

AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

Registered for posting as a Periodical—Category A

VOL. 82, NO. 12 PRICE: 13 CENTS March 21, 1977

PROGRESS IN NORTH NEW ZEALAND IN THE FORM OF ...

A NEW HALL COMPLEX FOR THAMES

MRS. J. BROADLEY, Communication Secretary, Thames Church, New Zealand



A section of the new hall complex at the Thames church, North New Zealand.
Photo: J. Broadley.

ON DECEMBER 4, 1976, a new hall complex was opened in Thames, New Zealand, by the local M.P., Mr. Leo Schultz.

Situated 112 kilometres east of Auckland, on the coast of the mountainous Coromandel Peninsula, Thames is an old gold-mining town of 6,000 people. The church was organized in December 1941, and met in rented halls until the present church took shape in 1957. A church, like a home, has to grow with the family, and

soon the members dreamed of improving their facilities. As younger families came along, the need became greater, and in the beginning of 1975, the fifty members met to consider a plan for the addition of a hall, kitchen, welfare room, Sabbath school rooms and other facilities.

The estimate was \$40,000, and in view of the rising costs we felt it to be a case of now or never! The money in hand at that time was \$900, but as the pledges were made it almost seemed that the mines of Thames were yielding up their gold once

more, for within six months most of the finance was raised. The fund-raising closed with the \$5 offering of the North New Zealand Conference members, which totalled about \$4,500.

Missionary Outreach

The complex covers an area of over 2,600 square feet, and the hall is capable of seating well over 200. Some recreational equipment has been donated and is much appreciated by the active members. Besides providing a recreational centre, the hall has already been used in missionary outreach for a very successful health evangelistic programme.

This commenced in October with meetings twice weekly for five weeks. Dr. Brian Anderson gave talks on a wide range of health topics, and spiritual emphasis was provided by Pastor Harold Waldrip. A vegetarian cooking demonstration was given each evening, and a sampling of the dishes and discussion concluded each session. A very good rapport was built up, and numbers increased with the series. Many people were very grateful for the programme and much goodwill has been built up in the community. Some of those attending were contacts from previous 5-Day Plans to Stop Smoking. Success obviously increases zeal, for another Healthful Living series is being planned to commence in April.

The success of the story is due to the enthusiasm and determination of the pastor and the goodwill, generosity and hard work of the members, but over all we experienced the guiding hand of the Lord. ✓

THE CENTRAL PACIFIC UNION MISSION LEADS THE WAY IN TRAINING
TEACHERS TO FILL A REAL NEED . . .

SABBATH SCHOOL TEACHERS FOR TONGA

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



The group of trained Sabbath school teachers proudly holding their certificates. Pastor Pole is at the extreme left, and Brother Teti at the extreme right. Next to Pastor Pole is the district director of the church at Vava'u, Pastor Petueli Afu.

Photo: Pole Hale.

TWENTY-SIX MEMBERS FROM Vava'u, Tonga, recently completed the Sabbath School Teacher's Course and received their certificates.

Pastor Pole Hale, the Sabbath School director for the Tonga and Niue Mission, recently visited this tiny island with its reputedly most beautiful harbour in the South Pacific, to conduct the course. He is well qualified to conduct such a class, as for many years he was a professional teacher employed at Beulah College. Indeed, many of the senior Sabbath school members and their ministers were taught by Pastor Pole during their schooling at Beulah. Pastor Pole has now

conducted similar classes in almost all of the main areas in the mission, including Ha'apai, Tongatapu and Niue.

Pastor Pole has had an able assistant in most of the teachers' courses, in the person of Brother Teti Pahulu. Brother Teti is currently the director of the Publishing, Health and Temperance departments of the mission. The directors often work together, setting an example in perfect co-ordination between departments. Health or temperance classes are sometimes conducted by Brother Teti in conjunction with Pastor Pole's programme. This especially fits in when, as Lay Activities director, Pastor Pole conducts a Community Services Seminar. ✓

HAPPINESS IS THE LORD

C. T. PARKINSON, President, New Hebrides Mission

"HAPPINESS IS THE LORD!" The words floated through the early morning air and down to the beach where Maltek lay. Oh, how his head ached and how his stomach twisted and turned and seemed to be in knots, and oh, how sick he was!

"Why doesn't the ground open up and swallow me?" he groaned.

"Happiness is to know the Saviour . . ."

During the night he thought he had found happiness. All through the night he sat playing

cards and drinking beer, laughing gleefully or swearing profusely as his fortunes rose and fell.

Now with head in hands he endeavoured to recall the previous day's events when he had sought happiness. He remembered now. The day began at his mother's home. She had gone to the garden, he to the dancing-ground and his gambling friends. However, it was not long before he returned home with his pockets empty. He had lost all his money gambling, and he knew that his mother had some money hidden in the house.

"A Happy Time"

He ransacked the place, overturning cooking-pots, pulling at the bamboo walls and tearing at the grass roof. Where had his mother hidden the money? Then he found it, and quickly stuffed it in his pocket and returned to the dancing-ground and his gambling friends. "I'm going to have a happy time," he thought . . . but oh, how his head hurt now! . . .

"Living a life within His favour, Having a change in my behaviour—Happiness is the Lord."

He got up groggily, stumbled over his own feet and fell down. He tried again, shook himself and grabbed at his head, which felt like a ton of coconuts on his shoulders . . .

"Happiness is a new creation . . ."

He followed the sound of voices to where the mission teacher had a group of youngsters under a tree for morning worship.

Maltek had always given the teacher a wide berth. None of this mission business for him . . .

"Why should I get mixed up with these people?" Too many things to do, like making new houses and planting gardens, and worst of all, washing every day. This was just too much to expect!

"Happiness is the Lord!"

It drew him until he found himself sitting on his haunches at the back of the group of children and listening to the simple story of Jesus. Maltek listened . . .

"Happiness is to be forgiven . . ."

He was captivated. This was happiness. He wanted to hear more. Tears streamed down his face . . .

"Living a life that's worth the living, Taking a trip that leads to heaven—Happiness is the Lord."

Oh, for that kind of happiness!

Only Trouble

All he had known was fighting, gambling, drinking, dancing and swearing. There was no happiness, only trouble. The meeting was now over. The children had returned to their homes, but Maltek sat thinking. The teacher came to him, called him by name and said, "Come Maltek, let me give you something for your stomach and your head."

Maltek dogged the teacher's footsteps. He wanted to know more. He was a grown man, but he wanted to attend school. He wanted to learn, and above all else he wanted to be able to read the Bible for himself. He wanted to be baptized . . .

"Happiness is the Lord. Real joy is mine, no matter if tear-drops start; I've found the secret—it's Jesus in my heart! Happiness is the Lord!"

Today Maltek is a laboratory technician at Aore Adventist Hospital. He is happy to share his faith. Happiness IS the Lord! ✓

"Of the means which is entrusted to man, God claims a certain portion—a tithe; but He leaves all free to say how much the tithe is, and whether or not they will give more than this. They are to give as they purpose in their hearts."—*Testimonies*, Vol. 5, page 149.

ADVENTISTS AND "BLUE LAWS"

AUSTRALASIAN DIVISION NEWS RELEASE

WASHINGTON, D.C.—The editors of *Ministry* magazine have proposed a Monday energy conservation holiday. The suggestion came in the lead editorial of the magazine's January issue.

Ministry, a journal for Seventh-day Adventist ministers, has been engaged in an eight-month dialogue with Harold Lindsell and the editors of *Christianity Today*, an evangelical fortnightly. *Christianity Today* proposed in a May, 1976, editorial that Sunday be set aside by force of law as an energy conservation and family rest day. The suggestion is that this would not only help the economy, but bring about a spiritual revival in the United States.

When Seventh-day Adventists, Jews and other Sabbatarians complained that a national Sunday or "blue law" preventing commerce and transportation would be unconstitutional, the *Christianity Today* editors suggested Saturday as a common day of rest, noting that Roman Catholic and Protestant Sunday keepers could not object to the idea because there was no Scriptural basis for worshipping on Sunday, and Sabbatarians should not object to their day of worship being established.

Reaction to this proposal was mixed. W. Melvin Adams, director of Public Affairs and Religious Liberty at the Seventh-day Adventist world headquarters, decried the idea. "We strongly disapprove of any attempt to legislate observance of Saturday," he said, even though Adventists advocate voluntary observance of the seventh day of the week.

Baptists Applaud

Seventh Day Baptists, on the other hand, applauded the suggestion. Dr. J. K. Hurley, executive secretary of the Seventh Day Baptist General Conference in Plainfield, New Jersey, wrote to fifty-five church leaders urging that the proposal be enacted into law.

The *Ministry* editorial said that since *Christianity Today's* editors have given up on Sunday as a day of rest, and since they want to propose a day without religious overtones, "We would propose Monday. . . . In no way could a law to this effect create a church-state problem, since, so far as we know, there is no religious organization in this country that places any religious connotation on the second day of the week, Monday."

The editorial went on to say that as business and industry leaders consider the advent of a four-day working week, the Monday energy-conservation day becomes a logical tool. "Thus a national rest day on Monday might go far toward not only conserving energy, but also improving the quality of American life," the editorial stated.

Ministry is a monthly journal of theology and practical helps to Seventh-day Adventist clergy. ✓

HISTORIC PICTURE GALLERY



Engineering staff, Cooranbong factory (S.H.F. Co.) 1930. Those pictured are, left to right: Paul Claus+, Gus Backhouse*, George Thrift (foreman), Mark Pringle, Harry Rutter*, Jack Fisher, Tom Escreet* (foreman), Ken Gray+, George Mayell, Bart Hansford and Charlie Tucker.

*Known to be deceased; +subsequently ordained

Photo: courtesy, Bart Hansford, Port Macquarie, N.S.W.



Pastor R. Vince (left) and a group at the Melbourne Youth Congress, 1956.

Photo: courtesy, Mrs. Beth Munter.

EDITORIAL

HOW READEST THOU?

IT WAS QUITE A SURPRISE the other day to receive from an old friend a questionnaire which he had passed out in his church. The surprise was not that I received it; the surprise was in the results of it, and these results are the burden of my song this sunny afternoon.

This good man is the L.A. secretary of his church, which shall be nameless here, and he was interested to know the reading habits of his fellow members. Those responding to the questionnaire, who make up a representative proportion of his church, I would think, were divided thus: under eighteen years of age—5; between eighteen and thirty—14; between thirty and fifty—17; fifty and over—26.

Apart from giving their age-group, the participants were asked eight questions. Their replies were something to build a sermon on—a whole series of sermons, as a matter of fact—for if this church group is representative of the whole bulk of Adventism, then there must be some checking up done somewhere, and that “somewhere” might be right in your home, in your life.

The first question was: “Do you read the church paper *Alert*?” The results were: one out of five in the under-18 group; 4/14 in the 18-30; 6/17 in the 30-50s; 11/26 in the 50-plus group. A total of 22/62, or slightly more than one-third.

The second question was: “Do you read the church paper AUSTRALASIAN RECORD?” The results: 1/5; 5/14; 10/17; 19/26. A total of 35/62.

Next came this one: “Do you read the church paper *Review and Herald*?” Results: 0/5; 0/14; 0/17 and 5/26. Total, 5/62.

The fourth question read: “Have you read the Old Testament right through?” Answer: 2/5; 5/14; 5/17; and 9/26. Total, 21/62.

Fifth, naturally enough, was: “Have you read the New Testament right through?” Results: 3/5; 7/14; 7/17; 14/26. Total, 31/62 (exactly one-half!!!).

Question No. 6 read: “Have you read the modern translation of the New Testament, *Good News for Modern Man*?” Answer: 4/5; 4/14; 5/17; 11/26. Total, 24/62. (Notice, this question does not ask if the people have read it right through; evidently to have read it in some portion was considered enough; otherwise how else could you account for 3/5 having read the N.T. through in the previous question and 4/5 responding affirmatively in this one? It is a small point.)

Question 7 was: “Have you read ‘Steps to Christ’?” Result: 2/5; 6/14; 13/17; 20/26. Total, 41/62.

Question 8 was a five-pronged one: It asked: “Have you read any of these books?” Listed were the following (with their results in parentheses beside them): ‘*The Ministry of Healing*’ (0/5; 1/14; 6/17; 15/26. Total: 22/62); ‘*The Desire of Ages*’ (1/5; 3/14; 13/17; 20/26. Total: 37/62); ‘*Messages to Young People*’ (0/5; 4/14; 8/17; 9/26. Total: 21/62); ‘*The Great Controversy*’ (1/5; 3/14; 10/17; 20/26. Total: 34/62); and ‘*Your Bible and You*’ (1/5; 2/14; 5/17; and 16/26. Total: 24/62).

Now for some analyses and some (hopefully) pertinent comments.

First and obviously: Never let us say again, EVER, until we have some proof of a change, that we are a people of the Book. How can we be when, taking this as a sample, more than half of us have never read the Book right through? Exactly half have read the N.T. through, and only slightly more than a third have finished the O.T. Shame on us! Shame, Shame, SHAME! God’s love-letter to His people—and we haven’t even read it! How can we pretend to be students of the Word when we can’t even say that we have read it? It is one thing to dip into a section here and a segment there, but how in the world can you get even the hang of a Book that way? How can you grasp its import and gather its message? You can’t, and that’s an end to it.

The second observation that springs at me is one which would have brought a sharp slap on the wrist from Ellen G. White if she

had read these figures, I’m certain. Look at them and you will see that her books fare somewhat better than the Bible. On one of them we have a total return of 41/62 (‘*Steps to Christ*,’ and the Bible never does as well as that). Perhaps it is because ‘*Steps to Christ*’ is small. Very well, let’s take ‘*The Desire of Ages*.’ The result there was 37/62—again better than the Word of God. Likewise, ‘*The Great Controversy*’ is ahead of the Scriptures.

Tell me, how do we answer them when they accuse us of building our church and its doctrines on the writings of a woman, rather than upon the Scriptures? Very well, so Ellen White builds upon Scripture, so . . . ? NO! That is not good enough. It is a second-hand thing when you do it that way. You are taking someone’s word instead of God’s Word. You cannot wriggle out of it that way. Nowhere do I remember Mrs. White urging people to read her works instead of the Scriptures. But this quotation comes immediately to my mind: “None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. . . . Are our feet planted on the rock of God’s immutable Word?”—‘*The Great Controversy*,’ pages 593, 594.

As I hear it told, her last camp meeting appearance saw her standing in the pulpit, holding aloft her Bible and saying, “Brethren, I commend to you this Book.” But if our “sample” church is any criterion, we have not heeded her admonition. We are more likely to go to her commentaries on the Book than we are to read its message for ourselves. Brethren, I put it to you: We are not reading God’s Word as we should; we are no more the people of the Book. We have abdicated the title.

The next point I would like to make is that we are not teaching our young people to read. Taking the nineteen of them under thirty years of age who responded to this questionnaire, we can only say this: Out of a possible 228 YES responses in that age-group, we received only 60. That is to say, the average YES response for each question (counting the last question as allowing five YES responses) was 26 per cent of the possible. Just over a quarter. Good enough?

It is surely the responsibility of parents (and haven’t we all a guilt complex here?) to teach our children to read God’s Word. If they see us enthusiastic, they will catch the gleam; if they see us dilatory in feeding on God’s Word, they will look elsewhere.

One of the things that amazes me in all this is that even ‘*Messages to Young People*’ is hardly even noticed by the youth of today. A total of 4 out of 19 is hardly encouraging for this book compiled especially for the young people. Notice that none of the 5 under-eighteens had read it!

Perhaps I should comment, before the page runs out, on the readership of our church papers. I am gratified to notice that people are reading *Alert*, though not in the numbers that ought to be doing so—especially among the youth, for it is beamed at them. After all, 5/19 is not such a dazzling result. It is being read, but not, I would venture the opinion, by the right people.

The *Review and Herald* fares badly. This is our “General Church Paper,” as it proclaims on its masthead. Those who want to be up on what is happening around the world might profitably dip into the pages of this long-standing messenger.

THE AUSTRALASIAN RECORD fares better than its more elderly counterpart from Washington, and that is probably to be expected. But it is hardly flattering to the editor to find that the result is 35/62—about 60 per cent (not quite). Yet I am puzzled by that. My own surveys indicate that a larger proportion of the membership takes the paper. It is hardly the place here to urge that it be taken; that would be but preaching to the converted. Must we merely go away shaking our heads and saying, “People just don’t read much any more”? If that is the case, the devil is making greater inroads into our ranks than I thought. I would be interested in a survey from YOUR church. Please prove that our sample church is not the norm. If you can, that is.

Robert H. Parr.



The group of people who attended the Fly-In Bible Seminar, pictured outside the Lightning Ridge church.
Photos: M. Stellmaker.



From left: Malcolm Brooksby, Mary Stellmaker, Lorinda and Terry Buckman and small daughter, beside the conference aircraft VH-TUD on the private air strip the Buckmans have constructed on the property they manage near Mungindi.

THEY CAME FROM . . . TO LIGHTNING RIDGE

MARY STELLMAKER, Assistant Communication Director, North New South Wales Conference

WE WERE FLYING at eight-and-a-half thousand feet and were still twenty minutes away from Lightning Ridge, on the trip from Cooranbong, when over the radio we heard, "Romeo Yankee Zulu calling Tango Uniform Delta."

The six occupants of our Conference Cessna VH-TUD were immediately alert and eager to hear Pastor Geoff Helsby's message.

"Len, I'm about to leave the Ridge. I'm flying to Bourke to pick up a family of four. Malcolm Brooksby is here to meet you. As soon as you disembark your passengers, you are to fly to Brewarrina to bring in a family of four." And so began our long-awaited Fly-In Bible Seminar at Lightning Ridge.

That evening, Friday, November 19, our Conference president, Pastor A. H. Tolhurst, showed his nature picture programme to a nicely filled church. The audience included twenty non-Adventists who had been interested by the aerial evangelists, who regularly visit western towns, or by Pastor Geoff Helsby and the Edgar Osmans in their western parish. To

see such beautiful pictures confirms one's belief in a Creator God.

Sabbath dawned cold and raining. After a hearty breakfast, we left the Ridge in VH-TUD to pick up Terry and Lorinda Buckman and their small daughter, who live on a station property fifteen kilometres north-west of Mungindi, and who were unable to drive to Lightning Ridge, because of the rain. Visibility was poor. Pastor Barnard had to fly very low to identify rivers and roads, and to read the names on the roofs of station homesteads.

However, with good assistance from co-pilot, Malcolm Brooksby, who flies for the Lord in South Australia, and Pastor Barnard's expert navigational ability, we came in spot-on over Mungindi. Pastor Barnard then easily located the air strip which the Buckmans have

constructed on the property they manage. What a thrill it was to land on that little strip, constructed specially for the convenience and use of A.A.A.!

Pastor Tolhurst opened the Sabbath morning session with a detailed explanation of the sanctuary service, as it typifies the plan of salvation and our need to accept the sacrifice of Christ.

Bible truths about the second coming of Christ, the Sabbath, and baptism were very clearly explained in the following meetings taken alternately by Pastor Tolhurst and Pastor W. H. Otto, the Conference Evangelism co-ordinator. Hearts were touched by beautifully rendered messages in song by Merlene Krause. That folk were thinking deeply, was evidenced by the many penetrating questions from the audience during the afternoon question period.

Pastors Tolhurst and Otto very obviously enjoyed the evangelistic challenge of the questions, and almost seemed to vie with each other to give their answers.

Decisions

Results were seen when one of the non-Adventist ladies indicated her desire to be baptized. Her husband and two teenage daughters attended the Fly-In with her and we are sure more decisions will follow.

Mealtimes were pleasant occasions. We must pay tribute to Mrs. Enid Helsby who very capably provided meals for most of the visitors. Mealtime counts revealed from seventeen to twenty-five persons who were enjoying pleasant fellowship and good food in the Helsby home.

The Saturday evening picture programme clearly portrayed the world-wide extent of the Adventist Church. After an early morning breakfast on Sunday morning, we were quickly on our way home.

The Fly-In Bible Seminar undoubtedly was a "shot in the arm" for our isolated church members. It also enabled us to give a clear presentation of special Adventist doctrines to our non-Adventist friends.



Pastors Barnard and Helsby prepare the aircraft soon after dawn for our return to Cooranbong.

A GRAPHIC GLIMPSE INTO ADVENTIST LIFE-STYLES, AND THE CHILLING CONSEQUENCES. ALL NAMES ARE FICTITIOUS, THOUGH THE INCIDENTS ACTUALLY HAPPENED AS RECORDED.

THE LAST SABBATH BEFORE . . .

D. BROAD

PASTOR GRAY stood at the rostrum desk silently surveying the congregation. No, there wasn't one face that appeared familiar with those in the remarkable dream he'd had a week back. For a brief moment he wondered again just what were the thoughts of each member seated before him this Sabbath morning. Perhaps some even thought him a little odd—for it was most unusual to have each member's home receive through the week a notice informing them of the title of the coming Sabbath's service; one such notice lay on the desk before him now. He picked it up and held it with the bold print facing the congregation; then he spoke: "I hope each of you either read this notice, or someone told you of it. But in case you didn't, I'd like you to put up your hands please."

Three hands were immediately raised. That troubled Pastor Gray. One raised hand was that of Allan Roberts; he would have liked Allan to have had time to consider it, too; another hand was that of dear old Sister Bruce—bless her heart, well, at least he was sure her feet were well on the pathway to the Holy City; now, whose was that small hand? He could barely see for the broad shoulders of Brother Roberts—it was a girl, ah . . . she was sitting near to Sister Phillips, so it must be little six-year-old Betty Phillips. Oh, well, not surprising she hadn't heard of the notice—it took her mother all her time to feed her four fatherless children, let alone inform them of such things as the notice.

The Notice

"Thank you; you may lower your hands. I'll read it out to you all, then you'll be clear on what I'm about to say. It reads:

"Be sure you do not miss the service this coming Sabbath, September 25. Kindly show this to each member of your household, or tell them—even the children.

Pastor Gray will speak about—

THE LAST SABBATH BEFORE . . .

Be in your seats early."

Pastor Gray noticed at this point that at least two were standing in the foyer waiting for a convenient pause to hasten to their seats, and one of those two he recognized as always being late to his seat—John Brice found it difficult even to sit out the service; he was getting too wrapped up in that flying business. Pastor Gray thought, but he realized he must get on with this most important service.

He made a brief comment about the notice: "This notice I sent to you is similar to our Lord's invitation to the Marriage Feast—the last opportunity to each one." He wanted them to consider the title so their minds would, in some way, be inquiring about the subject.

He imagined the thoughts and words of some: "Before? Before what?"

"Oh, I s'pose he means the last Sabbath before Christ's return."

"Guess he'll try to give some graphic picture of what he thinks the last Sabbath before Jesus comes, will be like."

The Fourth Commandment

Pastor Gray straightened his shoulders, cleared his throat and began to speak in his clear, earnest, far-sounding voice (at least they could hear him plainly at the back). "Friday night, a week back, being a cold wet night, I decided to go early to bed. Sleep didn't come easily and my thoughts wandered. You see, I'd

spent a good deal of that Friday putting up shelves in my garage so that a few odd tools and other odds and ends we'd had packed since our last move, could be easily got at. As I lay in bed, I suddenly realized I was considering just how I could fit another two shelves in. Now, to be in tune with God all Sabbath, I knew such thoughts were breaking the fourth commandment. So I sent up a little prayer asking God to forgive me, and to help me keep holy the Sabbath day, to think only of Him. And I got to thinking of keeping His day the way it should be kept.

"Strangely, I realized my thoughts had suddenly gone back to New Zealand . . . twenty-three years back. It was the day before the JMV Camp was to commence at Rotorua, New Zealand's thermal area; and I thought of the two Jones boys, ten and fourteen. Lovely boys, earnest and keen in all church activities; any parent would have been proud of them. They boarded the Limited Express when it stopped at a southern town on its journey up to Rotorua. Along the way, the Limited picked up many others and was rather crowded; you see, it was the Christmas holiday period. The boys were excited and chatty—just as all boys are when going to such camps—as the Limited hurtled through the clear night.

"Now, unbeknown to the engine-driver, crew or passengers, a usually quiet little stream which fed from the melting snows of one of the North Island's three snow-capped mountains, received a torrent of water from a lake on the top, suddenly set free by a slip of ice, and these millions of gallons of water roared down the mountain stream. A huge mass of muddy water swept down to the bridge over which the Limited must pass. The bridge could stand much, but not that gigantic torrent. The piles loosened. Onto this weakened bridge raced the Limited. The tracks were there, but with no support, down they went, also the huge engine with its crew, then followed most of the carriages with their sleeping, dozing or chatting passengers—among them, the two sincere Jones boys.

"No, they didn't show up at Junior Camp; but I'm sure Jesus has marked those two graves well. I wondered, last Friday night, just how they had spent their last Sabbath before . . .

"Then my thoughts wandered to Janet. Lovely Janet—just turned seventeen, sweet, always a pretty smile, bubbling over with chatter about this and that. A clean-living, wholesome girl . . . but I knew Janet hadn't come to a knowledge of God's true Sabbath; I

also knew she was a bit interested in a boy I'd preferred her not to have known so well. Her interest was more in his powerful motor-bike than in him. Her mother hated motor-bikes and was for ever telling Janet she wasn't to go pillion-riding . . . not ever! Ann, her sister in Brisbane, received a letter from Janet, telling of her intended ride on the back of Paul's bike; ' . . . and you be sure you don't tell Mum,' were her last words on paper to Ann.

"No, Ann didn't tell Mum, but the policeman did, when he came to inform her that the motor-bike on which her daughter was pillion-riding had run slam-bang into the side of a car which was turning into a quiet side-road just over a rise. Paul was going too fast to stop. And I wondered just what Janet had done on her last Sabbath before Jesus comes.

The Dream

"Soon I had passed into the land of dreams. Now it's the dream I had that concerns me most and which I'm about to relate, but before I do so, would you please open your Bibles to Revelation 20, verses 11 and 12."

He read the texts to the congregation, then commented: "I think we are all aware that we are living in the time of the investigative judgment which is taking place in heaven and has been for many years. I'm telling you this now, for I want you to understand the full significance of the conclusion of my dream.

"In this dream, I appeared to be in an ordinary suburban home, and unseen by the occupants, which comprised a father and mother, a son, David, aged about nineteen, a daughter, Wendy, about sixteen, another girl, Mary, about twelve, and then junior son, Jim, around ten. I heard only the children's names, so have given the surname Clark to the parents to help hasten the relating of the dream. To put your minds at ease, I did not recognize anyone I saw in the dream, nor the home.

"Mrs. Clark constantly glanced at the clock on the wall, then at the oven. The time was about 5:30, and I soon realized it was Friday, the preparation day. She was talking to herself, and I gathered she had been up town selecting what she considered would be the best colour shag-pile carpet for her lounge, and it had taken longer than she anticipated, so she was rushing to get the baking for Sabbath over before sunset.

"However, the sun was well set when she finally emptied the oven, and there was a pile of cooking utensils to wash. The way she snapped at Wendy, when she'd come in almost breathless right on sunset, seemed to indicate



that she had expected Wendy home from playing at her schoolmate's place long before Sabbath, to have her bath and to help wash up.

Late Baths

"Wendy was still in the bathroom, and by Mrs. Clark's mutterings, she'd been in there far too long; young Jim was stamping around outside the door and telling her to hurry up. He'd been under the house trying to put his bike together, right to this very minute—the hands of the clock pointed to 6:20. Sabbath had come in at 6:00. Jim looked as if he needed a bath too—badly needed it.

"Then I heard the sound of a car pulling into the garage under the house. Two doors slammed, then heavy feet dragged up the stairs. In came Mr. Clark, and with him was the eldest son, David; both were grubby and tired.

"Where'd you get to?" snapped Mrs. Clark. "You both should have been home at 5:00."

"Mr. Clark looked sheepish, and said something about he'd thought there was plenty of time after work to take a quick look at the latest Toyota, which he intended to buy, but the salesman had kept trying to get him to sign on the line there and then. David had no option; he travelled with his father to and from the factory

where they worked; anyway, by the look on his face, it was evident he'd enjoyed looking at the cars—come Sabbath or not.

"At this point young Mary appeared. To her mother's query as to where she'd been, Mary replied that she'd been minding a baby at a home up the street while its mother had gone down to the corner shops, and she'd received fifty cents for doing it. Mary held out a fifty-cent piece. I don't know when or if Mary had had a bath for Sabbath.

"It was 7:30 when Mrs. Clark and Wendy cleared the dinner table, and David went off to have his bath. By 8:00, all were bathed and in bed, some sleeping soundly. It had evidently been a heavy week for all; they'd omitted sunset worship, and I saw Mr. Clark take only a brief look at the lesson quarterly before dropping off to sleep.

Sabbath Morning

"Now the dream shifted to Sabbath morning. Wendy and the two youngest were the first up, and those two were back and forth trying to find something to do that wasn't Sabbath breaking. Jim eventually settled for a sly push or two, behind his bed, of the toy car his namesake, Uncle Jim, had given him for his

birthday. I learned this when his mother later discovered him and made him put it in the cupboard. Wendy told Mary to read her Bible Story books. Mary got a very worn book, with the remark, 'I've read these thousands of times.' Wendy made a drink and took one to her father; she'd had to wake him.

"With the exception of David, they all made it to the breakfast table at 8:00; he staggered in, mouth wide open in a big yawn, just as Jim snatched the last piece of toast, and Mrs. Clark wasn't too pleased at having to take time to make more.

"After the dishes were washed up, they got dressed for Sabbath school; there seemed to be much confusion of movements from bedrooms to the bathroom. It apparently was Jim's chore to see all the shoes were clean before Sabbath—they weren't.

"That wretched bike!" said Dad Clark. "You're always pulling it to pieces, Jim. See this doesn't happen next Sabbath."

"Mr. Clark went down to run the car out ready for everyone to get in, at 9:15. In my dream I heard something like a bull roaring; there could even have been an oath or two; then I heard Mr. Clark call for David. So I moved down to the garage. There stood Mr. Clark, hands on hips, face agitated, staring at a flat-tyred back wheel of the car. It looked rather treadless to me. He said something to David about a slow leak he'd fully intended having mended through the week, but had clean forgotten. Having no air pump, he sent David to a neighbour up the street to borrow one. They pumped and pumped, but nothing happened.

"Nothing for it, we'll have to change it for the spare," Mr. Clark told his son.

"It was a hot, steamy morning; by now, sweat was well in evidence; nicely ironed shirt sleeves were rolled up and collars were beginning to look crumpled. Finally they all piled into the car and roared off. I'd heard Mrs. Clark remark that they were already five minutes late for Sabbath school.

Arrival at Church

"As the dream went on, I realized Mr. Clark was a deacon, and had needed to get a few things attended to before Sabbath school; Mrs. Clark was assistant in the Junior Division, and had responsibilities that had to be carried out by the superintendent's stand-in. Also, David, though holding no church responsibilities, had wanted to have a few words with his older friend, John, to make arrangements about going with him on Sunday for his first gliding lesson; he wouldn't be able to see John after the service, because John lived out on a farm with his parents, who considered it improper to stand around after the service talking, so John had to leave with his parents. Then, Wendy had wanted a quick word with her 'boy-friend,' Bert, of whom her parents didn't approve, to see if it was all right for a ride on the back of his motor-bike tonight. And before Sabbath school was her only chance to do that, because 'Mum and Dad's eagle-eyes were busy with church affairs at that time,' she'd whispered to David. So it was evident to me that they all arrived at church hot under the collar.

"I noticed, with each member of the family, that through both services they weren't really

(concluded on page 13)



Kalgoorlie's new Seventh-day Adventist church.
Photo: M. Royce.



Some of the ladies who helped prepare the interior of the church for the opening. From left: Sisters McIver, Manners and Robertson, and Bruce Robertson.

Photo: Courtesy Goldfield Express

"GOLD" CHURCH IN KALGOORLIE

IAN H. ROYCE, Pastor, Kalgoorlie Church, Western Australia

SUNDAY, October 10, 1976, was a day of rejoicing for the members of the Kalgoorlie church (W.A.). Some twenty months prior to this they had pulled down their old church building, and now they were opening a lovely new one.

During the ministries of Pastors Tonkin, Schick, and Blakeway, plans had gradually been laid for this new building, but, largely due to lack of finance, it was not until near the time when Pastor Blakeway was to leave that plans were finalized. Pastor Royce arrived in Kalgoorlie, only to be told that during the

coming week-end the old church was to be demolished and work on the new church would commence.

Work progressed steadily over the months that followed—the rate of progress varying with the number able to attend our weekly working-bees. And now the construction work is finished; and we rejoice.

The building is constructed on an "A-frame" design—the material for the frame and roof being donated by the non-Adventist husband of one of our church members. The inside construction of the church features superb timber design. The large expanse of ceiling is lined with Hem-fir; the wall behind the rostrum is panelled with Nyatoah "bat-wing," and the pulpit is made of the local mulga wood.

Gold Featured

Kalgoorlie is known for its gold-mining industry, and so too the colour gold features in our new church—the carpet pattern is called "gold-creole," the pews are upholstered with gold-coloured vinyl, and these both tone with the gold colouring in the mulga pulpit and the gold curtains in front of the font.

Although lack of finance retarded the commencement of this project, we have been able to open our church debt-free. We have not had any extended fund-raising projects. We attribute this healthy financial position to the leading and blessing of God, His direction in the wise expenditure of funds on hand, the ungoaded, willing, systematic benevolence of our church members (as well as gifts from previous members and others), and the willingness of our members to give hundreds of hours of their time.

The Mayor of Kalgoorlie, Mr. Ray Finlayson, officially opened the church, and then joined with Pastor R. Moe, Western Australian Conference president, Pastor H. Halliday, Western Australian Conference secretary, Pastor I. Royce, the local minister, and Brethren C. Trounson and I. Manners, our local elders, in the service of dedication.

We thank Thee, Lord!



Pastor Ian Royce at the front of the newly-completed Kalgoorlie church.

Photo: Courtesy Kalgoorlie Miner.

EDUCATION IS BOOMING IN W.A. AS IS SHOWN BY THIS REPORT OF . . .

A DREAM THAT CAME TRUE

D. GILDERSLEEVE



Many hands make light work as the foundations are poured for Bunbury's new school.

Photos: D. Gildersleeve.



Bunbury's church tradesmen ply their skills to present a professional job that will do justice to the cause of Christian education.

BUNBURY is a large port and resort town on the south-west coast of Western Australia. The Bunbury church members have planned for years to have a school built on the grounds of their three-acre church property, which is centrally situated in the town.

During 1976, they decided to do something about it. A building committee was formed under the leadership of the senior elder, Brother E. Jones, who is also a building supervisor for a large building firm in the town. The church is fortunate in having six building tradesmen among its members, and also many others who are capable of using their skills to build.

The day the concrete floor was poured so many turned up to lend a hand that it was hard to find a space to work. The work on the building is nearly completed. At the time of writing we expect that it will be ready for the new school year of 1977 and we hope to open the school free of debt. ✓

DARWIN COMES TO NORTH QUEENSLAND

G. PIKE, Communication Secretary, Mareeba Church, North Queensland

SEVERAL former Darwin folk are now living near Mareeba or on the nearby Atherton Tableland and attending the newly-built church in Mareeba. Although not quite finished, the church has been in use since last July. It is hoped it will be dedicated later this year, perhaps during Mareeba's Centenary celebrations.

Those members who used to be in the Darwin church and now attend Mareeba, are Brother and Sister Barlow, now of Atherton (literature evangelist); Brother and Sister Neale Bookall and three children, of Tolga; Brother Glenville Pike and his aunt, Sister Dorothy Francis, of Mareeba; and more recent arrivals, Brother and Sister Stan Boyle and children, of Walkamin.

When they all get together exchanging reminiscences of Cyclone Tracy, there is a little bit of Darwin in North Queensland. This is what Pastor Eric Davey and Brother Lee Cox of Darwin church found when they fellowshipped at Mareeba on a brief visit last Easter.

Attending Cairns church are other former Darwinites, Sister Margaret Sharpe and Brother and Sister Ken Brown and children. ✓

"Many ceased to deny self, and not a few withheld their tithes and offerings. God in His providence called for a reform in His sacred work, which should begin at the heart, and work outwardly."—*Selected Messages*, Book 2, pages 177, 178.



The family of the late Clem Henney. From left: Myee, Estelle, Jan and Marlene.
Photo: F. Basham.

"I WILL GLADLY DIE"

F. A. BASHAM, Minister, Greater Sydney

CLEM HENNEY was in the prime of his life—just forty-three years of age. He had served in the police force in Queensland and later in Papua New Guinea, where he had attained to superintendency. But this was not to continue, for independence of that country was responsible for his return to Queensland.

Following a two-year stay at Palm Beach, Clem, Myee and family moved to Sydney, and there, to the dismay of all who knew him, the blow fell. For he who had scarcely known a day's illness was suddenly laid low, smitten with what proved to be an inoperable disease.

My introduction to Clem at the Sydney Adventist Hospital in April, 1976, was an unforgettable experience. With only two or three weeks to live, here was a man facing a stark reality. While much of the spirit of the Master's "second" great commandment had enriched his life and endeared him to relatives and friends, likewise earning him the highest regard of his associates in the police force, yet Clem realized only too well that too little heed had been given to the "first." Not that he didn't believe in God and in God's message for these last days (his mother is a church member), but he hadn't acted upon his knowledge and conviction. As with many another, it was always "tomorrow." And now, altogether unexpectedly, and totally unprepared, he found himself face to face with that tomorrow. Clem was afraid.

Apprehension

While upon his countenance one could read deep love and solicitude for his family and friends, there was also an apprehensiveness that even fortitude itself could not conceal. Could God accept his repentance at this late hour? Could the Lord graciously pardon one who had been deceived and cheated by "the thief of time"? The Scriptures provided the answer to these and many other questions, and a heart that now wanted nothing so much as the assurance of Divine forgiveness and acceptance found its rest in Jesus. With the assurance came the discovery that "perfect love casteth out fear."

The days that followed were a benediction to all who visited. Relatives came from as far as the United States, and always there was the radiant witness and the expression of gratitude for the great things God had done for him. However, life eternal was too precious a possession not to be shared, and so upon the heart that had been tortured with fear there now rested a burden of an altogether different nature—the conversion of loved ones.

In a very gracious way God likewise cared for this burden. Other hearts, apart from Clem's, were already responding to the appeals of God's Spirit. On a Wednesday evening prior to attending prayer meeting I spoke to Clem for the last time. Following a brief prayer I simply stated a growing conviction; "I am fully persuaded, Clem, there will be more in the kingdom as a result of your death than if you were to live." The reply from a man now fully submissive to the will of God was, "If that can be so, Frank, I will gladly die." Ninety minutes later Clem triumphantly met the "last enemy."

The Witness

And now the sequel. On a beautiful morning in October the Thornleigh church was taxed to capacity when, in addition to the regular congregation, close relatives and friends gathered to witness the baptism of Myee (Clem's widow) and three nieces, Jan (Mrs. Barry Gibson), Estelle (Mrs. Ken Mulholland) and Marlene Tanner. All were received into the warm fellowship of the Waitara church. More recently Myee and family have returned to Palm Beach, Queensland; Estelle, Ken and family have moved to Melbourne, while Jan and family, together with Marlene, continue their fellowship with the members of the Waitara church.

All share one burden, as was expressed in the form of a question when we made our first visit following their baptism, "How do we win souls? How do we tell others?" And so today we see not only the answer to the heart-burdened prayer of a dying man, but the extension of a brief but very radiant witness. For "he being dead yet speaketh." ✓

HEALTH CLASSES AT AVONDALE

J. B. TRIM, Health Education Director,
Sydney Adventist Hospital

TWO OF AUSTRALIA'S earliest institutional centres were brought into a fuller and closer appreciation of each other when staff of Sydney Adventist Hospital provided week-end programmes at Avondale Memorial church. This was the opinion frequently expressed by officers and members of the church during the week-end.

Earlier, the church's energetic Health secretary, Brother George Ray, had arranged an invitation from the pastor and Board to Dr. H. E. Clifford and Hospital staff to come and conduct a Sabbath and Sunday health education seminar for the church and community.

The Medical director of the Hospital, Dr. Clifford, was the speaker at the 11 a.m. Sabbath worship hour, and in the afternoon gave an interesting historical background to the founding of the Sanitarium in Sydney, based on recently received unpublished Ellen G. White counsels and letters.

At the afternoon youth meeting, a group of nursing students enacted the role of student nurses at the hospital, as they both learn and minister to patients.

A historical colour film of the hospital was screened on Saturday night, followed by a report by Pastor J. B. Trim, director of Health Education, of the rapid growth and development of community outreach activities in the past two years. Today seven co-ordinated programmes are offered regularly—Heartbeat, Stop Smoking, Weight Control, Nutrition and Vegetarian Cooking, Fitness, Stress Management, and Cholesterol Control.

Each year these classes bring several thousand people to the hospital, many of them enrolling successively in several classes, presenting a constant potential for soul-winning follow-up.

On Sunday morning the following four health classes were taught by health-care professionals from the hospital:

Dietary Control of Cholesterol, Child and Teenage Nutrition—Miss R. Ward, dietitian
Fitness—Mr. N. Keene, Physical Education instructor

Simple Home Water Treatments—Miss A. E. Newman, physiotherapist.

The sharing of health information was evidently appreciated by the church members, resulting in a drawing together of Avondale and Wahoonga in mutual appreciation. ✓



The baptismal group at Crosslands, Greater Sydney. Pastors Smith and Vitiello are at the right, and literature evangelists Reg Dyer and Les Nobbs at the left.



Pastor N. Smith officiates at the baptism, assisted by Les Nobbs, who had the joy of seeing fourteen contacts baptized in 1976 as a result of his work. Photos: B. Campbell.

SOULS SAVED IN SYDNEY

B. C. CAMPBELL, Publishing Director, Greater Sydney Conference

OVER ONE HUNDRED people gathered in a large circle on the grass beside the banks of the river at the Crosslands Convention Centre on Sabbath, December 4, 1976. Why were all these people there in this beautiful setting? Most were Seventh-day Adventists, but many were not. There were quite a few Italians present, also quite a few literature evangelists.

The reason? Twelve precious souls were to be baptized. Six of these folk were Italians. Seven of them were literature evangelist contacts. Pastor Noel Smith, the Publishing Evangelism Programme minister, preached the message to the waiting congregation. He outlined that the candidates were about to follow a custom started 2,000 years ago when John the Baptist baptized our Lord.

What a day it was for the Publishing family! Pastor van Dyck, the T.T.U.C. Publishing director, offered prayer. Pastor Knopper, the Australasian Division Publishing director, read the baptismal vows, and Pastor Campbell presented the baptismal certificates. At the conclusion of the baptism Brother Barry Satchell, one of the Greater Sydney assistant directors, pronounced the benediction.

Joyful Occasion

The sun was just dipping behind the clouds as Pastor Smith entered the river with the first candidates. A husband and wife and two teenage daughters, who owed their first contact to literature evangelist Les Nobbs, were first. Following these folk were the brother-in-law and his wife, and Pastor Vitiello had studied with these two, so he baptized them. As Brother Nobbs stood in the water to assist his contacts, his face radiated joy. There was a beaming

smile on Pastor Vitiello's face also, as he witnessed six of his countrymen baptized. More Italian people are being studied with as the result of this meeting.

Then it was Brother Reg Dyer's turn to see the fulfilment of his work, as a dear sister he met seven years ago was baptized. Reg has canvassed for thirty-two years and has seen many souls accept this message as the result of his work. Reg has now gone on to sustentation, but still plans to canvass part-time.

We have more to share with you. Just two weeks prior to this occasion, Pastor Vitiello baptized a German sister whose first knowledge of Adventism came from literature evangelist John Finney a few months before. On the same Sabbath in the Castle Hill church a man and a woman were baptized after coming to Jesus through the efforts of literature evangelist Ken Read, and we rejoice also with Ken.

Literature Evangelism on the March

Just two weeks after the Crosslands baptism, I had the joy of attending another baptism, this time in the Parramatta church. There, nine more people were baptized by Pastor Bolst. Two of these were studied with by Brother David Coltheart, the assistant pastor, and they were introduced to the message by Brother Les Nobbs. This made a total of fourteen souls baptized from this literature evangelist's work in 1976. He also had the highest sales in the conference, with \$22,000 worth of books delivered, and he worked the highest total hours.

As the year 1976 drew to a close, we all rejoiced as we looked at the total results—twenty-two baptisms, \$170,000 in sales. We praise God for these results, but really we are just beginning. Literature evangelism is on the march in Greater Sydney. Won't you join us? ✓



LETTERS to the EDITOR

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

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

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

"INSTANTIZED"

Dear Editor,

I read your letter to the Editor in the RECORD 24/1/77, and at your own request tentatively volunteer the following: Re the matter of daily study. Adventist legalism, no doubt, but there seems to be a lot of perplexity about what one has to do to qualify for raising one's hand when the teacher intones, "Daily study?" Despite the wisdom of interpreting this to mean "daily study habit," some still feel guilty about reporting if they have not fulfilled the letter of the requirement. One man, a church

elder and pillar of the church, said that he gets nothing out of the lesson unless he does it all in one go, and therefore feels unentitled to report D.S.

At a recent business meeting we discussed the subject, and as usual I was too cowardly to air my own views. For some time I have received so little from the pamphlet that I have abandoned it entirely. For a time I encouraged myself with the thought that I was doing it for the sake of the discussion on Sabbath morning. It gradually dawned on me that my contribution to the latter had little to do with whether I'd studied or not. Now I assuage my conscience by saying that if I at least turn up for Sabbath school and do my best to participate, I am fulfilling my obligation here.

Now, in self-justification, I must hasten to add that my personal devotional life is far from dead, praise the Lord. I am currently doing "The Desire of Ages," with the Scriptural references, for morning devotions. "The Ministry of Healing" occupies my evening devotion slot—and what a blessing it has been recently! As well, I find time to read the Bible generally, and various other books of interest. No doubt it is possible to get a blessing from the study of the lesson by following the "Further Study" guides. Otherwise I heartily concur with your feeling about the brevity of the lesson, how even the Word has been instantized, presumably to make it more palatable to the people of the Book.

Perhaps some things should be said in favour of the lesson: it does provide opportunity for otherwise non-communicative members to share things of eternal moment. The Sabbath school as an institution is a great and grand thing, no doubt of God's own appointing. I would not "knock" it for a moment. Perhaps our brethren's earnest efforts to provide something to please everybody provide something that in reality caters for few, compared to the effort put forth. It's unlikely that someone in Washington (or Cooranbong for that matter) can anticipate my spiritual needs for any particular time, and provide me with a course of study to help the Lord satisfy those needs.

John Lee Chin,
North New South Wales.

THE PRIMARY PURPOSE

Dear Editor,

I appreciate many of the things Fred Mazzaferri has written in the first two articles in his series on Romans (RECORD 24/1/77 and 31/1/77). However, I must object most strongly to his suggestion that Paul's "primary purpose" in Romans is his concern with the salvation of his fellow Jews. Certainly this is one of Paul's concerns, particularly in chapters 9-11, but to suggest that this is his main concern is to ignore the total context of the letter.

In the first place the apostle was writing to a church of mixed origin—Jewish and Gentile. At the time of his writing the Gentile component of the church undoubtedly predominated. This was particularly so in view of the fact that the letter was written some time after Emperor Claudius expelled the Jews from Rome in A.D. 49.

The evidence for the dominance of the Gentile element in the Roman Church is clear: "... that I may reap some harvest among you

as well as among the rest of the Gentiles" (Rom. 1:13 R.S.V.); "Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles." Rom. 11:13, R.S.V. In speaking of the Jews, he regularly speaks of them in the third person: "they," "them," "their," (Rom. 9:4, 5; Rom. 10:1, 2; Rom. 11:23, 28, 31). Notice particularly the contrast of Rom. 11:28: "As regards the gospel they are enemies of God, for your sake." (R.S.V.)

If one is looking for the primary purpose of Romans, one should look for the key in Rom. 1:10-17. Paul's great desire of this time was to preach the gospel in Rome (Rom. 1:10, 11, 13, 14, 15). The major part of his letter is an exposition of the gospel as he would preach it at Rome. Having described the moral bankruptcy of the pagan world (Rom. 1:18-32) and the equal need of the Jews (Rom. 2:1-24), he concludes that all mankind, both Gentiles and Jews, stand in need of the gospel of salvation (Rom. 3:9, 10-19). This gospel reveals the only way of receiving acceptance in God's sight (righteousness)—by faith alone.

Paul is under obligation to preach that gospel to the Greeks and Barbarians and thus "to you also who are in Rome" (Rom. 1:14, 15). Note especially the close connection between the content of Rom. 1:14, 15 and Paul's classic statement of the gospel in Rom. 1:16, 17.

The apostle's climax at this point is his quotation of Hab. 2:4. His use of this quotation is best translated by the R.S.V. "He who through faith is righteous shall live." Rom. 1:17.

A. P. Salom,
Greater Sydney.

THE THIRTEEN QUESTIONS

Dear Editor,

I was very interested in the Letter from The Editor on the subject of study of the Sabbath school lesson. There may be more factors contributing to decline in study than the format of the prepared lesson, but that certainly should be investigated as a major point.

How my heart and memory go out to the thirteen-question lessons. We seemed to have no difficulty in discovering material for the daily study from the two or three questions taken. If nothing better came of it, I can still count to thirteen or even fourteen, even in decimals.

But discounting the vagaries of age, we seemed to get the gist of the subject in its entirety. I come shamefacedly to Friday night review and realize that I have little idea of the overall theme, and do have to study then. But I have the feeling that the daily reading is much more of a sop to conscience than a study of anything.

In those far-off days we were a company, not a church. We met in a private home in the afternoon, which accounts for much, no doubt. But we waited happily until all of the (approx.) twenty members had gathered and the leader announced a hymn. Prayer and offering followed, the children separated, and we studied the lesson; not in a restricted time, and we studied until the lesson was quite finished, not just till the bell rang. We were taught that it was an insult to "ring the Holy Spirit off with a bell!" This is something that comes to mind every time the peremptory bell rings.

Those lessons are remembered yet. I have some special pamphlets stored away for reference.

The children returned, and we sang another hymn, and continued straight on with the sermon for the day.

I can hear the gasps of disapproval. We never seemed to need a half-hour break to take the children to the toilet. Nor was the time cluttered with announcements or promotions. All of the period was spent in Bible study.

Yes, we received "book-marks wrought with dainty grace," but they were a source of amusement even then. We had no need for "marks of honour." We studied what we loved, and how we loved!

Sir, I have long wanted to make this point. We had, in those days, every church member in Sabbath school. It was not until we became organized, and had a frenzied break after Sabbath school, and had separate noisy classes in the Sabbath school, that the phenomenon of members coming only to church service appeared. We have never been able to accept it as the norm—we, that is, who studied the Word so avidly back in the thirteen-question days.

All this may not be relevant, and I know the folly of thinking, "those days were better than these," but something has got to bring us back to the study of the Word, and you may be on the right track.

"Sweet Sabbath School,"
Greater Sydney.

INDIFFERENCE?

Dear Editor,

As an assistant Sabbath School superintendent I agree with you that there is apparent, in our churches, a decline in the study (daily or otherwise) of our Sabbath school lessons. I am not so sure, however, that it has too much to do with the present format of our lesson quarterlies.

As I see it, you have a very good point when you talk about the desire to study the Sabbath school lesson. This to me is the basis of the problem. Perhaps many Sabbath school members no longer wish to study. After all, we are members of the Laodicean church—"neither hot nor cold ... wretched ... miserable and poor and blind and naked. . . ." (The Living Bible.)

Maybe it is simply that our priorities do not include daily lesson study. That would seem to be a reasonable inference from Rev. 3:15-17. Certain it is that we must—"turn from . . . indifference and become enthusiastic about the things of God. . . ." (Verse 19, The Living Bible.)

It seems to me that there is no reason why we can't make the daily lesson study, as set out in the present quarterly, the basis of our study of the Bible—if, that is, we want to. To my way of thinking, there is plenty to send us "scampering" through our Bibles, "worrying" out answers, and "analysing" verses.

Having said this, I do consider that your suggestions of a two-tiered level of study and a Friday summary of the week's study would be helpful in making the present lesson quarterly an even more effective Bible study guide.

G. W. Gibson,
Papua New Guinea.

SURPRISE AND DELIGHT

Dear Editor,

It was with surprise and delight that I read your editorial (RECORD 24/1/77). I did not think there was anyone who would be frank and courageous enough to say what many think, but who for very good reasons keep their thoughts largely to themselves. I was delighted, because we in this area have been saying much the same for a long time, but being laymen we felt that any suggestion we might make would carry no weight. But now, because of your letter, we are encouraged to throw what little weight we have in the scale on the side of your suggestions.

It might interest you to know that at the North New South Wales Conference Session—the one previous to 1976—a brother brought up the question of the present Sabbath school pamphlets. Pastor Johanson backed him up, and after that I could not keep my seat, so I put in a word. Another layman backed us up. The chairman then asked the assembled delegates which they preferred, the old style of pamphlet or the new. According to him, the response was about fifty-fifty.

I support you wholeheartedly in contending that the present pamphlet set-up is not Bible study. It is merely reading what someone else has set out. I find in many cases that the comment is but an oblique meaning of the text, and sometimes the comment bears no relation to the teaching of the text. I, too, after going through my study, have had to say, "What is that about?"

But it was in the area of the Youth pamphlet that we first became concerned. And bear in mind that there are retired teachers in our church company. One who attempted to use the pamphlet said repeatedly, "There is nothing in this for the young people. I don't know what they can get out of it."

In the end we discarded the Youth lesson pamphlet altogether. We felt the young people were not getting a grounding in the Bible at all.

So here is one who supports your protest, your contentions, and your suggestions. I trust something will be done to make our pamphlets really aids to Bible study.

T. W. Rutter,
North New South Wales.

Clark, who was lying on the couch, tried to silence him, but he was too sound asleep to hear, and eventually she, herself, succumbed to sleep. Mary and Jim, with Wendy, had gone to Young People's Meeting; David took them in the car, but I know David didn't attend, for I'd heard him say, "Kids' stuff."

Close of Sabbath

They were all together again for a light tea at 5:30. By 5:55, tea over, I noticed a few furtive glances at the clock as they met in the lounge for closing Sabbath, that was finished a couple of minutes after 6:00. Mary and Jim made a dash for the TV, switched it on; their comments told me they were late for their favourite serial. David took off, I'm not sure where to, but by a quiet chat he had with Wendy on Sunday, I think he went to the latest horror film in the city. Wendy left too, saying she was going along to Sue's place in the next street to watch TV there. Actually, she met Bert and went for a long ride into the country on the back of his motor-bike.

"Mrs. Clark was anxious to show a sample of the carpet she'd selected, and of course, Mr. Clark told his wife all about the latest Toyota. Then they got onto the subject of money.

"Really, I don't know where my wages go," Mr. Clark complained. "Here I get 200 bucks a week, and after I've given you a liberal allowance for the house, paid all our life and other insurances, medical funds, and payments off the loan for the house alterations, it's going to be a tight squeeze to meet payments on the new car. And I hate to tell you this, but I've slipped a little lately on tithe payments."

"Mrs. Clark frowned. 'Really, Jack! You mustn't let that happen. But I honestly don't know where I can cut down; I've payments on the fridge, the colour TV, and after seeing Joyce's shag-pile carpet, our lounge looks so shabby.'

"Then, strangely, I saw each member of the family just where they were at that moment, but they were absolutely still—like statues.

"My dream now changed scenes. I was being led by a beautiful being towards a large building of grey marble. The huge doors in front, which looked to have gold overlay on them, stood open. I was led along a wide passage, then abruptly turned into a very large room. It strongly resembled a Supreme Court room. There were signs it had recently been occupied; screwed-up papers piled high in waste baskets; files, either open or closed, lay on the desks. It was then I noticed a huge seat, more like a throne, it was no doubt made of gold and precious stones, but there seemed to be almost a heavenly glow about it.

"It all puzzled me a little, so I looked at my guide, who I now recognized as an angel. His face had a warm glow, also, and registered happiness, relief. So I asked him what it was all about. The angel now looked at me with a slight showing of alarm and puzzlement.

The Judgment

Here Pastor Gray paused, he was having difficulty controlling his voice. He'd suddenly realized that he had almost thought he was back in that court room, but actually he was about to tell his congregation what the dream was about.

"The angel replied to my question with these words: 'Didn't you know? The Judgment is over. The case of every man, woman and child

confessing the name of Jesus has been heard. The books have all been closed, and are gone, never to be seen or opened again.'

"As the awful truth came home to me, a dreadful shudder went through me, and I groaned aloud. I tried to shout out, 'Come back! Come back! Start the court up again. It's not fair . . . we had no idea it would end so soon.'

"Then I woke. It was all a dream, but such a vivid experience. I lay for a long time thinking, and thanking God it was only a dream; it had all seemed so real to me, such detail. Then, as I realized it was almost real, the alarming truth dawned on me. It hadn't been a nightmare . . . most of it was the truth. The family and their Sabbath observance was just the way many observe the Sabbath. But the greatest truth of all then took possession of my thoughts. The last Sabbath before the Judgment closes! The Judgment deciding the cases of all who have professed the name of Jesus will close after a Sabbath, and that Sabbath will be no different from any other Sabbath! We haven't the slightest hint when that will be. It could very well be this Sabbath! It could be next Sabbath.

"I'm sure many of you thought my notice meant The Last Sabbath Before Christ's Return. Oh, no, my friends, that Sabbath is much too late, our cases will be well decided, and, God willing, we'll have been through all the plagues and terrible upheavals of nature and trouble 'such as never was.' But conditions in the world will be little different from what we see today, on that last Sabbath before judgment closes. The stars fell from heaven 144 years ago; that was the last unusual happening prophesied to take place before the judgment closes.

"If listening to my dream has to some measure registered in your heart and mind, as it has so tremendously in mine since I experienced it, then I earnestly plead that you get right with Christ from this moment on, remembering that on any one of the six days between any two Sabbaths, the judgment will end, giving us no warning.

"Seek Ye First . . ."

"Christ asks us to 'seek first the kingdom of God' . . . not second, not third, not after we've bought the new car; nor did He say, 'After you've got the shag-pile carpet laid on the floor. And He didn't say to you young men, 'After you've spent your last dollar on a glider. And to you young ladies, He didn't say, 'Seek Me after you have jetted off into the night with a forbidden friend and disobeyed your mother.'

Pastor Gray then read slowly, firmly, Matt. 6:33, 34, and sat down.

Did he fancy it? There seemed an unusual hush over the congregation; even the usual restless children were quiet. The final hymn was truly sung with earnest intention: "Take my life, and let it be consecrated, Lord, to Thee . . ." And when Pastor Gray got to the door of the church and waited to greet the congregation as they filed past, no one appeared for a while—not so much as a child. Finally—and it wasn't John Brice, either—old Sister Bruce came out, and her handkerchief was busy around her eyes.



Obituaries

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.

HUNTER. Henry Hunter passed peacefully to his rest in the Lord Jesus in Mareeba Hospital, Queensland, on Friday, January 28, 1977. His funeral was attended, at the Kuranda church and later at the graveside overlooking the Barron River at Kuranda, by hundreds of people who had known his faithful witness and consistent Christian principles. His influence was felt by the Aborigines and his white brothers alike. He leaves his devoted wife Sarah to carry on his wonderful work and his children Alvina, Rita, Kenneth, Barry, Stafford, Glen and Gaynor whom he hopes to meet again at the resurrection. Pastor R. Donaldson of Mareeba, North Queensland, assisted the writer at the graveside. J. A. B. (Pat) Blanch.

JOHNSON. Relatives and friends spoke lovingly of Sister Elsie Johnson at the time of her burial in the Bowral Cemetery, New South Wales, on December 23, 1976, at seventy-three years of age. She grew up in the Mandurama area, and was there baptized by Pastor W. M. R. Scragg. She later lived at Goulburn and Bowral. Although not in good health for many years, she faithfully served her Lord and fellow man. We confidently look forward to meeting again on the resurrection morning. R. D. Trim.

JONES. Harold Nathaniel Jones was born in Gundagai, New South Wales, in 1902, and passed to rest on February 8, 1977. After many years of dairy farming on the Atherton Tablelands, he retired in 1968. Two years ago a painful illness began to trouble him, and it was through this illness he came under the influence of a Christian doctor who introduced him and his wife to Bible studies. In 1976, when Brother Jones could hardly move from his bed, he and his wife were accepted into church membership. This step brought joy to members of his family who had prayed for him for so long, and later proved a source of great comfort. He rests in the Atherton Cemetery, Queensland, awaiting his Saviour's call to a new life. M. L. Woods.

JONES. Sylvia Annie Dagmar Jones laid down the cares of this life in the Warburton Hospital, Victoria, on February 13, 1977. Sister Jones, who was a strong supporter of the Glenhenty church, will be missed by all. She was buried at the Brighton Cemetery and leaves no immediate family. Her faith and trust were in the Lord, and those present at the service were again reminded of the certainty of the blessed hope for the believer who dies in Christ. E. H. Winter.

KING. Clement King was born in Lanarkshire, Scotland, in 1902 and passed to rest in Sydney, New South Wales, on January 31, 1977, just short of his seventy-fifth birthday. After migrating from Scotland, the family lived for many years in Western Australia before transferring to New South Wales. He leaves to mourn two daughters, Jessie, (Mrs. Russell Kranz) and Nan (Mrs. Bernoth) and five grandchildren. The writer was associated with the Rev. Thorburn, both at the funeral chapel and at the graveside. A. P. Salom.

LOGAN. Winifred Iris Ann Logan quietly laid down life's burdens at the Public Hospital, Christchurch, New Zealand. Our sister was the eldest of a family of eight and her mother was a foundation member of our Sydenham church. Relatives and friends of our sister will miss her quiet and kindly disposition and her acts of kindness for others as she served her God. With the sure and certain hope of the resurrection we laid her to rest on January 6, 1977, in the Linwood Cemetery, to await the call of the Life-giver. J. W. C. Chambers.

LITTLE. On the morning of January 26, 1977, Daisy Theodora Little (nee Reaves) of Cooranbong, New South Wales, passed to her rest at the age of eighty-six. A graduate of Avondale College, she spent many years teaching in Tasmania. She was united in marriage to Amos Henry Little, but had only ten years of happy married life before losing her partner. Until recent years she was an active leader in the Avondale Memorial church Welfare Society. At the Avondale Lawn Cemetery Pastor E. Raethel and the writer pointed relatives and friends to the comfort of the Scriptures. We trust God will bless Eulie (Mrs. Roworth), Reg and Aileen (Mrs. Weismantel), and ten grandchildren and three great-grandchildren, as they prepare to meet their dear one in God's kingdom. L. C. Coombe.

MENSFORTH. Esther Mensforth was a faithful member of the Adelaide City church, South Australia, until she passed to her rest at the age of sixty-two years on January 1, 1977. This respected and exemplary Christian lady was committed to the Saviour's care in the Centennial Park Cemetery until He comes. H. G. Josephs.

McINTOSH. On Sabbath, January 22, 1977, at the Waikato Hospital, New Zealand, Daphne McIntosh, wife of the late "Danny" McIntosh, and sister of Ezel and June (both of Melbourne), passed to her rest in her fifty-fourth year. In 1955, she and her husband left her native India to settle in New Zealand. Following a service in the Hamilton church, New Zealand, Mrs. McIntosh was laid to rest in the Hamilton Park Cemetery, where she awaits the voice of her Saviour. D. R. Tasker.

MILLS. "Peace, perfect peace," was the experience of Hazel Zena Mills as she passed quietly to her rest at her home in Ayr, North Queensland, in the early hours of Sabbath morning, January 29, 1977, after an illness of twelve months. During this time Sister Mills rested quietly and securely in the strong arms of Jesus. Also during this time, Sister Mills was Ayr's "First Lady," her husband being Shire president. A large number of loved ones, friends and town officials were present on Sabbath afternoon, January 29, to pay their last respects to our dear sister. An angel marks the spot where we laid her to rest in the Ayr Cemetery, after services in the Ayr church. P. C. Raymer.

NASH. On Monday, January 31, 1977, Mrs. Una Lilian Nash was granted the desire of her heart when she passed to her rest in the General Hospital, Townsville, Queensland. A progressively debilitating illness had confined her to her home and eventually to her bed, but through it all her faith never faltered. Her husband, one daughter and three sons, together with other relatives and friends, were pointed to the sure hope of the glorious resurrection, as our dear sister was committed finally to God's care at the Townsville Crematorium on Wednesday, February 2, 1977. The writer was assisted by Brethren R. Eager and M. Todd in bringing comfort to the bereaved. D. M. Lamb.

OSBORNE. On February 16, 1977, Richard Gresham Osborne died suddenly at his home in Birkdale, North Shore, Auckland. He was seventy-five years of age. A faithful member of the Conference church for forty-one years, our brother trusted in Jesus as his Saviour and prepared to meet Him on the day of the great resurrection. He was a humble man and a gracious Christian in all his ways. His wife Dorothy stood by his side and they together shared the blessings of the Lord. A lovely Adventist couple indeed! May the God of all comfort grant His peace to our sister and the nephews and nieces who are left to mourn a devoted husband and a kind uncle. E. J. Brownie.

PEDDINGTON. Mrs. Mary Ann Julia Peddington was born in 1897 into the Chatman home that is so well known around the Windsor District of New South Wales. Her life has carried her through the nursing profession, as a missionary in the Fiji islands, and as a teacher's wife in New Zealand. In her last few years she had known much sickness until the Lord called her to rest. She passed away in the Wanganui Hospital, New Zealand, on January 6, 1977. Now she is simply waiting for her Lord to raise her to the life everlasting He has promised. Ken Low.

POYSER. A large group of relatives and friends gathered in the Coonabarabran church, New South Wales, and later at the graveside, on October 26, 1976, to hear again the words of hope and assurance of the resurrection, as we laid to rest

Sister Norah Mary Poyser. Born in England in 1912, she became an Adventist while nursing in the Stanborough Park Sanatorium, where she married Mervyn Poyser. Migrating to Australia, the family settled in the Coonabarabran district where our sister was a friend and helper to all. Left to mourn are her husband, her sons and daughters and many grandchildren. Brother Doug Wear assisted the writer at the funeral. We are sure the Lord marks our dear sister's resting place. H. A. Dickens.

ROOKES. On January 9, 1977, Brenda Joyce Rookes suddenly passed to her rest in the Auckland Public Hospital, New Zealand, at the age of forty-seven years. A member of the Papatoetoe Adventist church with her husband Reginald, she will be sadly missed. Many friends gathered at the chapel and graveside where Pastor H. W. Hollingsworth shared responsibilities with the writer. We read from God's great Book, and trust these words brought hope and blessing to the bereaved. May the Lord be the source of all comfort to our brother as he mourns the loss of his dear wife at this time of separation. E. J. Brownie.

RUDNYNCKYJ. On January 11, 1977, Leonid Rudnyneckyj, of Paoe Vale, Victoria, passed quietly to his rest, aged ninety years. Born in Russia in 1886, he came to Australia with his family around 1950, and for the past twenty years has been a faithful and much loved member of the Spotswood church. His last Sabbath saw him in his usual seat at worship, and so his death came unexpectedly, in spite of his age. He was laid to rest in the Fawkner Cemetery, Victoria, where he awaits his Lord's return, and our sympathies are extended to his dear wife, two daughters, three grandchildren and six great-grandchildren who mourn his passing. H. W. Hammond.

SCHIFFER. A large crowd of relatives and church members crowded into the chapel at the Albany Creek Crematorium, Brisbane, Queensland, on January 20, 1977, to pay their last respects to Sister Clodagh Vance Schiffer of Sandgate, Queensland. Sister Schiffer was called to lay down life's burdens after suffering a sudden heart attack. Her husband, Gordon, and four children, Andrew, Tracey, Melissa and John, aged from five to fourteen, were comforted with a message of the certainty of the resurrection. Sister Schiffer was baptized with her teenage son and daughter by the writer six weeks ago. Despite the tragedy of their loss, through the gloom of their sadness there shines the glorious "light" of the "Sun of Righteousness" who will call her to everlasting life on the great reunion day. W. D. Boucher.

SCHIMMELPENNINGH. Helena Schimmelpenninck, a faithful church member from Wilmington, South Australia, passed to her rest on December 28, 1976, at the age of sixty-nine. Our sister awaits the glorious life-giving call of the Saviour, in the Enfield Cemetery. Our sincere desire is that the hope of the Scriptures might comfort the sorrowing husband and daughters until all the faithful meet on the eternal shore. H. J. Josephs.

SHARP. After a short illness, Brother Ralph James Sharp fell asleep in Jesus at the Brisbane General Hospital, Queensland, knowing that the promise of the resurrection was for him. As his wife Beatrice lived faithfully the Christian life, he was convinced that he wanted the Lord in his life. Faithfully he attended Pastor Kent's mission in Brisbane, and with studies in the home he accepted Jesus as his personal Saviour. When the Lord in His Almighty wisdom asked our brother to lay down life's burdens on November 17, 1976, he was claiming the promise to be with Jesus one day. We feel the great loss with the family, and pray that soon we shall be reunited. H. E. Vysma.

SHAW. Mrs. Alice Margaret Shaw's fifty-year membership of the Albion church, Queensland, was quietly terminated by her death on November 29, 1976, at the Royal Brisbane Hospital, Queensland. The last few years of her active Christian life were spent in the Nunyara Nursing Home, Brisbane, but in the earlier years she was known to all as a fervent Christian whose life within and without the church bore eloquent witness to the faith she held. She was an active worker in most departments of the church, and we sincerely believe she awaits the acclamation; "Well done, thou good and faithful servant." The service at the Albany Creek Crematorium was conducted by the writer, the church pastor, on November 30, 1976. A. V. Bambury.

STEPHEN. On December 17, 1976, Margaret Rose Stephen passed quietly to her rest. She was eighty-five years of age, and had given thirty-four years of faithful service to her God as a member of the Concord church, New South Wales. Always clever with her hands, she had spent much time in crocheting to assist in the building of our Concord church complex. Her kindness and loving attitude to all will long be remembered by all who knew her. Many friends and loved ones gathered at the Concord church and later at the Rookwood Cemetery, where words of comfort and hope were spoken to loved ones by the writer, assisted by Brother Stewart Reid and Brother W. Bush, two of the elders of the Concord church. Our sister awaits the call of her Saviour.

G. W. Maywald.

WATSON. Raymond Watson, a respected life long member of the Adventist Church, passed to his "rest in Christ" on December 17, 1976, after a period of indifferent health. A quietly spoken, sincere man, our Brother Watson was ever a lover of God's great out-of-doors. His farm at historic "Horseshoe Bend" on the Murray River became the meeting place for untold numbers of members through the years. Throughout his life he subscribed to the doctrines and practices of the Seventh-day Adventist Church and held firmly to the "eternal hope of the eternal gospel." At the graveside service in Moama, New South Wales, the writer extended to his wife Vera, and their sons, Barry, Lance and Todd, the certainty of God's gift of eternal life through our Lord Jesus Christ.

Thomas Brash.

ADVERTISEMENTS

BOOK WANTED. "The Story of Jesus" by Ellen G. White, or the earlier publication of the same text "Christ Our Saviour." J. Miller, Signs Publishing Co., Warburton, Vic. 3799.

CARRYING in North Queensland Conference area, operating from Townsville. Local and intertown parcel, furniture and bulk carried by 4- and 8-ton Pantik trucks. Very competitive rates. Dave Johnstone, 90 Howlett Street, Currajong, Townsville. Phone 79 3734.

FOR SALE. Attractive, productive, 6-acre orchard property. Good varieties of citrus and stone fruits. Pleasantly situated on main road 16 miles from Perth, on outskirts of Carmel township. Abundance of good water. Total area irrigated by overhead sprinkler system, good soil suitable for growing vegetables, roses, or fruit-tree nursery. Packing-shed. Well equipped with all necessary machinery and plant for efficient working. Comfortable 3-B.R. house, asbestos and iron, electricity, approx. 1 mile to Carmel College and high school bus-stop. 2 miles to primary school and church. 5 miles large shopping complex. Price \$80,000 cash. Phone STD (092) 93 5215. Enquiries J. Conway, Canning Road, Carmel, W.A. 6076.

FOR SALE. Low-set weatherboard home in quiet country town; four bedrooms, large lounge, built-in kitchen, two stoves, hot water, laundry, septic, lock-up garage, electricity, four rain-water tanks, dam, mill; half-acre allotment main street, walking distance to shops, primary school, high school bus; four miles to church, half hour's drive to Toowoomba on bitumen roads. \$25,000, negotiable. J. B. Wilkins, Goombungee, Qld. 4354.

HUSQVARNA SEWING MACHINES. 2000 & Compact. Latest models at excellent prices. Phone Melbourne 735 1942 or write B. F. Pahl, 2 Craig Court, Lilydale, Vic. 3140.

MECHANICAL REPAIRS

For sound workmanship in car repairs and servicing, see your Adventist garageman. Electronic Tuning.

WINRAY MOTORS

17 Coolstore Road, Croydon, Vic. 3136.
Phone 725 0711.

POSITION for stenographer at solicitor's office, Melbourne. Senior preferred. Full time or 25-35 hours p.w. basis. Must have good shorthand and typing. Legal experience not necessary. Apply Mr. Fearnley, Fearnley and Winter, Solicitors, 411 Collins St., Melbourne. Phone (03) 62 1871.

PERTH READERS! For a free measure-and-quote in insect screens, screen doors, holland/venetian blinds, shower screens, canvas blinds, aluminium awnings, phone 51 2355 Direct Furnishings, 123 Dowd St., Welshpool, W.A. 6106.

PROFICIENT TYPIST required to work for Adventist doctor. School hours considered. Dr. W. Hill, Fiveways Medical Centre, 348 Mountain Highway, Wantirna, Vic. 3152. (Phone Melbourne 729 7436.)

PROSPECT CHURCH South Australia 40th

ANNIVERSARY of present building.

All past and present members and friends are cordially invited to attend a specially-planned all-day programme on

April 16

to celebrate the 40th Anniversary of the present building.

Don't miss this historic occasion. Special welcome to interstate visitors.

N.B. If you have any early record books of Prospect church, please send them on loan to the planning committee as soon as possible.

Write: Senior Elder,
Prospect S.D.A. Church,
P.O. Box 140,
Prospect, S.A. 5082.

RETIRED WORKERS' ASSOCIATION

The next meeting of the Retired Workers' Association will be held at the Wahroonga Activities Centre on April 6, commencing at noon. The catering arrangements will be as usual.

ROOM, single, in Melbourne, wanted by gent for 3-4 weeks in April after Easter; car accommodation if possible. J. Pryce, c/- Post Office, Cooranbong, N.S.W. 2265.

S. D. A. married couple required for wheat and sheep farm. Applicant must be reliable, strong, and able to work on his own. Sharefarming or incentive considered. S.E.C., school bus. Apply in writing stating experience, age and references, Box 54, Badgingarra, W.A. 6500.

SOUTH AUSTRALIAN CONFERENCE BIENNIAL SESSION

The regular biennial session of the South Australian Conference will be held at the Prospect Church Social Centre, Ballville Street, Prospect, S.A., on April 16 and 17, 1977.

The opening meeting will convene on Saturday night at 7.30 p.m.

Business of the Conference will be conducted in harmony with its constitution and will include the presentation of Conference reports and balance sheets. Delegates will be present from the Division and Trans-Australian Union Conference. A proposed amendment of the constitution as recommended by the Executive Committee will be that the word "Church" be added to the official title of this Conference.

J. Roberts, Secretary-treasurer.

WANTED TO BUY. "Hymns and Tunes" hymnal. Reply: F. H. Watson, c/- S.D.A. Church, P.O., Tweed Heads, N.S.W. 2485.

WANTED. Trained nurse, required to live in; position at geriatric hospital; 2-B.R. flat available at nominal rental. Contact Manager, Coronella Homes, 163 Central Road, Nunawading, Vic. 3131. Phone 878 9004.

WANTED URGENTLY. A copy of the Sabbath School Lesson Quarterly for second quarter, 1937. Photostat of lesson for April 17 will do. If quarterly is sent, will guarantee its speedy return. Somebody please help. Write Mr. Eric Were, 116 Hancock Road, St. Agnes, S.A. 5097.

WHEN THE NEED ARISES . . .

Understanding and dignified funeral service by an Adventist funeral director and staff. Funerals conducted in Sydney, Newcastle, and adjoining areas.

LAKE MACQUARIE FUNERAL SERVICE,
24-hour attention. Phone (049) 73 1952.

YOUNG married man interested in country living and permanent work from Ballina to Murwillumbah. Toolmaker by trade, experienced maintenance fitting. Willing worker with references. Would consider any work. Reply, 12 Rosslyn St., Berowra, N.S.W. 2081. Phone Sydney 456 2968.

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. I. 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 and 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 words	20 cents

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

FLASH POINT



☆ SOME PEOPLE ARE MODEST and some aren't, and that is how it goes. For instance, if I had waited for Pastor Frank Maberly and his wife (or the gentleman himself) to tell me of Dr. Glendon Maberly's success in his final year of Medicine at the University of New South Wales, you'd never have heard the story. Glendon, the son of the Maberly manse, did a stint (as perhaps you will remember) in Borneo, bringing his emerging medical skills to bear on some of the underprivileged folk over that way. Well, when the degrees were handed out at the Uni. of N.S.W. a short time ago, it was found that Dr. Glendon had been given one of the three Alumni Awards for Achievement.

☆ Probably you are like me—never heard of these awards. Well, don't be too proud of your ignorance; catch up on the info now. The Alumni Association of the University of N.S.W. says (in its official booklet publishing the names of the recipients of degrees) that by this award, the Association "seeks to encourage and reward community involvement by students of the University."

"The award is made for achievement resulting in an improvement in the quality of life in a community—the University community, a community within the University or the community generally." (Hang in there; there's more, Gentles . . .)

☆ This award is made to students who have just completed their final year at the University and a maximum of three in any year are made. This is the citation which interests us: "Glendon Maberly, Faculty of Medicine, for his study of endemic goitre and neurological cretinism in Sarawak, a work carried out in an isolated area under difficult conditions and of benefit to the health of an entire community." Mum and Dad are proud of you, Glendon, and so are we all. I hear that, as a result of Glendon's work, the government has instituted a vast anti-goitre programme which is now beginning to show results. Very smooth work, Glen!

☆ In idyllic conditions overlooking magnificent Lake Macquarie, not all that far from Avondale College, and the S.H.F. factory where he works, lives my friend George Ray with his wife Mary (nee Sebbes). George is, well, not as young as he used to be (same here, George), but he is still a ray of light. Perhaps that is why the Avondale Mem. church made him its Health secretary. Well, George has earned his keep if anyone has. I have before me (from a Secret Source) a list of his programmes for the year 1976. He has run up a total of 101 meetings for the year, including four 5-Day Plans and a two-day show. Sixty-four of the meetings were held in the church and thirty-seven elsewhere. There were sixty-two 5-Day Planners and eighty at cooking demos and 450 bodies running through the Heartbeat programme. At the Bourke Show (just to give you an illustration) 225 blood pressures and all the rest were

taken. No wonder the word around Avondale is, "If it's a Health Show, let George do it!" What a man!

☆ We ought to get the full story on this one, but this will whet your appetite. Pastor Rex Robinson has been having a most exciting time in his parish which is up in Murwillumbah in the northern part of N.S.W. He has studied with and baptized twelve people who were involved in what is euphemistically called "the Alternate Culture," but which you and I—humble, simple people that we are—would call "hippies." The story began on a—wait for it—rubbish dump when a young man picked up a copy of "Planet in Rebellion" by G. Vandeman Esq., and believed that it didn't come into his hand by chance. Can you give us the rest of this story, Pastor R.?

☆ Well, they've done it AGAIN! Those witnessing gardeners of whom we have heard before. Down in lovely Christchurch, where they are the most garden-conscious people in the whole universe this side of heaven (I mean it!), the Christchurch S.H.F. Co's gardens have won first prize again in the two major competitions in their category. They won the Premier "A Grade" Category for Industrial Gardens which is under the jurisdiction of the Canterbury Horticultural Society, and they came first in the competition conducted by the Papanui Beautifying Society in the category, "The Premier Industrial Gardens." My tame scribe in Ch'ch, Pastor Peter Jack, slips me the information that the judging was planned for a Sabbath, but in deference to our convictions it was changed to Friday afternoon. All Pastor Jack didn't tell me, and this treacherous memory of mine lets me down once again, is the names of that husband-and-wife team that must have done their apprenticeship in the Garden of Eden. When I get that word, I'll let you know.

☆ Doctorates do not grow on trees, as my grandmother would have said if she had known what a doctorate was. But up Avondale way they come in pairs. Congratulations are due to two staff members who you may now address with due deference by the term "Doctor." They are Dr. Trevor Lloyd and Dr. John Cox. And hearty congratulations to the new Ph.Ds, both of them!

☆ New arrivals on the Avondale staff are rather too numerous to mention, but we would be downright unfriendly if we didn't mention the coming of Larry and Anita Turner and their progeny, Jason and Sonja. They come from Pacific Union College on the exchange-teacher plan, and took up residence on January 30. Have a nice day, the Turner family.

☆ My old chum, buddy and friend Eric Were (retired) now attends the Prospect church in suburban Adelaide. He tells me in a friendly letter that Prospect, in its present location, will be forty years old, come April 16. Actually, the first Prospect church began in 1905, which is a little before my time. But the present structure was built in 1937 by Eric's father for the handsome price of 1,267 pounds. Well, the nice thing I can tell you that, on April 16 there will be appropriate celebrations to which all old Prospectors (as I suppose you would call them) are invited to be present. But the best thing of all is that that sturdy old builder of forty years ago, Father Were (now a chipper eighty-eight), will be on hand to join in the day's doings. In fact, if Walter C. Were has any other claim to fame (apart from fathering Eric, I mean) it must be that he has attended the Prospect church for eighty continuous years. He has never been a member of any other church. I would think this is some kind of a record, what? And he'll see you at the fiftieth anniversary, too, if you're around.

☆ "Finally, brethren . . .": Nonchalance is the ability to look like an owl when you have behaved like an ass.