the Melbourne cafe. They formed a life partnership which lasted almost

"MANNA"

IAN NEWITT, Manager

JUST AS the original manna came as bread from heaven to the hungry children of Israel, so a group of fifteen young musicians based in Melbourne, Victoria, with the imaginative title of "Manna," aim to bring the bread of life to the hungry souls around. Billed as gospel folk music in its finest form, the sound of "Manna" has been instrumental in having studies commenced with families in several country towns.

There are ten singers and three musicians in the group, as well as one audio man and a man in charge of lighting effects. They come from Singapore, Tonga, Russia; one singer is of Spanish descent, and the rest come from all points in Australia. Their professions are varied, including teachers, a minister, a truck-driver, a builder, a secretary and a medical student. From these diverse ethnic and vocational backgrounds they combine to realize their aims in a remarkable way. They are dedicated to the concept of evangelism through music.

Under the full sponsorship of the Victorian Conference Youth Department, the group, under the leadership of Andrew Kingston, the conductor, has performed at Mildura, Shepparton, Bairnsdale, Warrnambool, Ballarat, Adelaide, and Warburton, as well as various missions around Melbourne. "Manna" also brightens many a Sabbath afternoon at various hospitals. Possibly the highlight for the year came with their appearance at the T.A.U.C. Youth Congress at Monash University, Victoria.

In 1977 "Manna" plan to continue with their tight schedule of missions and appearances at evangelistic meetings.

Radio 3YB Warrnambool has asked "Manna" to return and go on radio with a half-hour programme.

The people who comprise "Manna" are totally dedicated young people who have given up many hours of their time to bring the gospel of Christ to those folk who have a yearning for something better. "Manna" needs the prayers of all Christians who want to see Jesus soon.



The late Pastor C. A. Wrigley. The photo is believed to have been taken about 1962.

sixty years. One daughter, Jean (Mrs. Dudley Webster) was born to this union.

In 1920 the newly-weds were appointed to the Solomon Islands and worked in the Rendova area. After three years of service, the ravages of malaria and other tropical diseases forced them to return home. In the years that followed they served in North Queensland, North New Zealand, South Australia and New South Wales.

Pastor Wrigley's last post of duty before retirement was West Wyalong in New South Wales. Most of his retirement years were spent in Dubbo, until he moved to Canberra about one year ago.

At the age of eighty-seven Pastor Wrigley had a cataract removed from one eye. This was his first time in hospital as a patient. His dedicated life was always a constant source of inspiration to those whose lives touched his. As a regular procedure during his retirement years, he read the Bible through twice a year. Herein lay the source of his spiritual strength.

Pastor Wrigley was one of God's true men, one greatly beloved among us. For sixty-seven years he rejoiced in the blessed hope of Christ and His coming again, and lived out his life sharing that hope with others.

As a minister of the gospel, he was often called upon to comfort those who mourned their loss of loved ones. The following lines came from his pen for use on such occasions. They are an appropriate tribute to the author who, himself, now awaits the call of the One who holds the keys of death and the grave.

"Long days of toil are ended,
Tired hands folded in rest.
Life's record has ascended
At Christ's benignant behest.

"We leave our loved ones sleeping
In cold, dark beds of clay.
But soon there'll be no weeping
When dawns that better day.

"Sleep on, dear beloved, sleep.
The cares of life are gone.
We who remain to weep
Cherish thy friendship won.

"Soon, aye soon, God's day will come.
The longed-for, deathless morn.
Then shall end life's setting sun.
New life eternal dawns."



"Manna," 1976 style. This year will see some new faces as the group recruits to replace losses due to transfers and inevitable changes.

"True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennoble the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven. Faith in God's love and overruling providence lightens the burdens of anxiety and care. It fills the heart with joy and contentment in the highest or the lowliest lot. Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings. It opens to the soul a never-failing fountain of happiness. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves."— "Patriarchs and Prophets," page 600.



FOR A GREATER VISION OF WORLD NEEDS

AVONDALE

MUSIC AND MUSIC COURSES AT AVONDALE

A. THRIFT, Chairman, Music Department

AVONDALE COLLEGE for the past three years has offered a recognized course with Music as a major area of study in the Diploma of Teaching Course. Our first music specialists will graduate in 1977.

These teachers will fill a desperate need in our school system, a need for trained personnel who can involve pupils in an active, creative approach to music-making and enjoyment.

Without active participation in musical organizations, whether band, orchestra, choir, etc., and likewise creative approach in the class-room, many students will be deprived of the opportunity to broaden their tastes in music while in their youth. The involvement of a large proportion of students in successful musical organization with a carefully chosen repertoire can do more to change attitudes and create an interest in the more artistic forms of music (in contrast to what is constantly heard over the mass media) than any other method.

The Diploma of Teaching Course with a major in Music takes four years to complete. Course work is offered in Music History, Harmony, and Creative Writing, Orchestration, teaching methods as well as an in-depth study of a major instrument and a familiarization with other instruments of the orchestra. Music majors are required to involve themselves in musical organization on campus and also attend as many musical events as practicable, both at the College and in the nearby cities.

If you have an interest in music, or know of someone else who may be interested, and who has a matriculation with a pass in music, or has passed Grade VII in an instrument and Grade



David Clark, organ teacher at Avondale, and organist for the Avondale Singers.

VI Theory A.M.E.B., then why not apply to join the other music majors at Avondale College and train for service for the young people in our schools?

Some young people may be interested to come to Avondale in order to pursue their interest in music who do not wish to commence a four-year course; they may not have matriculation, but wish to study piano, theory, organ, voice, violin or another instrument of their choice. This is now a possibility. A student may choose to study three musical instruments, or theory, plus a Bible subject, and graduate from the General Studies Course after one year. Instrumental and vocal instruction is given to advanced levels by competent teachers. Several performing organizations are open to students. A year or more of music study in a very pleasant environment, with excellent facilities, could be just what you are looking for.

FRENCH IN SABBATH SCHOOL AT AVONDALE

SUE BOWER, Student

THIS LAST QUARTER, an average of fifteen members of the Avondale College Sabbath school elected to meet to study and discuss the weekly lesson in French. While the level of vocal participation varied with the fluency of the members of the class, the sessions were lively and rewarding, and all agreed that approaching the Biblical texts in a foreign language was a rich spiritual experience and gave them new insight.



Alan Thrift conducting congregational singing at Avondale.

While the mere knowledge of a foreign language is a rich cultural asset, we may remember that with one in eight persons living in Australia speaking a native language other than English, we never know when or where the opportunity will arise to share God's good news in another language. We may remember that foreign missions, God's commission, all start with communication, that is, speech.

It is well to note that Joseph, Moses, Daniel and Paul were each required to work in a foreign language to fulfil God's commission. Also that the infant church received as its first gift of the spirit the ability to communicate in foreign languages.

It should be the burden of a large section of our young people to become familiar with a foreign language, as, for some at least, refusing to do so may be disregarding God's will.

In that regard French has not been chosen arbitrarily, or for mere convenience in our schools. The mission field open to our church can be broadly divided into three language groups: English, Spanish and French. The first two languages are adequately cared for. But "the greatest need of the church now is French-speaking workers" (quoting Pastor Pierson, General Conference president), as the work in that language is not even begun. Two hundred million people are waiting to hear the Word of God in French. Who is ready to go? Additionally, it can be said that a knowledge of French will make the learning of another language, be it Spanish or Biblical Greek, easier and more rewarding.

Here also Paul's counsel to Timothy applies for some: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2:15.



The guitar is rapidly gaining popularity with young musicians.



"Study to show thyself approved."

"A MOMENT MESSAGE"

ARTHUR J. BATH, Minister, Wollongong Church, Greater Sydney

THE CHALLENGE of evangelism is tremendous, especially when one considers the masses of people living in the great cities of Australia. Thousands, perhaps tens of thousands without a saving knowledge of Jesus, are walking the streets, driving cars, and dwelling in the "concrete jungles" of the large metropolises in our Australasian Division. Because of this, every avenue by which the message of God's love can be presented to these people must be utilized, and new ways must be sought out and used to reach the multitudes. Wherever possible, God's people should harness the media to become vehicles for carrying the gospel, and setting it before the multitude.

Radio is one service which still reaches many people, in spite of the attractions of TV, and in the past it has served the cause of God well. However, to find radio-station managers who are willing to sell time for religion on their air waves is becoming more and more difficult. The modern trend of fast-moving commercialism allows for no wastage of even seconds in radio time, and on many radio stations it is impossible to procure thirty minutes, or even fifteen, to preach about Christ's kingdom. In smaller towns a more liberal attitude is occasionally shown toward programmes which breathe Christianity.

"The Problem Club"

The writer remembers with pleasure "The Problem Club," which he presented on radio in 1975 in the Western Australian town of Albany, district population of about 20,000 people. By dealing with human problems and answering questions relating to family life, an opportunity was made available to introduce Christ, as the answer to every question and the solution to every problem. Besides this, the folk in the district knew that the advice was coming from the local Adventist minister. This fifteen-minute discussion between minister and media representative, which was repeated in a different time-slot on another day, had tremendous public relations potential, besides public support. Even today, a year after the programmes concluded, Adventists in Albany are still associated with the "Problem Club."

To the smog-saturated city of Wollongong, the "Problem Club" pastor came, armed with a letter of recommendation from station management in the West and special tape recordings of selected programmes designed to encourage Radio 2WL to introduce the Advent production as a religious feature.

But the pace of the large city, comparable with that of Sydney or Melbourne, had long outstripped that of its country counterparts, and fifteen-minute religious conversational programmes had long been cast out of most commercial radio. As a result, programme directors at 2WL demonstrated a polite but very definite refusal to manifest any interest in the "Problem Club" or the tapes. Cordiality on their part, however, encouraged discussion about radio and religion, the type of programme acceptable, etc.

Of course, it was well known that the Radio Control Board directs that each radio station allocate ten minutes free time each day for religious broadcasting. The Atomic Age has blasted that ten minutes on 2WL, up into thirty-second "religious spots" which were dropped in at any time during day or night, causing no offence to the unbelieving and atheistic listening public of Wollongong's 200,000 people. Thirty seconds indeed! What

could be accomplished in just half a minute of radio time?

Small Beginnings

However, the Spirit of Prophecy does state that the last movements will be rapid ones. Of course that doesn't apply to radio; but then, Paul in his Epistle to the Romans states that Christ "will finish the work, and cut it short in righteousness: . . . a short work will the Lord make upon the earth." Isn't there another statement about not despising small beginnings? Still nothing to do with radio. If the "Problem Club" was out, what could be done with a "Moment Message"?

Interest developed, auditions were arranged, and soon something new was born for the Adventist church in Wollongong. Their pastor, besides conducting a public campaign in the town, and praying for the public on "Dial a Prayer," was actually heard on radio amid the pop scene, "Rolling Stones" and what-have-you, with a "Word for God" and a Press Relation plug for the church.

"Hello there, Pastor Arthur Bath from 'Dial a Prayer' in Wollongong on the line. Road safety statistics prove that the wearing of safety belts in cars lessens the risk of fatalities through accidents. However, having a belt and not fastening it, is somewhat like the man who has a Bible and doesn't read it. The protection it offers cannot be realized until faith clasps the belt, and you believe in Christ." At two-hourly intervals messages like this are heard. The local milkman, delivering at 3 a.m., reported hearing the Adventist pastor coming through loud and clear. But what was it he said? Something about the coming of Jesus? Some of the church children, on hearing a bar or two of the familiar music to introduce the "Moment Message," would cry out for quiet, lest they all miss the "sermon in a single line," as it were.

"Is that your minister we hear on the radio?" good neighbours of some Adventist church folk inquire. "What a pity he doesn't stop to say more!" If only they knew the hustle that goes on in the studio, when the messages are taped for broadcast, those precious seconds that cannot be wasted, and the retakes necessary when thirty-one or more seconds are employed for the message.

"I'm Arthur Bath of the Adventist church in Wollongong with a thought for you to ponder. The Bible says that every one of us must keep two inevitable appointments, and we will be late for neither one of them. 'It is appointed unto men once to die, but after this the judgment,' says the Inspired Record. Death and judgment, these are the appointments, and the way to prepare for both of them, is accepting Jesus Christ as your Saviour."

Sometimes the announcers following the message, agree with what is said, sometimes not. However, the familiar "Hi, Pastor,"



Pastor A. J. Bath at the microphone.

greeting in the studio, indicates their friendly attitude towards Adventists.

So, north from the suburbs of Sydney, down almost to Nowra in the south, ten times during the day or night, and as far west in New South Wales as the radio beam travels, some people are submitted to the sounds of the message—even if it is only for thirty seconds at a time.

Free

Another pleasing feature to the church is that it is all for free, costing not a cent to produce or present. And, furthermore, it fits in with the radio station policy and demands. For, at the transfer of the pastor for further responsibilities in Lay Activities and Sabbath School Departments in Sydney, the new minister, David Bertelsen, upon introduction, was invited to tape some Christmas messages, which were well received during December 1976.

Only a "moment message," mind you, but perhaps God's Holy Spirit can use this, just as He has used a scrap of paper with God's Word upon it, to bring conviction and conversion to some seeking soul.

Surely there are avenues of service for you, too, to use in speaking a word for the Lord. Why not ask Him in prayer to project you into an area of ministry where you can let your light shine for Jesus? Perhaps you are already in "the area" but not shining? Draw near to Him and He will "turn you on." If you believe the following Bible passage, then enter into God's service today.

"Though the number of Israelites should be like the sand by the sea, only the remnant will be saved. For the Lord will carry out His sentence on earth with speed and finality." Romans 9:27, 28, N.I.V. May God bless us all as we make ourselves available to Him, that He might use us in the great evangel.

SOLUTION TO CROSSWORD



LIKewise THE LESSER LIGHT

(concluded from page 7)

This section would be incomplete without brief mention of the Apostle Paul. These passages need no comment.

"Paul's sanctification was the result of a constant conflict with self. . . . His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature."—*Testimonies*, Vol. 8, page 313.

"Paul was ever on the watch lest evil propensities should get the better of him. He guarded well his appetites and passions and evil propensities."—S.D.A. Bible Commentary, Vol. 6, page 1089.

The reader may check for himself the several references to 1 Cor. 9:27, in this regard. *The Acts of the Apostles*, pages 314, 315 is a classic example.

The Spirit

A host of passages could be cited concerning the convert's most urgent need—constant control by the Spirit. But we have time for only a single representative quotation.

"There is not an impulse of our nature, not a faculty of the mind or an inclination of the heart, but needs to be, *moment by moment*, under the control of the Spirit of God."—*Patriarchs and Prophets*, page 421.

This article is by no means exhaustive. Many similar statements could be cited. However, to do so would be to place too much emphasis on Spirit of Prophecy, at the expense of Holy Writ. We must ever resist the temptation to reverse the divine order. Scripture has spoken; likewise the lesser light. These representative passages are sufficient to illustrate the fact. Let us rest content at that.

*Emphasis is supplied in quotations throughout this article.

A TIME TO REMEMBER

(concluded from page 9)

her writings are carefully preserved. But in 1974, a Research Centre was opened at Newbold College in England, and early this year similar Centres were opened at Loma Linda, California, and at Avondale College here in Australia.

There are times when Ellen White's published statements are further illumined by the manuscripts of her sermons, letters and diaries. And so the Research Centre is charged with the responsibility of helping us understand the messages in their original setting of time, place and circumstance. To meet this responsibility, the Centre is supplied with copies of thousands of original letters, manuscripts, historical documents and question-and-answer files, along with special indexes to make these materials accessible.

Visitors to the Centre are warmly welcomed. Many have already aided our researchers by augmenting the collection of older editions of Ellen White books and other volumes that help us understand the theology our church has affirmed from 1844 to the present.

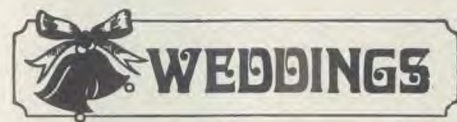
Many friends enquire what items we are particularly seeking. The list is a long one: *The Review and Herald* from 1857 to 1968; copies of *The Ministry* from its inception to 1974; the

AUSTRALASIAN RECORD, *Signs of the Times*, *Andrews University Seminary Studies*; and numerous early books, pamphlets and periodicals. Enquiries from throughout the Australasian Division are welcomed. In co-operation with the Heritage Room and "Sunnyside," we want to enable our people to realize the import of Ellen White's now famous words: "We have nothing to fear for the future except as we shall forget the way the Lord has led us and His teaching in our past history."—*Life Sketches*, page 196.

For information about the historical institutions of the Avondale area, and enquiries about donating items, contact one of the following: Pastor A. C. Ball (caretaker, "Sunnyside" and South Sea Islands Museum), Avondale Road, Cooranbong, N.S.W. 2265.

Mr. K. H. Clouten (curator, Australasian Division Heritage Room), Avondale College, Cooranbong, N.S.W. 2265.

Dr. A. N. Patrick (curator, Ellen G. White/S.D.A. Research Centre), Avondale College, Cooranbong, N.S.W. 2265.



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.

BARKER—LOVE. Friends and relatives gathered at the Dundas church, New South Wales, on Sunday, January 2, 1977, to witness the uniting of two lives in Christ as Graeme Leslie Barker, son of Mr. and Mrs. E. H. Barker of Southport, Queensland, took as his life companion, Jennifer Joy Love, elder daughter of Mr. and Mrs. K. M. Love of Adelaide, South Australia. Later, at the Opal Room, Wahroonga, the guests met at the fellowship meal to receive messages of congratulation, especially from Graeme's relatives in New Zealand unable to attend, and to wish them well as they settle in Cooranbong to continue studies.

Bernard Taylor.

BARONIAN—MAUNDER. Stephen Baronian and Patrice Maunder met in the Tauranga church, New Zealand, on Tuesday, January 11, 1977, to be united in marriage. Both are from well-known Tauranga Adventist families. Stephen is the second son of Mrs. C. and the late Mr. C. Baronian, and Patrice the eldest daughter of Mr. and Mrs. C. C. Maunder. We wish Patrice and Stephen every happiness and much of God's blessing as they make their home near Avondale College where Stephen will continue his preparation for service in the Lord's work. J. Veld.

BIBBY—IBBOTSON. It was a rainy day in New Plymouth, New Zealand, for the wedding of Richard Wayne Bibby, son of Brother and Sister G. S. Bibby of Wanganui, and Elizabeth Mary Ibbotson, daughter of Brother and Sister M. A. Ibbotson of New Plymouth. The date was January 3, 1977, and the time 12 o'clock. As the bride arrived the rain ceased, and the church service and wedding breakfast went without a hitch. Elizabeth is a trained nurse from our Sydney Adventist Hospital; and Richard is going to Avondale this year, with Elizabeth, to train for the ministry. May God bless their united lives in His service. Ken Low.

BOBONGIE—DONNELLY. On December 12, 1976, in the Mackay Central church, Queensland, a large crowd of relatives and friends witnessed the wedding of Eroy Ohononie Mathew Bobongie and Susan Frances Donnelly. Susan is the daughter of Brother and Sister Joffre Donnelly of Mackay. Eroy's parents, Mr. and Mrs. Henry Bobongie, are also of Mackay. Eroy met Susan at high school, where he attended religious instruction classes with her. Some months ago Eroy was baptized, and we pray that their love for God and each other will continue to grow as they establish their Christian home. F. G. Pearce.

CROSS—TOTENHOFFER. Sharman Totenhofer exchanged vows with John Cross on Tuesday, December 21, 1976, at the Thornleigh church, New South Wales. Sharman is the only daughter of Pastor and Mrs. E. I. Totenhofer of Hornsby Heights, New South Wales, and John is the elder son of Pastor and Mrs. W. R. Cross of Kingaroy, Queensland. Friends and relatives expressed their good wishes, both at the church and also at the reception in the Wahroonga Activities Centre. As John and Sharman establish another Christian home in Cooranbong during their final year at Avondale College, may Heaven's blessing and benediction be theirs. Pastor W. R. Cross assisted with the wedding service. E. I. Totenhofer.

HUMBLE—ATKINSON. Sunday, December 19, 1976, was the important day in the lives of John Philip Humble, son of Brother and Sister B. Humble of Wellington, New Zealand, and Coralie Joy Atkinson, daughter of Brother and Sister J. D. Atkinson of Palmerston North. They met at the Palmerston North church and exchanged their wedding vows. Later their friends joined them at the Palmerston North Concert Chamber for a truly memorable wedding breakfast. We all join in wishing them God's richest blessing as they live their lives together and to His glory. Ken Low.

MARSTERS—MOODY. Judith Moody and Nooroo Marsters were married in the Ilam Adventist church, Christchurch, New Zealand, on Sunday afternoon, November 28, 1976. After a beautiful ceremony the couple shared their first meal with many guests in the "Limes Room" in the Town Hall. Judith is the only daughter of Ray and Doreen Moody of Christchurch, and Nooroo, the son of a well-known family of Rarotonga. We wish them much of Heaven's blessing as they set up a new Adventist home. E. C. White.

MICHALSKI—HOWARD. Janene, daughter of Mr. and Mrs. Jim Howard of Burwood, Victoria, and Zac, son of Mr. and Mrs. Michalski of Dandenong, Victoria, were united in marriage at the Burwood church, Victoria, on December 1, 1976. The arrival of the bride by horse-drawn coach gave a touch of old-time simplicity to their wedding. Graced by the presence of God, the service was a time of solemn joy. Supported by the prayers and love of relatives and friends, another Christian home will be established in Warburton, where this fine young couple are employed at the Health Care Centre. D. R. Martin.

POWIS—WARD. Ilam Seventh-day Adventist church, New Zealand, was chosen as the venue for the exchange of wedding vows between Ronald Powis, son of Brother and Sister H. M. Powis of Papanui, Christchurch, and Colleen Ward, daughter of Brother and Sister H. C. Ward of Coff's Harbour, New South Wales. The afternoon of Monday, January 10, 1977, saw the church tastefully decorated and the ceremony honoured by the presence of relatives and friends. Good wishes and gifts were presented to the young couple at the Papanui Seventh-day Adventist church hall, when the guests shared with Ron and Colleen their first meal. C. V. Christian.

THOMSON—MARKS. The Croydon church, Victoria, was the scene of a happy event on the afternoon of December 8, 1976, when Daryl, eldest son of Brother and Sister R. Thomson of Cooranbong, New South Wales, claimed his radiant bride, Lynne, only daughter of Brother and Sister L. Marks of Croydon South, Victoria, and they pledged to walk life's pathway together. Many friends and relatives later gathered at the attractive home and grounds of Lynne's uncle, and joined in wishing the dedicated couple God's abundant blessing as they take up their appointment to the church school at Macksville, New South Wales. H. J. Watts.

WALL—DEVONSHIRE. Anthony (Tony) Wall and Jaqueline Devonshire chose December 13, 1976, as the day for their wedding, and the Wanganui church, New Zealand, as the venue. A large number of friends and relatives witnessed this dedicated young couple pledge their love to each other, and to Christ as the head of their home. Tony and Jaqui are setting up their home in Whangarei, where Tony will continue to serve as a literature evangelist. Along with the assembled friends who enjoyed the happy occasion, we wish them the abundant blessings of Heaven as they walk the pathway of life together. E. S. Kingdon.



BAILEY. Albert Henry Bailey was born in Portsmouth, England, on April 2, 1887, and closed his earthly pilgrimage in the Mayo Hospital, Rathmines, New South Wales, on Friday, December 24, 1976. He leaves to mourn his passing two daughters Marion and Daphne (Mrs. Black), four grandchildren, Marie, Kathryn, Christopher and Peter, and ten great-grandchildren. At the graveside in the Avondale Lawn Cemetery the writer spoke words of comfort and hope to relatives and friends and pointed them to Christ, who is "the resurrection and the life." L. C. Coombe.

BURGESS. Doris May Burgess was born at Wingello, New South Wales, then lived for some time in Goulburn, where she was introduced to the Adventist faith by a colporteur, Brother Reg Richardson. She moved to Avondale for the benefit of her children, and passed away there in the Charles Harrison Memorial Home on October 30, 1976, aged seventy years. She was buried in the Goulburn Cemetery alongside her first-born son, Murray, who died as an infant. All her surviving family attended services in her honour, Barbara, Lyell, Coral, Donald, Robin and Judy. Her faith in the Lord's return and the resurrection was strong to the end as witnessed to by her desire to be buried alongside her little son. "Even so, come, Lord Jesus." R. D. Trim.

FLEMMING. Aurella May Flemming passed peacefully to her last rest on December 24, 1976, aged seventy-nine years. Accepting present truth in the early thirties, Mrs. Flemming joined the Wingham Seventh-day Adventist church, New South Wales, where she was a faithful and loyal witness for the Lord she loved. We know the angels have marked her resting place in the Wingham cemetery, and she will come forth at the Master's call to life immortal. She is survived by son Frank, and daughters Pauline and Sybil. S. G. Winter.

DEAN. About thirteen years ago Barry Dean's doctor gave him three months to live. In the ensuing years he was able to see his three daughters grow up. Yet even more wonderfully he, and a bit later, his wife Ruth, accepted God's special message for these times under Pastor C. T. Potter's ministry. He died in the prime of life on October 13, 1976. He bore the ill effects of his illness most gallantly. He was laid to rest at the Rookwood Cemetery, New South Wales, in "the sure and certain hope of a joyful resurrection." He was a real gentleman, and is greatly missed by his family and friends. H. J. Bolst.

DUFFY. Mrs. May Duffy was granted ninety-four years of life, and passed to her rest in Parklea Nursing Home at Blacktown, New South Wales, on November 24, 1976. Mrs. Duffy was a widow with no family, but she took to her heart the cares and burdens of others and was a practical and helpful Christian lady. On November 26 we gathered at Pine Grove Cemetery (Blacktown), and paid our loving respects to a faithful sister in Christ. M. C. Bland.

DUNLOP. The death of John Edward Dunlop of Corrimal, New South Wales, on Sunday morning, November 28, 1976, came as a shock and blow to his wife and family. Only the sustaining power of God's presence, and the knowledge that their beloved husband and father had died in the Lord, comforted them. Although aged seventy-two years, Brother Dunlop was very active in church work, and will be sadly missed by many. After the service at the Wollongong church, the interment took place on November 30, in the Adventist section of the Wollongong Cemetery. Brother D. Bertlesen assisted the writer in pointing the mourners forward to the resurrection and great day of reunion. To Sister Annie Dunlop, her four daughters, Mesdames Sheena Cater, Janet Hanley, Nessie Hyam and Annie Williams, and other loved ones, we extend sincere and heartfelt sympathy.

A. J. Bath.

ESSEX. Arthur William Essex passed quietly to rest in the Moora Base Hospital, Western Australia, on November 16, 1976, after a short illness and a fruitful seventy-one years. During the final services, his wife Eileen, relatives and friends, were pointed to Christ and His return, when the saints of the ages will unite in eternity. K. L. Lawson.

FEHLBERG. Sadness came into the lives of the Fehlberg family when Mrs. Ida Rose Fehlberg passed away on December 3, 1976, in Mount Oliver Hospital, Brisbane, Queensland, after a stroke had incapacitated her ten weeks previously. She was born in 1895. Left to grieve her passing are, her daughters Betty and Pat, son Paul, sisters Eunice and Marjorie and twelve grandchildren and fourteen great-grandchildren. Her third sister Neritia, predeceased her earlier this year. Her husband, George Charles, was tragically killed in 1941 when he fell from a truck while working at Warburton. The funeral was held at Mount Thompson Crematorium on December 6. She was a quiet, sincere, well-loved Christian lady, loyal to Adventist beliefs and principles throughout her long life. Her loved ones look forward to meeting her again at the resurrection. R. B. Roberts.

GRACE. It was a sad day for Mrs. Betty Grace (nee Fehlberg) on November 25, 1976, when her husband Francis passed away in the Princess Alexandra Hospital, Brisbane, Queensland. Two weeks previously he had fallen from a ladder while painting their house, and did not recover from his injuries. Throughout his life he was known as a kind and loving man, thoughtful and honest. His last act in painting the house was one of kindness to encourage his wife who was looking after her sick mother. Words of comfort were spoken to the sorrowing relatives and friends who came to the Mount Thompson Crematorium to pay their final respects to Frank on November 30. We do not understand why, but leave Frank in the hands of our heavenly Father. R. B. Roberts.

JANITSCHKE. A lover of God's church and always generous to its needs, Mrs. Katalina Janitschke worshipped regularly in different Adventist churches in Sydney in recent years. On December 8, 1976, she passed away at her home in Lalor Park at the age of sixty-six years. Services were held in Burwood Funeral Parlours and Rookwood Cemetery, New South Wales. Among the mourners are two daughters, Vera and Ljubica, three grandchildren and two great-grandchildren. We commend them to the compassion and love of the Lord, and the glorious prospect of the eternal reunion. M. C. Bland.

WRIGLEY. Pastor Charles Albert Wrigley was born in England in 1886, and died in Canberra, Australian Capital Territory, on November 18, 1976, in his ninety-first year. He was baptized into the remnant church in 1909, and entered its ministry in 1913. For sixty-three years he served the denomination well as a minister. Those years were spent in Victoria, the Solomon Islands, Queensland, New Zealand, South Australia and New South Wales. He is survived by his widow and only daughter (Mrs. Dudley Webster of Canberra). Words of comfort and hope were spoken to the mourners by Pastor L. C. Coombe and the writer as we laid

him to rest in God's Acre at Avondale in the hope of a glorious resurrection. A life sketch appears elsewhere in this issue. K. J. Bullock.

HOUSE FOR SALE. Cooranbong, 5 minutes' walk to College gates. Two-year-old brick veneer, 3 bedrooms, built-in wardrobes, lounge/dining-room, kitchen, family room, some carpets, wallpapered. Phone (02) 456 2970 or write L. Fowler, Blackwood Avenue, Warburton, Vic. 3799.

FOR SALE. 2-bedroom fibro home, with septic, Bonnells Bay area, close to Avondale, \$25,000 negotiable. Reply King, 69 Glenwood Street, Chelmer, Qld. 4068.

AUSTRALASIAN RECORD and Advent World Survey

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

Editor	R. H. PARR
Associate Editor	R. W. TAYLOR
Editorial Assistant	JAMES H. RABE
Office Secretary	GLENDIA FAIRALL
Wahroonga Representative	KAREN BALDWIN

Annual subscription—post paid:

All areas covered by the Australasian Division\$AUST.6.50
Other countries\$AUST.12.10
Air Mail postage rates on application.	

Order through your Adventist Book Centre or send direct to the Signs Publishing Company, Warburton, Victoria, 3799, Australia. All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria, 3799.

Appearing regularly in the Australasian Record are articles from the Review and Herald, the general church paper of the Seventh-day Adventist Church, published at Washington, D.C., U.S.A.

Printed weekly for the Division by the Signs Publishing Company, Warburton, Victoria.

DIRECTORY AUSTRALASIAN DIVISION OF THE SEVENTH-DAY ADVENTIST CHURCH

148 Fox Valley Road, Wahroonga, N.S.W. 2076.

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

Departmental Directors	
Education	G. F. Clifford
Health Food	F. C. Craig
Lay Activities	R. H. Abbott
Health and Temperance	D. E. Bain
Health (Associate)	B. A. Shollenburg
Ministerial Association	C. R. Stanley
Sabbath School	
Communication	M. G. Townsend
Communication (Associate)	R. A. Vince
Publishing	J. T. Knopper
Stewardship and Development	G. A. Lee
Religious Liberty	R. W. Taylor
Young People's Missionary	
Volunteer	J. H. Harris
Christian Services for the Blind	R. A. Vince
Trust Services	W. E. Rudge

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria, 3799.

Advertisements approved by the editor will be inserted at the following rates:

First 25 words\$4.00
Each additional 5 words20 cents

Remittance and recommendations from local pastor or Conference officer must accompany copy.

RETIREMENT VILLAGE, WAHROONGA

A modern hostel for retired people is being erected on beautiful bushland at Wahroonga, Sydney, and will be ready early in 1978. There will be seventy spacious bed-sitting rooms with en suite bathrooms and toilets, a community dining-room and lounge-rooms. Applications are being received now. For information write to Pastor W. H. Simmonds, Manager, Greater Sydney Adventist Retirement Villages, P.O. Box 99, Strathfield, N.S.W. 2135.



FLASHPOINT

☆ **JOHN WATERS.** Now there's a name that I haven't seen on this page for a season and a time. Used to be a church-school teacher in this part of the world. Whatever happened to him? Well, seeing you press me for an answer, let me tell you that he went to Canada, and has been church-school teaching over there in the eastern part of that rather chilly clime (having graduated from the bracing air of Invercargill). Well, he's still over there, and I'm here to tell you that he hasn't been whittling at a stick to fill in his spare hours. He's spent four years at nights and summer schools at Dalhousie University, Nova Scotia, and one year at Atlantic Union College under the Adult Degree Programme, and now he has been awarded his B.Sc., and soldiers on in a school in Williams Lake, Canada. His wife and daughters are well, thank you.

☆ **DR. WINSTON CRAIG.** There's another name that has slipped off the regular roster for a while. Where's he? He's teaching at the West Africa Adventist College in Nigeria. If you want to drop him a note, try this address: Adventist Seminary, Private Mail Bag 1244, Ikeja, Lagos State, Nigeria, West Africa. His wife (nee Jeannie Stratford) and son Kyle (nee Craig) are full of charm and fizz respectively.

☆ Since we are devoting a modicum of space to the teachers, I now dip into the T.A.U.C. ED-NEWS (edited by L. R. Thrift, Esq., Education director for the Union) to give you the gist of a letter published in his November issue. The teacher concerned did not report this; one of his friends did. I pass it on to you without comment (if I can stifle the temptation) so that you may see that many of our teachers are not nine-to-four experts, but help in church life more than the call of duty would demand. This gentleman was, at the time of writing, S.S. superintendent, Temperance secretary, Education secretary, song leader, school board secretary and a member of the building committee. . . .

☆ (I'm still on that last item; don't go away.) The letter goes on to say, detailing this man's work on one particular Sabbath where it was observed: "... He ran a song service for Sabbath school, he and she [i.e., his wife] rendered an item, he led the teen class in a specially arranged Psalm song, she led out in Sabbath school, he conducted the church song service, they sat on the rostrum during church to support the visiting speaker, one A. Reye; they conducted the MV meeting as the School Concert effort for the year, they entertained (with immense enjoyment, they assure me) Brother Reye during the interval between MVs and closing Sabbath, they attended a special school board meeting, for they both teach at their local church school, and finally they spent the hours between 9 and 11 counting money—(Oh, I failed to mention they were also church treasury assistants). And so ended the day. [Next paragraph for the punch-line, please. . . .]

☆ "The next Tuesday evening [the letter goes on to say] saw the good church board members gathered for a monthly meeting. Our colleague was present. (Where else would he be on a freezing Tuesday eve?)

"A vacancy arose, something minor, like MV

leadership. One of the dear church ladies was heard to announce to the assembled Board, 'Why doesn't Brother C. take the position? He doesn't do much in the church!'"

There's a moral in all this somewhere and it mightn't concern the church-school teacher, or it might. But somewhere in your church there is someone YOU might be working to death. How about spreading the load? As Editor Thrift pertinently asks in a footnote to that letter, "Did Brother and Sister C. sing 'O Day of Rest and Gladness' as they retired on the Saturday night?"

☆ Now a word from Jedis Hivae, Publishing director, Western Solomons: "We praise God for the way He has opened the way for our books to go into the homes of the people. The method is very effective. We find people not only buying our books, but enjoying being visited and prayed with. I believe that this work will open many new doors that are now closed to our work."

☆ Let's bring you tidings of Pastor David Lawson, Ministerial secretary and Division evangelist for the Northern Europe-West Africa Division. He commenced a public campaign in Coventry, England, on Sunday, October 31 last year. Eighty thousand handbills had been distributed. Other advertising had done its work. They planned to hold a two-session programme, but they had to run three sessions to accommodate the 1,600 who came to hear, "Unearthed Mysteries of the Past." Meetings were held on Sundays and Tuesdays for the first two weeks. A Friday-night Bible-marking class was introduced in the third week. By December, and after fifteen programmes, 250 people were still with the evangelist on Sunday nights and 150 on the Tuesdays and Fridays. Homes were opening for Bible studies, and on Sabbath, December 19, a large number accepted the invitation to attend the Adventist church in Coventry. Baptisms are planned for January and February (and by the time you read this, they'll be well past the planning stage). The next evangelistic programme will be in Sierra Leone, West Africa, during March and April, and from September to December the centre of attention will be in Oslo, Norway. Please put Pastor Lawson on your prayer list.

☆ **WARBURTON,** the happening town, centre of the universe and home of the Warburton Health Care Centre. And what was once known as "The Hydro" and later the "Warburton Sanitarium and Hospital" is going places. An extensive building programme is under way and eventually it will be a most modern and attractive-looking structure. At a recent board meeting, action was taken setting up a Health Ministry Training Scholarship at the Health Care Centre. The programme envisages supporting a student, who is in ministerial training at Avondale, for a twelve-month period, and this year, just to make things a bit more interesting, they have two, one a ministerial student, Wayne Crabtree, and the other a ministerial graduate, Dale Holmes. And both young men are doing an excellent work and thoroughly enjoying themselves, I'm told.

☆ Just completing as this is being written is the Missionaries' Orientation Course. Fifteen families under appointment to island field service have participated at Wairoa, the course being co-ordinated by Division secretary Pastor R. W. Taylor, with selected speakers leading out in various subjects. Most of the families have now left Sydney for their mission appointments; eleven teachers were among those involved.

☆ "Finally, brethren . . .": Roughly, people can be divided into two classes: Those who still possess the fierce hunting instinct, and those who pay to park their cars.