

AUSTRALASIAN RECORD

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AN EVENING OF PRECIOUS MEMORIES AND SUPERB SCRIPTURAL EMPHASIS AT THE . . .

MANNING DISTRICT'S BRIDAL NIGHT

WAYNE FRENCH, Conference Worker, North New South Wales

MARCH 12, 1977, brought back pleasant memories for many families, as twenty brides relived that happy day when they were married. After four months' preparation the night finally arrived when members and friends of the Taree, Wingham, Forster and Gloucester churches combined to witness the bridal parade of these twenty brides as they re-enacted their walk down the aisle.

A commentator kept all informed as to "Who," "What," "Where," and "When." Some beautiful "slim" gowns told their own story when they had to be modelled by someone else.

The evening centred on the word *love*, and to fit in with that, the sublime message of 1 Corinthians 13 was presented.

As well as the parade, great interest was shown in the colour transparencies of many of the district's weddings, going back many years in a number of cases. The display of wedding photos proved very popular, and a competition took place to guess "who" was "who."

One of the special highlights was a 117-year-old wedding dress which was displayed. Apparently the lady who wore it was married in Taree. This particular dress was unique, because it wasn't in traditional white, but was a checked grey material lavishly trimmed with lace. Another skirt was shown which was seventy years old.

Pastor R. G. Robinson, Taree's minister, read excerpts of the wedding service which reminded all of the meaning of their marriage vows.

The evening closed with a combined parade of the twenty brides—an evening we will all long remember.

The proceeds of the evening went towards the purchasing of some sports equipment for our youth.



After the re-enactment of their walk down the aisle, the twenty brides, with some attendants and a stand-in or two, gather at the front of the Taree church, North New South Wales, for this charming picture.

Photo: A. Lee.

"Love is very patient and kind, never jealous or envious, never boastful or proud, never haughty or selfish or rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong. It is never glad about injustice, but rejoices whenever truth wins out. If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him.

All the special gifts and powers from God

will someday come to an end, but love goes on for ever. Someday prophecy, and speaking in unknown languages, and special knowledge—these gifts will disappear. Now we know so little, even with our special gifts, and the preaching of those most gifted is still so poor. But when we have been made perfect and complete, then the need for these inadequate special gifts will come to an end, and they will disappear. . . .

There are three things that remain—faith, hope, and love—and the greatest of these is love." 1 Cor. 13:4-10, 13, The Living Bible.

✓



Now neither bedraggled nor sad—a happy half dozen of the Timorese refugees who visited the Victorian Camp Meeting at Nunawading.

A SPARKLE IN TIMORESE CHILDREN'S EYES!

H. G. DAVIS, Communication Secretary, Warburton Church, Victoria

REFUGEES!

For the past five years Mrs. Veronica Self, of the Seventh-day Adventist Emergency Services, has practically given her life to them.

Thirty volunteers have been assisting her at the Enterprise Hostel in Springvale, as well as travelling many thousands of kilometres to cover the various phases of care and activity to bring happiness and meaning into the lives of

hundreds of adults and children who have found a refuge in Australia.

Last September, after four-and-a-half years of working for Spanish-speaking newcomers, Mrs. Self was confronted with the needs of some 200 Timorese.

Many of these were children who were in a pitiable condition upon arrival—glazed eyes, bedraggled, and nearing absolute exhaustion.

Some had only one parent; most had neither.

"A few of the problems," said Mrs. Self, "that confronted both refugees—adults particularly—and hostel volunteers were:

"Language.

"Cultural differences with which the hostel workers were not acquainted.

"The refugees' extreme lack of knowledge of our system of living.

"Deep concern for friends and relatives left behind."

Mr. Frank Wositzky, Settlement Officer from the Department of Social Services, was extremely pleased with the progress made in meeting the needs of the Timorese. He appreciated the remarkable change so evident in their condition and happy outlook.

Recently some of the Timorese children visited the annual Adventist convention at Nunawading. There they sang in both English and native dialect, and showed their appreciation for the help given them.

The hostel has not neglected their education and they are making good progress.

The children have been divided into small groups favouring the friendliest atmosphere possible, sometimes with a relative or with a

friend who can give them needed supervision.

During January, with the prospect of several hundred more refugees from Vietnam, Cambodia, and Laos, the task of finding accommodation for the Timorese, other than in the Hostel, became urgent.

Now, with the assistance of the Housing Commission and others, this has been accomplished. ✓

WESTERN SOLOMONS' FIRST HEALTH EVANGELISTIC CAMPAIGN

ALPHEUS RORE, Health Director, Western Solomon Mission, W.P.U.M.

AS FAR as I understand, this four-week mission was the first Health Evangelistic programme ever held in the Western Solomon Islands Mission area. It took place at our little island town of Gizo.

The attendance was encouraging, as night after night the hall holding approximately three hundred people was filled to capacity. Others had to stand outside to hear the wonderful health message. It was given by the first Theology graduates of the mission—being the products of Fulton College—Mr. Lawrence Tanabose and Mr. Jones Paul Jama.

Our people are known as "clean people," and it was with a feeling of happiness in my heart I sat at the rear of the hall to watch people of our own faith flocking in to listen and hoping to know more about the better way of living. This was encouraging as it seemed to force me to make strong plans for this type of meeting, in the various districts of the mission.

Right now I picture a backslidden boy by the name of Batia who came regularly to the meetings. He has been away into the world for more than ten years. He was a happy personality, and could be developed into a good Christian. The last I heard of him was that he is faithfully attending services of the church now. We hope and pray that this will continue.

Another young man who came to see us during the series was Ivan Reuben. He had a problem, as his wife had asked him to release statements to the Supreme Court at Honiara for a divorce. "What shall I do to make my life straight?" was the question he had in his mind. We encouraged him to love his wife and help her to make her stand for the right principles of her marriage vows. But he said she had now another man living with her and would not be interested in religion. We were not able to talk to the lady as she has been away in Honiara since last year. So we talked to the young man for some time and we hope that the little advice given to him will be of help.

Please pray for our Health work right around the Western Solomon Islands Mission, so that by God's help and grace we can put the health reform work in the right place and make it "the right arm of the gospel." ✓



Mrs. Veronica Self.

Photos: H. G. Davis.

PASSING OF MEDICAL DIRECTOR

NEWS RELEASE, AUSTRALASIAN DIVISION

WASHINGTON, D.C.—Theodore Richard Flaiz, M.D., retired missionary and director of the world-wide medical programme of the Seventh-day Adventist Church, died recently after attending church services near Portland, Oregon. He was eighty.

Dr. Flaiz was director of the Health Department of the General Conference of Seventh-day Adventists in Washington, D.C., from 1947 to 1966. During that time he lived in Takoma Park, Maryland.

Born on December 3, 1896, at Medford, Minnesota, he began his career in the church as an evangelist for the Upper Columbia Conference of Seventh-day Adventists (State of Washington) in 1917. From 1920 to 1932 he directed the Telegu Mission in southern India, training workers for all parts of Southern Asia. Dr. Flaiz once remarked that this was one of the most satisfying periods of his life.

During the 1930s he attended the College of Medical Evangelists (now Loma Linda University) in San Bernardino, California, where he earned his M.D. degree at the age of forty-one. He practised privately in Washington state from 1940 to 1943, then returned to India for another three-year term of mission service.

In 1947 he assumed leadership of the medical work at the church's world headquarters. Following his retirement in 1966, Dr. Flaiz made a third missionary journey to India, to serve as medical director of the Adventists' Southern Asia Division.

A tireless health educator, Dr. Flaiz travelled the world, speaking and writing on healthful living. He was in Guatemala City in February, 1976, the night an earthquake killed more than 25,000 persons, but he was unhurt.

Dr. Flaiz's first wife, born Jennie Smithwick, was married to him in 1918. She died in India in 1947. He leaves his widow, the former Vera Killan; they were married in 1949. A son, Dr. Theodore Flaiz, Jr., is a dentist in Beirut, Lebanon, and a daughter, Mrs. June Wilkinson, is a nurse, of Yakima, Washington.

“There are many to whom life is a painful struggle; they feel their deficiencies, and are miserable and unbelieving; they think they have nothing for which to be grateful. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity.”—*“Thoughts from the Mount of Blessing,”* page 40.

HISTORIC PICTURE GALLERY

In 1949 the Signs Publishing Company sent out a greeting card with a picture of the staff and eight individual pictures of managerial, business and editorial personnel. The four pictures below are those of the business and editorial department people as pictured in the greeting-card. The other four will appear later. (The greeting-card was sent to us by Pastor L. P. Tolhurst.)



R. E. Pengilly, Accountant (now manager).



Mr. J. C. H. Shirley, Sales manager (now retired).



Pastor R. P. Brown, editor (now retired in N.Z.).



Miss Marion Hay, editor *Our Little Friend* (now retired in the Lake Macquarie District of N.S.W.).

EDITORIAL



"MY GOD, THEM'S LOVELY!"

ALEC GILMORE, writing in the *British Weekly* (18/2/77), tells of a group of Belfast children who came to Corrymeela, a Christian community where men and women are invited to come when their world has gone awry. Corrymeela Community (he explains) is in Northern Ireland, a large white house standing near the top of the cliff on the coast. "It is a Christian Community dedicated to the cause of reconciliation and to fostering good relationships between men and women of all kinds. An important part of its work is taking groups of people who have been sweating it out in the violent parts of Belfast and giving them a break at Corrymeela so as to send them back with a new way of looking at things."

Well, as I have mentioned, one day a group of children came, and they immediately tumbled out of the minibus and pretended to launch a mock machine-gun attack on the large white house—this being the only kind of game they knew. When they had finished their game (a tragedy in itself) they wandered over to where Mrs. Kathleen Davey, the wife of the leader, was working on a bed of marigolds. After a long silence, one of the children said, "My God, them's lovely!" and straightaway began to help Mrs. Davey to weed and cultivate the garden bed—something of a novelty to these temporary escapees from the slums of the strife-torn city.

When they left, the kindly Mrs. Davey gave each of her helpers a marigold to take home, and they went in their minibus to be taken to a nearby chalet where they were to spend their sleeping time while on this holiday. But Mrs. Davey noticed that all of them clutched their precious flowers to them as if they were so many jewels which someone might attempt to steal.

A pleasant story—the story of release from the griminess of a battle-scarred town, the breath of country-and-sea air, the first real sight of a flower garden, the uninhibited joy of small children in a new situation. There are, however, two jarring notes in the story. The first I have already alluded to: the fact that they immediately began the only game they knew—the mock assault on the house, with mock machine-guns and, doubtless, mock casualties. It is sad to believe that their elders had taught them how to play war games by making them watch the real thing. How much we who are older must answer for in what we teach our children by acting out three-dimensional dramas in front of them!

The second jarring note is the one on which I would focus. You see it in the headline above, the remark of the little girl who was overcome by the beauty of a bed of marigolds. But it is that expletive-which-ought-to-have-been-deleted that causes me much discomfort, and which I used only because I wanted its impact to be so strong as to pull you up in your tracks.

What is wrong with an expression like that? Right! It breaks the commandment which says: "Thou shalt not take the name of the Lord thy God in vain." How will the Lord judge a small child like that who has lived her entire life in an industrial area where the name of God is bandied freely about only in jest or expletive, never reverently? How will He judge you and me when we are careless with His name? Will He make a difference? Will He remember that this man was born here, and that that child was born there?

The advent of television and its more recent freedom of expression is much to blame for the readiness of people to invoke the name of the Deity in their conversation. Radio is not one whit behind, either, and you can hear words used with a frequency and a natural carelessness these days which you would never have seen in print a decade or so ago, nor would you have heard them on radio or TV. Why? Simply because the standards of men and women are slipping. Especially women (men never having been very particular about standards).

It is bad enough to hear vulgarities from the lips of men on the media. Nowadays, women seem to think that they must also give vent to these expressions to demonstrate to all that they too are citizens of the world; they are no prudes, no wowsers, no tyros in the matter of throwing bawdy words about. And because they do, their children hear these expressions, and consequently they think

nothing of salting their conversation with such expressions as would never be heard once in even quasi-polite society.

The trouble is that, even though you and I do not use the expressions that are on these careless tongues, we are becoming more and more accustomed to them, and we cringe inwardly less and less when we hear them. We adapt all too easily when we hear words and phrases which once would have made us blush for shame and embarrassment.

How true are the words of Alexander Pope when he wrote:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

It goes for more than vulgar expressions and irreverent phrases and blasphemous epithets, of course. It means that we can become too accustomed to all kinds of evil so much that we can see little or no harm today in what thoroughly appalled us a couple of years (or months) ago.

God has warned specifically against using His name "in vain," and even some Christians are guilty of this without thought of what they are doing. Just as this child had no inkling of the commandment she was blasphemously maltreating, many a Christian—good, earnest, sincere souls, all of them—can be guilty of that very same thing. Amazingly enough, we can be guilty of it in the very prayers we utter! (How shall we ever achieve perfection!?) Notice:

"Some think it a mark of humility to pray to God in a common manner, as if talking with a human being. They profane His name by needlessly and irreverently mingling with their prayers the words 'God Almighty,'—awful, sacred words, which should never pass the lips except in subdued tones and with a feeling of awe."—*"Gospel Workers,"* page 176.

And again: "Reverence should be shown also for the name of God. Never should that name be spoken lightly or thoughtlessly. Even in prayer its frequent or needless repetition should be avoided. 'Holy and reverend is His name.' Ps. 111:9. Angels, as they speak it, veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips!"—*"Education,"* page 243.

There is yet another aspect that should be taken into account when dealing with an expression like this. It is, surely, the tone of voice. Our imperfect way of speech—the grammatical inaccuracies, the mispronunciations, the poorly constructed sentences—are as nothing, for "Christ, your Mediator stands before the Father to present your prayers, mingled with His own merit and spotless righteousness, as fragrant incense."—*"Counsels to Parents, Teachers and Students,"* page 241. The importance of the tone of voice, however, is of supreme importance. Most of us, even with the grammatical imperfection corrected, would never think (I hope) of using the expression of our headline in common speech. Nor would we use the name of God as an expression of surprise or horror or disgust, as some do. But one day, and please, God, let it be soon, the redeemed of all ages will walk the boulevards of Paradise. "And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ."—*"The Great Controversy,"* page 678. "There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*Id.*, page 675.

And with reverential awe, we shall bow at His feet and whisper, as we see the glorious vistas of heaven, "My God, they're lovely!"
Robert H. Parr.

"ILLEGAL BIBLES NOT WANTED"

WORLD VISION MEDIA SERVICE

SMUGGLING BIBLES into Yugoslavia is bad news, according to a Melbourne Baptist minister.

Dr. Athol Gill, the Dean of Whitley College in Melbourne, has recently returned home after lecturing at the first Protestant seminary in Yugoslavia, the Matija Vlacic Ilirik Theological Faculty in Zagreb.

"Yugoslav Christian leaders don't want to have anything to do with the underground smuggling of Bibles. They are doing more harm than good. Bibles can be bought in this country legally," says Dr. Gill.

One group of Bible smugglers had obtained a telephone directory for a Yugoslav town and then made up a list of names. Christian literature was then sent in to these people by illegal underground methods. Dr. Gill says that the local pastor in the town is now expecting the police to pull him in for questioning.

"The authorities hold the local church leaders responsible, despite the fact that most don't approve of and generally don't know that the trafficking is going on."

Dr. Gill's lecture tour was sponsored by World Vision of Australia, which also played a major role in establishing the faculty.

According to Dr. Gill, the brand of communism in Yugoslavia is liberal when compared with other Communist nations, but it's a long way from Western democracy. Christians are not reaching out for the Western system, but are quietly pushing, within their limits, for more human rights under a Communist Government. There is total freedom of worship for all Christians, but it is not encouraged by the government.

Mistrust is widespread, even between Protestant denominations. However, these barriers are slowly coming down, as students study together at the new Protestant faculty. Formerly, Protestants went their own ways in theological training, Lutherans generally back to Germany, Baptists and Methodists to other parts of Europe. There was little contact between them. Each of the six republics, forming Yugoslavia, has a very different culture and this leads to separation, even among Christians.

Things are changing, says the Baptist minister; there is even talk of starting a council of Protestant churches. The



Dr. Athol Gill, dean of Whitley College, Melbourne, believes that the Christians in Yugoslavia are not hoping for a change to Western democracy, but greater human rights under a Communist Government.

Photo: World Vision.

mistrust between each of the three traditions, Orthodox, Catholic and Protestant, is very great, and common ground is hard to find. "It's not so much theological differences," says Dr. Gill, "as a long and hostile political history involving these Christian traditions, inflamed particularly during the second world war."

Apart from this suspicion, the Protestants have never attempted dialogue with the Orthodox and Catholic Churches, because they could not meet them on equal footing, because Protestants, in many cases, lacked formal theological training. Orthodox Christians make up about 40 per cent of the population, Catholics 30 per cent, Muslims 10 per cent and Protestants 1 per cent.

The greatest fear in Yugoslavia concerns the nation's future. Dr. Gill says that many Christians are asking, "What happens after President Tito?" There is no guarantee that the present liberalism will be continued on after President Tito's death. Very close to home the people of Yugoslavia have the example of Czechoslovakia after Alexander Dubcek. ✓

COMMITTEE FORMED TO MONITOR RELIGIOUS RIGHTS

NEWS RELEASE, AUSTRALASIAN DIVISION

AMSTERDAM, THE NETHERLANDS—The appointment of a broadly based committee designed to monitor the world religious liberty situation and deal with specific religious liberty concerns was approved by delegates to the First World Congress on Religious Liberty.

The resolution, coming on the final day of the congress, grew out of the presentation of problems by several groups in a hearing by the congress. Membership on the committee will include "representation from various religious and non-religious traditions," according to the action.

In addition to approving the committee, delegates approved two other points of action:

1. To draw the attention of governments to religious liberty as a fundamental human right flowing from the dignity of the human person, the violation of which is incongruous with international law and contemporary human social relations. Furthermore, the various governments are urged to support and work for the adoption by the United Nations of the proposed declaration and convention on the elimination of all forms of religious intolerance, which has stagnated for more than fifteen years.

2. To urge the coming Peace Conference (June 6-10) and other such religious conferences to underline the importance of religious liberty in every nation of the world as an important factor making for peaceful individual, social and international relations.

Presenting their concerns to the special congress committee were representatives from the Church of Scientology, Jehovah's Witnesses and the Keston College Centre for the study of Religion and Communism. The Scientologists were concerned with deprogramming of young people who have joined unusual religious groups in the United States particularly.

They felt that liberty should be granted to these young people to choose whatever religion they felt drawn to without interference from their parents. The Jehovah's Witnesses brought complaints particularly against the African government of Malawi where, they declared, thousands of their members had been murdered.

Sponsors of the Congress were The International Religious Liberty Association (Washington, D.C.), The International Association for the Defence of Religious Liberty, in Bern, Switzerland, and *Liberty* magazine in Washington, D.C. Deeply involved in planning the congress was the Seventh-day Adventist Church as represented by its Department of Public Affairs and Religious Liberty. ✓

The Pauline Doctrine of Justification by Faith as Set Forth in the Letter to the Romans

ALFRED S. JORGENSEN, Field Secretary, Australasian Division

I. ALL MEN ARE SINNERS IN GOD'S SIGHT, AND ARE THEREFORE UNDER THE CONDEMNATION OF THE LAW, "GUILTY BEFORE GOD," AND CON-SIGNED TO HIS WRATH. (Rom. 3:9-20.)

"The human family are in trouble because of their transgression of the Father's law."—*"Selected Messages,"* Book 1, page 215.

"As the sinner looks upon the Saviour dying on Calvary, and realizes that the sufferer is divine, he asks why this great sacrifice was made, and the cross points to the holy law of God which has been transgressed. The death of Christ is an unanswerable argument as to the immutability and righteousness of the law."—*Id.*, page 323.

"The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be. The life of Christ is to be revealed in the lives of His followers."—*Id.*, page 198.

II. GOD, HOWEVER, HAS PROVIDED A WAY OF SALVATION THROUGH CHRIST WHEREBY ALL WHO EXERCISE FAITH IN HIM ARE JUSTIFIED, I.E., ACCOUNTED RIGHT WITH GOD. (Rom. 3:21-26.)

(A) *The righteousness which God makes available to the sinner was procured through the Atonement, the redeeming work of the Lord Jesus Christ, our Substitute, Satisfaction, and Surety.*

"The human family are in trouble because of their transgression of the Father's law. But God does not leave the sinner until He shows the remedy for sin. The only-begotten Son of God has died that we might live. The Lord has accepted this sacrifice in our behalf, as our substitute and surety, on the condition that we receive Christ and believe on Him. The sinner must come in faith to Christ, take hold of His merits, lay his sins upon the Sin Bearer, and receive His pardon. It was for this cause that Christ came into the world. Thus the righteousness of Christ is imputed to the repenting, believing sinner. He becomes a member of the royal family, a child of the heavenly King, an heir of God, and joint heir with Christ."—*"Selected Messages,"* Book 1, page 215.

"He who would become a child of God must receive the truth that repentance and forgiveness are to be obtained through nothing less than the atonement of Christ."—*Id.*, page 393.

"The result of the work of Christ is declared in a statement which is as startling as it is gracious, 'that He might Himself be just,' or righteous; 'and the Justifier,' or the One Who accounts as righteous; 'him that hath faith in Jesus.' This is the glorious evangel by the proclamation of which, men come to know that a righteousness of God is now at the disposal of unrighteous man on condition of his faith in Jesus. The evangel is founded upon eternal justice, because the righteousness of God has been vindicated in the death of Jesus, and placed at the disposal of man by that death

because of the perfection of the life which preceded the death."—G. Campbell Morgan, *"The Analysed Bible,"* Romans, page 49.

"No condemnation now I dread;
Jesus, and all in Him, is mine!
Alive in Him, my living Head,
And clothed in righteousness Divine,
Bold I approach the eternal throne,
And claim the crown, through Christ, my own."

—Charles Wesley.

(B) *This righteousness becomes ours solely and entirely by faith, a Christ-centred faith, apart from works of law.*

"Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his Substitute and Surety, has died for him, is his atonement and righteousness."—*"Selected Messages,"* Book 1, pages 366, 367.

"Faith is nothing but the instrument of our salvation. Nowhere in Scripture will you find that we are justified because of our faith; nowhere in Scripture will you find that we are justified on account of our faith. . . . The Scripture says that we are justified BY faith or through faith. Faith is nothing but the instrument or the channel by which this righteousness of God in Christ becomes ours. It is not faith that saves us. What saves us is the Lord Jesus Christ and His perfect work. It is the death of Christ upon Calvary's Cross . . . His perfect life . . . His appearing on our behalf in the presence of God that saves us. It is God putting Christ's righteousness to our account that saves us. This is the righteousness that saves; faith is but the channel and the instrument by which His righteousness becomes mine. The righteousness is entirely Christ's."

"My faith is not my righteousness and I must never define or think of faith as righteousness. Faith is nothing but that which links us to the Lord Jesus Christ and His righteousness."

"Faith is never something isolated or alone. . . . Faith is always linked to an object . . . the Lord Jesus Christ and His perfect work and His perfect righteousness."—D. Martin Lloyd-Jones, *"Romans,"* page 120.

(C) *Again, this way of salvation, whereby the righteousness of Christ is imputed to us when we exercise faith in Him, is entirely by God's grace and thus it gives all the glory to God.*

"Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural

power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation."—*"Selected Messages,"* Book 1, page 366.

"Every soul may say: 'By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my Substitute and Surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness. He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honour, and majesty are to be given to the Lamb of God, which taketh away the sins of the world.'"—*Id.*, page 396.

III. BECAUSE "A MAN IS JUSTIFIED BY FAITH WITHOUT THE DEEDS OF THE LAW," BOTH JEWS AND GENTILES ARE SAVED ON THE SAME TERMS. (Rom. 3:27-30; 10:5-13.)

The classic case was Abraham, who was justified by faith while he was still a Gentile, i.e., prior to circumcision (chapter 4).

"Through faith in Christ we become members of the royal family, heirs of God, and joint heirs with Jesus Christ. In Christ we are one. As we come in sight of Calvary, and view the royal Sufferer who in man's nature bore the curse of the law in his behalf, all national distinctions, all sectarian differences are obliterated; all honour of rank, all pride of caste is lost."

"The light shining from the throne of God upon the cross of Calvary forever puts an end to man-made separations between class and race."—*"Selected Messages,"* Book 1, page 258.

IV. JUSTIFICATION BY FAITH DOES NOT OVERTHROW THE LAW BUT UPHOLDS IT (Rom. 3:21). SANCTIFICATION, THEREFORE, IS THE EVIDENCE OF JUSTIFICATION, AS WITNESS ROM. 6:15-23. THAT IS TO SAY, THE WORKS OF RIGHTEOUSNESS PERFORMED BY THE JUSTIFIED MAN ARE THE FRUIT, NOT THE ROOT, OF SALVATION.

"In order to be candidates for heaven we must meet the requirement of the law. . . . We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the

measure of the full stature in Christ Jesus."—*"Selected Messages,"* Book 1, page 395.

"If any doctrines within the whole compass of Christianity may be properly termed 'fundamental,' they are doubtless these two—the doctrine of justification, and that of the new birth: the former relating to that great work which God does for us, in forgiving our sins; the latter, to the great work which God does in us, in renewing our fallen nature. In order of time, neither of these is before the other; in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also 'born of the Spirit'; but in order of thinking, as it is termed, justification precedes the new birth. We first conceive His wrath to be turned away, and then His Spirit to work in our hearts."—John Wesley, Sermon XLV, "The New Birth." (See also Sermon XX, "The Lord Our Righteousness.")

"Faith establishes rather than makes void the law. The law cannot produce justification, but justification will issue in the fulfilment of law."—G. Campbell Morgan, *"The Analysed Bible,"*—Romans, page 50.

"Such holiness as the law demands no man can reach of himself. 'The commandment is exceeding broad.' If a man says that he can keep the law, it is because he does not know what the law is. If he fancies that he can ever climb to heaven up the quivering sides of Sinai, surely he can never have seen that burning mount at all. Keep the law! Ah, my brethren, while we are yet talking about it we are breaking it; while we are pretending that we can fulfil its letter, we are violating its spirit, for pride as much breaks the law as lust or murder. 'Who can bring a clean thing out of an unclean? Not one.' 'How can he be clean that is born of woman?' No, soul, thou canst not help thyself in this thing, for since only by perfection thou canst help thyself in this thing, for since only by perfection thou canst live by the law, and since that perfection is impossible, thou canst not find help in the covenant of works. In grace there is hope, but as a matter of debt there is none, for we do not merit anything but wrath. The law tells us this, and the sooner we know it to be so the better, for the sooner we shall fly to Christ."

"What! has it come to this, that I am to believe in the Lord Jesus Christ for righteousness, and to be made just through faith? Yes, that is the whole of it. What! trust Christ alone and then live as I like? You cannot live in sin after you have trusted Jesus, for the Spirit of God who leads you to believe will also change your heart. You spoke of 'living as you like'; you will like to live very differently from what you do now. The things you loved before your conversion you will hate when you believe, and the things you hated you will love. Now, you are trying to be good, and you make great failures, because your heart is alienated from God; but when you have received salvation through the blood of Christ, your heart will love God, and then His Commandments will no longer be grievous to you. A change of heart is what you want, and you will never get it except through the covenant of grace."—C. H. Spurgeon, Sermon, "Christ the End of the Law," in *"Christ's Glorious Achievements,"* pages 12, 23.

V. BECAUSE NATIONAL ISRAEL FAILED TO UNDERSTAND THIS AND SOUGHT TO WORK OUT A RIGHTEOUSNESS OF ITS OWN BY LAW KEEPING, IT STUMBLED OVER CHRIST AND THUS LOST ITS PLACE IN THE ETERNAL PURPOSE OF GOD. ON THE OTHER HAND, THE GENTILES WHO EMBRACED CHRIST HAVE ATTAINED TO THE RIGHTEOUSNESS THAT COMES FROM GOD THROUGH FAITH. (Rom. 9:30-10:4.)

Read: Ellen G. White, *"The Acts of the Apostles,"* Chapter 35: "Salvation to the Jews" (based on the Epistle to the Romans), pages 372-382.

"If the leaders and teachers at Jerusalem had received the truth Christ brought, what a missionary centre their city would have been! Backslidden Israel would have been converted. A vast army would have been gathered for the Lord. And how rapidly they could have carried the gospel to all parts of the world."—*"Christ's Object Lessons,"* page 232.

"This promise of blessing should have met fulfilment in large measure during the centuries following the return of the Israelites from the lands of their captivity. It was God's design that the whole earth be prepared for the first advent

of Christ, even as today the way is preparing for His second coming."—*"Prophets and Kings,"* pages 703, 704.

"It was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite, and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with His chosen people. As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world."—*"Christ's Object Lessons,"* page 290.

"Come to Jesus, and receive rest and peace. You may have the blessing even now. Satan suggests that you are helpless, and cannot bless yourself. It is true; you are helpless. But lift up Jesus before him: 'I have a risen Saviour. In Him I trust, and He will never suffer me to be confounded. In His name I triumph. He is my righteousness, and my crown of rejoicing.' . . . Precious Saviour! His arms are open to receive us, and His great heart of love is waiting to bless us."—*"Selected Messages,"* Book 1, pages 352, 353. ✓

NEW AIRCRAFT IN SERVICE

N. J. BRYANT, Mission Pilot, P.N.G.U.M.



The new Cessna at Usurumpia air strip.

Photo: N. Bryant.

EARLY DECEMBER 1976, saw the arrival of a new Cessna 206 flown from America by Wayne Fowler. Painted in the patriotic colours of red, white and blue, the new aircraft will be a proud member of the mission aviation fleet here in Papua New Guinea. Purchased to replace P2FIB which made a safe but somewhat rough landing at Marawaka last year (see "A Plane Crash and a Miracle" by R. W. Townend 20/9/76), the new aircraft was made available to us from insurances, and a generous donation from the "Quiet Hour."

Soon after its arrival, our engineer Hans Aeberli went to work, removing the long-range tanks, fitting an emergency fuel system, obtaining a certificate of air-worthiness, certificate of registration as P2-SDC, and painting the words, "Seventh-day Adventist Church" on the fuselage.

P2-SDC will be a sister ship to P2-SDA which was purchased in Sydney in April last year and in the twelve months that it has been in service has flown over 900 hours. Some delay was encountered in obtaining H.F. radio crystals, giving us certain frequencies mandatory for all operations here in Papua New Guinea. The crystals were eventually obtained from Melbourne, and the aircraft went into service on January 17, 1977, flying from Goroka to Lae, and in the few days that followed, into Menyamya, Usurumpia and various air strips of the Morobe Province. The aircraft will be based at Menyamya and Aiyura, and will help share the work load of the Western Highlands. It will also be used for district flying in any of the local missions and, at times, for general transportation. ✓



The Bristol Freighter in which the Publishing team flew to the Chatham Islands, taking three hours to travel 500 miles.



Brother John Campion, Pastor Lance O'Neill, and Brother Doug Mutu make friends with the local children on arrival. In the background is the Land Rover hired for the task of travelling the rough roads.

"WHEN GOD HAS HIS HAND OVER A PROGRAMME, NOTHING WILL HINDER ITS PROGRESS."

SOUTH NEW ZEALAND PUBLISHING DEPT

L.A. O'NEILL, Publishing Dep

THE CHATHAM ISLANDS are a part of the South New Zealand Conference, but had not been worked for some thirty years, at which time a student canvasser went there to sell the *"Modern Medical Counsellor."* Last year, the Lord laid upon me a burden to canvass these islands. Just who to approach, and how to go about it, could only be under the guidance and direction of the Holy Spirit, and I was moved to approach the Maori Affairs Department, explaining to them the work that we could do for the islanders. I planned to show them drug, smoking and alcohol films, along with the film *"Mightier than the Sword,"* which

encourages people to read good literature.

The Maori Affairs people were very enthusiastic and wanted me to co-operate with them and go down early in March. I realized that this was not practical because it would clash with the Division-wide Publishing Conference, so decided that February 21 would be the best date. This then had to be taken to the Executive Committee for their approval. Final consent was given over the Camp session in the middle of January this year. I then had to get on to plans immediately and make arrangements for flights, accommodation, etc. The Conference secretary contacted the M.A.C., only to find that they could get us over there, but not back until after March 8. I was told by the Health Department that everything would be booked out—accommodation, flights, etc., but

I was still convinced that God wanted us there at that time. I approached the New Zealand Government, and was told to contact the Internal Affairs Department of the Chatham Islands. This I did, speaking with the officer, Mr. Bill Hampton. I told him of my desire, and the work that I would be doing, and by the grace of God and His providential power, was able to see this man arrange flights to and from, and accommodation. He also arranged the hall where I would show the films on the first night of our arrival, as well as transport. When God has His hand over a programme, nothing will hinder its progress.

Generosity

The Executive Committee very kindly subsidized the literature evangelists' fares and

Map showing the location of the Chatham Islands, scene of a highly successful campaign by the South New Zealand Publishing Department.





The fishing-boat and captain that took the literature evangelists across to Pitt Island at 3:30 on Sunday morning.

Photos: L. O'Neill.



They have not much to do down there except drink beer. The empty bottles are too expensive to ship back, so someone has put them to practical use!

RTMENT ENTERS THE CHATHAM ISLANDS

Director, South New Zealand

accommodation; then after talking with a few of the churches about the plans, I came into my office one day to find an envelope containing \$200. After I had spoken to one of the other churches, I received a further \$10. Surely our people will give generously when they see the work of God in progress.

On flying to the main island, we were amazed to see the size of it, and how spread out it was. It is over 372 square miles, with a population varying between 670 to 700. They have 123,000 sheep on the island, and 6,000 cattle. The roads are gravel, covered thick with dust, and owing to the rainfall, pot-holes were everywhere, making driving very perilous. There are no such things as silencers on the cars—they all fall off! Many do not have bumper bars, and rust is common.

We saw over \$5,000 written up, with over \$2,000 in cash, and the rest with heavy deposits. I have arranged with one of the patriarchs of the Chatham Islands, who is well known to everybody, to take delivery of the stock, which was scheduled to arrive there at the end of March. We saw thirty-four sets of "Modern Ways to Health," twelve sets of "The Bible Story," 129 "Bedtime Stories," fourteen sets of "My Bible Friends," twenty-seven and twenty-six respectively of "Everything a Teenage Girl/Boy Should Know," nineteen "Your Bible and You," and one "Triumph of God's Love" go into the homes. Eighty to ninety people have taken advantage of our health course, and with each set of books sent, a copy of "The Great Controversy" will be included.

Some of the events that stand out in my mind are, first, when we arrived at Wellington Airport, we were told that we were overloaded,

for the plane has to take double the amount of fuel to get down there and back again the same day. It was either leave a passenger behind, or some of our stock. We put "The Bible Story" aside, for these took up too much weight. I had already planned to take brochures down anyway, so this, while it was an inconvenience, did not worry me unduly. In the meantime, however, the plane was cancelled because of bad weather. We had to stay overnight in Wellington, and on arrival at the airport next morning, I noticed that the cases that held "The Bible Story" were not in the place I had put them, and on investigation I found these cases on the luggage trolley to go on the plane. I didn't enquire why they were on, for obvious reasons! Then we went through the hassle again of finding out whether or not somebody would have to stay off the flight. It was finally decided that the luggage of one of the Chatham Islanders, who was on board the flight, would have to stay and come over on the Friday, and this enabled us to take our precious books with us.

It was my desire, also, to canvass Pitt Island, which is a two-hour fishing-launch trip away from the main island of Waitangi, and the only time that we could have somebody take us over there was at 3:30 a.m. We grabbed the chance, and arrived there at 6:00 a.m. to be met, as arranged, by the local school-teacher. He supplied us with breakfast (bacon and eggs, if you please), and because of this, we were able to witness further to our beliefs. I had previously asked him to contact the islanders to come out to our programme, which was scheduled to be run at 10 o'clock that morning. And so everybody came out of the Catholic church, only to come into a Seventh-day Adventist meeting, and there the five families

that attended (for there are only a handful on Pitt Island), bought \$1,000 worth of our books. They all came down to the wharf to see us off, and said that they wished we could have stayed longer.

The Work Will Advance

It was interesting to note regarding the Internal Affairs Department Officer, Mr. Bill Hampton, who accommodated the three of us, that his wife was the niece of a Seventh-day Adventist, and well remembers having been read to from "Uncle Arthur's Bedtime Stories" by her aunty. We reached many wonderful folk, and the whole island knew we were Seventh-day Adventists. I can't see anything but good coming from this venture, and I am sure we will see the work advance because of the seed that has been sown.

It is interesting to note, also, that if we hadn't arrived at the island at the time we did, many of the fishing-folk would have left the island to come back to the mainland, because the fishing season finished on February 28, and many of them went out on convoy two or three days after our departure.

I am in contact with a Brother Len Dawson of North Queensland, who is an ex-Chatham Islander, and it is his desire that a mission be run on this island at the end of 1977. He will sponsor the whole programme, and is saving money to the tune of \$10,000 to do this. I have suggested in a recent letter to him that I accompany him down there along with the evangelist, and present to the islanders the "Conflict of the Ages" series (now called the Bible Reference Library).

I can only say, Praise God from whom all blessings flow, for the way He has watched over the affairs and the work on the Chathams. *Maranatha.*

WE NEED MORE LITERATURE EVANGELISTS

J. LANGE, Literature Evangelist, North New South Wales

LATE IN 1974 I sold a copy of the book "The Great Controversy," to Mrs. Power of Newcastle. She was a gracious, middle-aged, Anglican lady, who sent money to the orphans of Asia. A few months later I decided to phone her to see how she felt about the book. I knew many people in the church who had been deeply affected by "The Great Controversy," but I wondered how this non-Adventist lady would respond. Other customers had reacted in a variety of ways. One old spiritualist startled the office secretary when she returned the book in anger. A pious Methodist lady was upset because it "emphasized the Sabbath too much," although she believed it to be Biblical. Another old lady was so excited about its powerful message of truth that she began to lend the book to her neighbours. A simple Papua New Guinean lady believed its warning message about the time of trouble, and was quite frightened. But how would Mrs. Power react over the phone? I wasn't sure.

"How are you enjoying the book, Mrs. Power?" I asked. "After reading it, the news has a new and important relevance to me! Bible prophecy certainly is fulfilling," she said. Her words overjoyed me, and when I handed this new interest to Pastor Jim Beyers, I was very grateful at how faithfully he studied with her. During the following months I occasionally visited this sincere person; she was determined to accept all the truth and was keeping the Sabbath despite trials and difficulties. In "The Great Controversy" she had read how people like the Waldenses and Luther had courageously held fast to God's truth, and the Holy Spirit strengthened her to follow their example. Recently she was baptized, yet another honest seeker of truth who yielded to the powerful message of "The Great Controversy."

"Needed Now as Never Before"

In *Review and Herald*, Feb. 16, 1905, Ellen White wrote, "Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'The Great Controversy' are needed now as never before."

The great controversy first began in heaven, where celestial beings began missionary work for the first time. Read the story in "Patriarchs and Prophets." Long before the patriarchs preached their first gospel sermons, Gabriel and the faithful angels fought for the gospel of their Father's love, trying to convince the rebel angels of their error in casting reproach upon the character of God.

Today this same controversy rages on with increasing power in our unfortunate world. The same mighty angels who defeated Satan in heaven are now waging their invisible warfare with Satan on earth. They are also putting everything into awakening believers to unite with them in a last mighty effort to complete the victory which began in heaven and was ensured by the gospel.

We few Adventists have been allocated this large island continent of 14 million people as our territory to evangelize. A literature evangelist meets thousands of Australians in the personal atmosphere of their homes each year. Most of them know nothing of God's love except what they remember from Sunday

school. The day I wrote this I met several despairing people who wept as they related their loneliness and their problems. Yet their suffering is nothing compared with the anguish they may realize just before they are eternally separated from life and from God. Let us have the compassion of Jesus who, "when He saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Attitude of Church

You can almost gauge our church's health by her attitude to the literature ministry. It is not merely because I am a bookman that I say that the distribution of our literature will have greater influence in giving the last warning than any other method. Ellen White wrote, "I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can."—"Life Sketches," page 214. Look at the mighty way in which Satan is using books on the occult, and other deceptions such as "Chariots of the Gods." In *Review and Herald*, April 1, 1880, God's messenger said that the work had "top priority."

It is unfortunate that some have an incorrect image of the colporteur. They picture an eccentric fast-talking salesman; while he disguises his religion, he ignores the broken-hearted and those contemplating suicide, choosing only those homes and selling those books by which he can make the most money. But when the inspired counsel of "Colporteur Ministry" is followed, the result is a missionary who is as much like the early Christians as the gospel minister is, and in some respects he has an even greater opportunity for turning unbelievers to Christ, for he works full-time for the Gentiles; a fisher of men, whereas the minister is often "the keeper of the aquarium."

Selling books, even with all its glorious possibilities, is a large part only of the canvasser's ministry. In "Colporteur Ministry," pages 89, 103, we read that giving Bible studies and even treating the sick are part of the canvasser's compassionate outreach. Because of the urgency of the times I know that some Adventists feel that they should devote all their talents to saving souls, yet they do not feel called to the ministry; they can take hope in that

"canvassing work is to be a part both of the medical missionary work and of the ministry."—"Testimonies," Vol. 6, page 323.

Support for Colporteur

Someone may ask, "But how can a canvasser support his family when he is trusting to book commissions and spending some time in giving studies and helping the sick?" Ellen White wrote in "Ministry of Healing," pages 479-480: "When Christ called His disciples to follow Him, He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honour, nor did they make any stipulation as to what they should receive. . . . Matthew did not, before rendering service, wait to demand a certain salary equal to the amount received in his former occupation. . . . So it was with the disciples previously called. When Jesus bade Peter and his companions follow Him, immediately they left their boats and nets. Some of these disciples had friends dependent upon them for support; but when they received the Saviour's invitation they did not hesitate and enquire, 'How shall I live and sustain my family?' They were obedient to the call; and when afterward Jesus asked them, 'When I sent you without purse, and scrip, and shoes, lacked ye anything?' they could answer, 'Nothing.'"

Last year I spent a few exasperating days trying to fix my car, without success, so I left it with a mechanic. The only person who knew about this was a friend of the mechanic. When the car was returned after two days or so, I wondered how I was going to pay him, but the mechanic insisted that a stranger had called and paid the bill. On another occasion I purchased a four-year-old Toyota Crown in excellent condition for \$700, and this constrained my previously doubting father to exclaim with admiration, "The Lord got you that car!" What sometimes appears to unbelieving human nature as risky can be the greatest security possible.

We are rapidly snowballing into a period of unprecedented catastrophe which will be characterized by world-wide poverty. Soon there will be a shortage of regular 9 to 5 jobs. We will then have to depend solely upon a miracle-working God. The person who reasons that he will be placing himself in financial risk by obeying the Master's call is reasoning upon false premises. We are laying aside for the future in no more secure way than trusting completely in God for our needs today, so that when the real test comes tomorrow it will be much easier for us because we have already experienced His deliverance on a regular basis. It is much easier to climb a staircase one step at a time than to jump up the lot at once. Those who expect God to give them great faith at that time when they have neglected to exercise much less faith today may be disappointed.

A Bold Witness

Sometimes sincere believers hold back from such a total commitment because they feel unworthy to give such a bold witness; they sense their faults and they feel they are not worthy to imitate the early disciples. Satan exaggerates their weaknesses to them. This is a delusion. It is not our own righteousness that we uphold in our ministry, but Christ's.

Because of the infinite righteousness credited to the genuine believer's unworthy account, we can feel right with God and as bold in our witness as was Paul, and the Holy Spirit is given in power even to a discouraged saint because of the merits of an external righteousness imputed to him. "Did you receive the Spirit by works of the law, or by hearing with faith?" Gal. 3:2, R.S.V.

When the Sunday-law bomb drops we will realize with a guilty shock that in the previous years we have been unfaithful soldiers. This year 1977 should be a year of great decisions for

all of us. Let us unite with our brethren in parts of the world like South America, and join them in giving the loud cry. In South America they have reached their aim of 5,000 literature evangelists. Their aim now is 7,000. In Australia we have only about 90 literature evangelists; we need hundreds more if we are to fulfil the prophecy. "More than 1,000 will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1885. Have you enquired of the Lord if this is your work? ✓



Frank works at embossing a copper ornament.

BETIKAMA COPPER— A BLUEPRINT INDUSTRY

DENNIS STELEY, Teacher, Betikama High School, W.P.U.M.

IS A SCHOOL INDUSTRY compatible with the aims of Christian education? Why get involved in a money-making business? Ellen White has made some rather forceful statements on the subject, and it is my firm belief that at Betikama High School in the Solomon Islands we have, as closely as possible, followed the blueprint.

"There is untold value in industry. Let the children be taught to do something useful."¹ The value found in the industry is the training, habits and character development to be obtained from the labour involved, as well as the financial benefits which should come from a properly run enterprise.

"Had there been agricultural and manufacturing establishments connected with our schools, . . . there would now be a more elevated class of youth"² to give the message. The messenger of the Lord says that skill in the common arts is a gift from God. "He provides both the gift and wisdom to use the gift aright."³

Betikama Copper came about as an extension of the work and thought which went into Betikama Carvings. Betikama Carving Industry has had a direct effect on the carving industry of the Solomon Islands, and has provided a significant financial contribution to the school and also indirectly into the church's coffers by way of tithes and offerings paid by the individual carvers. But these were only part of the benefit which came from the Carving Industry. Betikama Copper was a further venture with similar aims but not affecting people outside the school.⁴

Self-generating

I began training a few students in 1974 in copper work, and our enterprising principal, Mr. Ray H. Smith, allowed me to commence the Copper Industry in 1975. Starting with seven students, Betikama Copper required no Union or Mission outlay, and was and is a self-generating concern which finds its main clientele in the tourists who visit these Happy Isles.

In numerous places Mrs. White speaks of "useful industries," "various industries," "practical training" and "different trades." Agriculture training, especially in a country such as this, has a fundamental place in our education institutions, but Ellen White does not exclude other lines of occupation. In fact, she makes it clear that they should be encouraged. "Manual occupation for the youth is essential."⁵

" . . . the students are to be shown the true dignity of labour." "An important phase of education is lacking if the student is not taught how to engage in useful labour."⁶ She speaks of "useful employment," "diligence," "educated efficiency."⁷ At Betikama Copper these principles are taught by precept and example. The students feel a part of the programme. They are all not only workers, but important contributors to the success or failure of the industry. Each one is encouraged to pray for our success, for God to help us to be diligent, careful, workers. And when we have success we call it by the right name—Blessing.

New skills are learned and put to practical use. The artistic horizons of our students are broadened. This, in turn, tends to permeate into the student body as a whole in raised concepts and a finer appreciation of aesthetics.

Mrs. White says that "many kinds of labour adapted to different persons may be devised."⁸ This helps them to be contented in their work and therefore to work more enthusiastically. This has been proved to be the case in Betikama Copper. Some students do not like garden work, but they thrive on the creative work which copper opens to them. Some students are fine artists, but their temperaments do not allow them to work hours on end in creative or artistic employment. Thus the Copper Industry is a further realization of the aims of Christian education.

"Can industrial work in our schools be made to pay? and if it cannot, should it be carried



Leslie holds a house name bound for the U.S.A.

Photos: D. Steley.

(concluded on page 14)



Pastor David R. Syme and his wife Elizabeth Rose with Meredith (9), Lorraine (6), and Margie (7½) outside their home in Gimbi, Wollega province, West Ethiopia.

Photo: J. Mahon.

A HOME-COMING

JACK MAHON, Afro-Mideast Division

COMING HOME to Australia on furlough in June 1977 is the David Syme family from Ethiopia. The family comprises Pastor David Syme and wife Elizabeth Rose (nee Flanagan) and their three daughters Meredith (9), Margie (7½) and Lorraine (nearly 6). David, who is a graduate of Sydney Adventist Hospital and has a B.A. in Theology from Newbold College, has been serving as president of the West Ethiopian field. In March this year he was appointed Health and Temperance director of the East African Union and will take up residence in Nairobi, Kenya, in September. The Symes are seasoned, versatile and consecrated missionaries; all of them speak fluent Amharic and have a good working knowledge of Ethiopia's second language, Orominja. The Ethiopian membership who say "they are half Ethiopian" will surely miss this leader and healer.

In Kenya and Uganda the Symes can test their linguistic prowess on Kiswahili, a mixture of Arabic and the ancient Bantu language; Luo, spoken around Lake Victoria, and Luganda, the language of much of Uganda. Around the new field they will find a few fellow Australians—like the Martin Wards at the beautiful Bugema College Campus near Kampala, Uganda, and Mel and Beverley Ovendon at Kamagambo Teacher Training College in the green hills of Kisii, Kenya. ✓



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.

MEMORIES AT FAULT?

Dear Editor,

I feel so sorry for Pastor McPhee. Poor chap, he has no doubt muffed any chances he may have had of ever becoming the assistant editor of the RECORD. Fancy having the temerity to be about the only one to have disagreed with your Letter to the Editor! However, I'd like you to write him a little note telling him that there is one other who likewise disagrees. You know, I've always imagined you and your good wife to have an exemplary Adventist home, and it almost made my heart bleed when I pictured you both finding practically nothing in the lesson pamphlet each morning. [Evening, not morning; I'm rather inept in the mornings—Ed.] You talk about the lost art of studying. What about the lost art of meditation? Couldn't you meditate on the scripture presented at the top of the page each day, and ask yourself a few questions about it? Questions like, "What does the lesson author mean me to get out of this text?" "Where does this text fit into the week's and quarter's subject for discussion?" "What is this text really saying to me on this week's subject?" You could read it in the several versions, look it up in commentaries, etc. There's no limit to what you could do. Incidentally, does the fact that a verse of the Bible is printed in the pamphlet make it any less holy than reading it from a Bible?

Another factor that worries me is this matter of what the lesson format used to be like in the old days. The views of so many of your

correspondents on this point remind me of a remark my mother once made when some of my brothers and I were reminding her of what we had once been like as boys. She looked us straight in the eye and said, "Oh, but you were always good boys."

The passing of the years can certainly help us to forget some things. I'm old enough to remember the previous layout and the criticisms of it. Don't you remember the complaints about the dryness of the lessons, or the difficulty in knowing what the lesson was getting at, or the lack of really digging into the subject to look at the problems we faced in life? Let us not forget some of the facts concerning the days gone by.

Most of us as Adventists have pat answers to theological questions until someone asks us why we think as we do, or probes beneath the surface and causes us to try to exercise our grey matter. Then you find that we need something to stimulate our thinking. And by the way, was our daily-study report much better in days gone by?

It was wonderful when the new pamphlet format was introduced, just like a breath of fresh air. I'm all for our present pamphlet, so when you report to the General Conference Sabbath School Department as some have suggested, please let them know, for their encouragement, that not everybody agreed with you.

Dear Editor, what about going home and sitting down with your dear wife and saying to her, "Look, dear, if a chap as simple as Ivan Broad can enjoy these lessons and get something out of them, and understand what the author wants us to get out of them, then it's just got to be a piece of cake for two gifted folk like us." Try it and see.

Ivan M. Broad,
New Zealand.

[Editor's note. I did what you suggested, Brother Broad, and when I came to that part about "two gifted folk like us," my wife gave me That Funny Look she reserves for such times and said, "Have you been running around in the hot sun without your hat AGAIN?"]

POSITIVE THINKING

Dear Editor,

By the number of letters written to you in response to your letter about the Sabbath School Lesson it is urgent that change is made as the sheep are crying out to be fed, and who will "feed My sheep?"

In response to a number of friends prompting me to write in regard to the Sabbath School Lesson as it is prepared now compared with the Bible-based lessons of the good old days, I will try to give the facts of years of our observations, and not my own personal opinion. So I will give a dictionary definition of OPINION to make sure I am understood:

OPINION—What one thinks to be true when definite knowledge is impossible. Compare this word with the next one.

GUESS—To make judgment without real evidence.

So we must avoid conjecture, as we have the facts at our finger-tips.

The next step is justice, the decision of right from wrong, remembering that Paul said

without the law there is no sin. The rule for Bible students to follow is then very clear and is this: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

"Search the Scriptures; for in them ye think ye have eternal life." John 5:39. The lesser light should be the lesser light and complementary, as Mrs. White points out.

Now we should apply the power of positive thinking, acting on the negative approach to Bible study to bring about lessons with much Scripture.

Sometimes our class has not even finished talking over the introduction to the lesson, which only goes to show it is of interest, even if not as desired.

To get change through the proper channels as set out in the Church Manual, one would need to read well the Preface, the church method of government and the business meeting procedure.

Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves.

Well-defined rules that are requisite to good order, are found not only the justification for this church manual, but also its rightful claim upon us all, both ministry and laity.

You should move a motion that the church write a letter to your local Conference requesting change. Now if all churches followed this plan the presidents would receive a flood of official letters which would be quickly acted on, being passed through the levels of administration to reach the General Conference, which is willing to handle this situation in favour of the members, who are the authority of the church, petitioning in harmony with policies and faith of our denomination.

I would be interested to hear from anyone who cares to write, or is interested in following this method.

R. A. Batchelor,
New Zealand.

SUPPORT FOR REVISED FORMAT

Dear Editor,

Of all the letters (to April 4) commenting on the "famous" Letter to the Editor from the Editor, I think probably A. L. Hefren's, RECORD 4/4/77, most succinctly summarizes my own thinking.

Yes, let's have more "Books of the Bible" studies, greater examination of single texts, lessons that demand an open Bible and a revised format. I agree with what the writer mentioned on the difficulty of changing things "from the bottom" of the movement's organization.

Actually, I have hesitated to write, but can see from the replies that the Editor was on safe ground and must have researched the matter beforehand. I now believe that the "daily study of the lesson" problem with me in recent times was not just *me*, but harks back to the format. This quarter I have managed to get a Teacher's Pamphlet for private study, as they looked good, and I particularly like Van Dolson's "In-Depth Bible Studies" in them. Couldn't

something along these lines be a part of the ordinary lesson pamphlet?

Let's be fair, however. The "top people" tell us about the involvement and work which goes into pamphlet preparation, and maybe the format of recent years is appreciated in some areas of the world. Did I hear the reason for writing out the Bible text in the pamphlet was that people were just not looking up the text in their Bibles, so the writers said, "Let's put it in front of them right in the pamphlet"?

Mr. Editor, in Australasia, I agree with you and your premise; we want Bible study, as such.

Thank you for your letter.

E. J. Gallagher,
South New Zealand.

OUR READING HABITS

Dear Editor,

In response to your editorial in the RECORD 21/3/77, I thought you may be interested in a survey that we took here in Greater Sydney Conference in relation to the reading habits of church members.

It certainly is a problem that confronts us in the literature ministry, and particularly with the emphasis upon the reading and the study of the Word of God.

We surveyed seven churches with a membership of city and suburban members, totalling 935 members, and this is what we discovered:

138 or 14.7 per cent bought more than two of our books in a year.

58 or 6.2 per cent bought a Morning Watch commentary.

128 or 13.7 per cent subscribed to one of our church periodicals.

These figures appear to support the results of the survey you mentioned, and to indicate that Adventists generally must look to their laurels if they are to be known as "students of the Book."

W. W. Fletcher,
Manager, Adventist Book Centre,
Greater Sydney.

SOME GOOD, SOME BAD

Dear Editor,

I agree and disagree with your idea on future lesson pamphlets for the Sabbath school.

May I present what I think?

1. On each day there should be a text given in full at the start, as now is the case. This can be learnt by anyone who pleases, but no check is made as to whether it is learnt or not. Such a text would whet the appetite for what is to follow. The appetite needs whetting. If it is seen as important, it is learnt. There is no prize for learning it.

2. Even two quotes could be made, one accurate, the other inaccurate—needing the text to be looked up to see which is correct. This need not be done each week but once in a while it could be done.

3. Unfortunately, at present, the material following the text that is written out is not much in quantity. I would have two parts, (a) a "compulsory" part which all are supposed to cover—in which all look up texts that are directly dependent on the text quoted with special paragraphs as at present from the Spirit of Prophecy, and (b) an "optional" part where

work can be covered, but no "compulsion" is demanded. The teacher will cover it, however, together with part (a) as he covers the lot. Here texts will be looked up that are indirectly associated with the main text, and passages from the Spirit of Prophecy are also given.

4. If the author thinks that some comment needs to be made, let him give it under the heading of comment. The teacher or some pupil may refer to it or ignore it if he so desires.

5. "Think it through" passages should also be given, to be followed up by the teacher if thought to be important.

Even what is given at present in the quarterly is not read by all pupils.

A. H. J. Smart,
Greater Sydney.

GRATITUDE

Dear Editor,

Our RECORD is received with interest, and we always look for the humour in the editorials and the back page. I have heard it said that surely the Lord Jesus would have a sense of humour, and I think so.

My burden in this letter is twofold. First, I believe the lesson pamphlet is giving the busy people in this bustling age a help. As we know, daily study is the bug-bear of the Sabbath school in reaching a fair percentage.

Take the working mother who may have kindergarten, primary and possibly earliten pamphlets to be interested in, and the time she spends endeavouring to develop the minds of her children. This format gives her a quick appraisal of her own lesson. Should she be travelling to work by bus or car, how easy to read the texts, etc., without carrying a Bible.

In many a divided home, one partner does not always like to see the Bible leafed through each day, else the one is called a "Bible-banger." This pamphlet can be a great service, and to the one who prefers the old method of study, I would say there are plenty of study helps which would furnish plenty of discussion in Sabbath school to refresh all the hearers, and especially the ones who have *not the books* or the extra time. Coming to the cost and the expensive paper—this pamphlet can be written on with ease, handed on and still be in excellent condition. My neighbours tell me they now pay *fifty cents* for a weekly paper *read once* and destroyed.

My next thought is for the dear Baptist lady who left us and returned to her church because we used the Spirit of Prophecy too much and not enough Bible. I understood we would be no different from any other church, but for the prophetic gift and the 2,300-day prophecy. I have also read in the "Testimonies" we should lend to our neighbours, and I queried this in my mind, then felt this must be the Conflict of the Ages series.

I feel so grateful to God for the gift of the Spirit of Prophecy, as the Bible gives just the bare facts—no more. But the lesser light shows what went on behind the scenes, such as in the raising of Lazarus ("The Desire of Ages"), and so many other instances. I would say this is an excellent way to establish this dear soul in the truth by showing her from Revelation that we are the true church.

P. Anderson,
South Queensland.

STUDY AIDS

Dear Editor,

After reading the spate of letters on the present Sabbath School Lessons, I feel that the remedy has not been highlighted. This is not just meditation, or reading the "further study" assignments. What we need is more actual Bible study. Three ways to do this are listed below, but there are probably others.

(a) *Context*. Where two or more are studying together, all Bibles are open to the verse in the lesson. After reading the question and answer, take turns at reading the verses immediately preceding and following the text. Such questions as who, where, why and when, could be discussed.

(b) *Other Versions*. Texts would be read from Good News or Revised Standard Version, etc., and compared with the King James Bible.

(c) *Marginal References*. Consult small letters in the margin for further texts on the topic, or if you have a concordance, look up the topic and compare scripture with scripture.

Miss E. Flack,
Western Australia.

[Editor's note: The correspondence on the format of the Lesson Quarterly definitely concludes next week.]

BETIKAMA COPPER

(concluded from page 11)

forward? . . . The account books may show that the school has suffered some financial loss . . . but if in these lines of work the students have learned the lessons that will strengthen their character building, the books of heaven will show a gain far exceeding the financial loss."⁹

Exceeding Expected Earnings

Happily we are in a position with a product and the financial incentive not only to achieve the character-building aims, but also the budgeted gains. This is an understatement, because we have far exceeded our expected earnings. Last year we were able to show a surplus of over \$1,000. This year it is expected we will be able to go close to trebling that figure.

Betikama Carvings is our main outlet, but we also have outlets in Honiara. Ship four days are our really peak times, and we have sold over \$500 worth on one ship tour day. Our sales booth, with its large black-and-orange sign, green-and-orange-striped canvas roof and excellent position, really draws the throngs. More often than not they find an item in our range of products which is just what they were looking for, and at a good price too! We have various designs which would remind tourists of the Solomons, but we have original art work, abstracts, and semi-abstracts, coffee tables, candlesticks, large items and small items. We also do desk name plaques, signs, special orders, house names and portraits. On top of this we have a small export market which adds the cream.

Goodwill

An unseen benefit for the school and for the denomination is the goodwill which comes from the showing of practical Christian education in action, and frequently we have

opportunity to discuss the school and how it operates. Hundreds of people have gone away impressed by our work-study programme and our pragmatic approach to education. Not one adverse comment has been heard.

We are not holding out our hands; we believe in self-help. The old saying, "God helps those who help themselves," is very true with Betikama Copper. The blessings have been there. We have prayed for them and we believe that, as we follow the blueprint of Christian education, we will continue to receive both temporal and eternal blessings.

References:

1. "Counsels to Teachers," page 125.
2. "Fundamentals of Christian Education," page 40.
3. "Counsels to Teachers," page 314. Avondale College and the Sanitarium Health Food Company provide an excellent example of the work-study principle in operation. This is not as true today as in previous times.
4. Volume of sales at Betikama Carvings very quickly outgrew production, and so today more than 90 per cent of items sold are purchased from private craftsmen not connected with the school, thus creating a widespread influence.
5. "Counsels to Teachers," pages 310, 307; "Fundamentals of Christian Education," page 321. (An interesting section on this is the section "A Practical Training," pages 307-318 in "Counsels to Teachers.")
6. "Fundamentals of Christian Education," page 321.
7. "Counsels to Teachers," pages 203, 308.
8. "Fundamentals of Christian Education," page 323.
9. "Counsels to Teachers," pages 315, 316.



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.

BERROSPI—WEEKS. On the beautiful Sunday afternoon of April 17, 1977, Wendy Weeks, daughter of Mr. and Mrs. T. G. Weeks, of Cessnock, New South Wales, was united in marriage to Hector Berrospi, son of Mrs. H. Berrospi of Cuba, and the late Mr. E. Berrospi. The wedding took place at the Lakemba church, New South Wales, and was followed by a delightful reception in the church hall. We wish Wendy and Hector God's blessings as they establish their Christian home.

B. K. Craig.

CAREY—NEWTON. On December 16, 1976, Vivienne Newton met Paul Carey at the altar of the Waitara church, New South Wales, to unite her life with his in marriage. Loved ones and friends came from far and near to rejoice with this Christian couple and share the happiness of this special day. Vivienne is the daughter of Brian and Margaret Newton of Scottsdale, Tasmania, and Paul is the son of Arthur and Una Carey of Turramurra, New South Wales. May God bless them as they establish their home together as they continue to witness for Him.

L. L. Butler.

DAVIS—FURNES. On the glorious autumn morning of Sunday, April 24, 1977, Maurine Furnes of Yagoona, Sydney, and Cyril Davis of Kempsey, North New South Wales, met in the Kempsey church to exchange their marriage vows. A delightful reception, prepared by the Davis family, followed. As Maurine and Cyril set up their Christian home in Kempsey, the prayers and best wishes of their relatives and many friends go with them.

Ray Dickson.

GIBBONS—NUNEZ. In the Dundas church, New South Wales, on April 3, 1977, Gregory John Gibbons and Rafaela Nunez were united in marriage. Mr. and Mrs. E. Gibbons and Mr. and Mrs. R. Nunez welcomed the guests at the Wahroonga reception. With the many friends and relatives, we join in wishing God's blessing on the two young medical workers as they continue their service united.

G. W. Rollo.

GODFREY—JONES. On March 6, 1977, Keith Godfrey and Christine Jones exchanged their wedding vows at Hillview church, Morisset, New South Wales. Loved ones and many friends gathered to witness this sacred service and the happy festivities that followed. As they set up their new home in Sydney, we wish them every happiness and the Lord's choicest blessing.

P. Theuerkauf.

HEISE—ROENNFELDT. On a warm and sunny day, April 21, 1977, a happy group of relatives and friends gathered together in the Dora Creek Adventist church, New South Wales, to rejoice with John Heise and Rose Roennfeldt as they expressed their love and devotion for each other in marriage vows. May the Lord abundantly bless these His faithful servants as they unitedly witness for Him back in John's home town in Lowood, Queensland.

A. P. Dyason.

LOWE—BIRCH. The Murwillumbah church in North New South Wales was the joyful venue for the union of two precious lives. Raymond Lowe, a new Adventist who is enjoying his new relationship to Christ, met Ardeena Birch at the altar to begin sharing life together. Ardeena is the daughter of Keith and Joy Birch, who reside at Condong. It was a very happy couple who set up home on Sunday, April 17, 1977, with Christ as the head of their house, and the Murwillumbah church for their spiritual home. We friends and relatives wish and pray for their happiness in their home, church and community.

E. A. Robinson.

LUNDSTROM—HATCH. On April 3, 1977, a beautiful autumn afternoon, as Perth can so well provide, at the very well appointed and modern Bickley Adventist church, Western Australia, marriage vows were exchanged between Trevor Lundstrom and Ruth Hatch, and another Christian home established in the fear of the Lord. Their many friends wish Trevor and Ruth every happiness for the future.

D. W. Croft.

MARTIN—McCROSTIE. In the delightful garden setting of Oatlands House, Dundas, New South Wales, David Kingston Martin and Debbie-Lyn McCrostie were married on April 24, 1977. At the reception, guests were received by Mr. and Mrs. R. Martin of Cooranbong, and Mr. and Mrs. K. McCrostie of Gosford. We wish God's blessing upon the new home as it is established in Sydney.

G. W. Rollo.

MITCHELL—TAYLOR. It was on February 13, 1977, that Vicki Taylor and Grant Mitchell met in the Mullumbimby church, New South Wales, to exchange their wedding vows. Vicki is the daughter of Mort and Ruth Taylor, and Grant is the son of Brother and Sister Mitchell of South Australia. As Grant and Vicki continue their education at Avondale, we wish them Heaven's blessing always.

S. G. Winter.



BISHOP. Emily Harriet Bishop passed quietly to her rest on Sabbath morning, in the Albury Base Hospital, New South Wales, on April 16, 1977. She was the beloved mother of five sons, Edward, Henry, Reuben, Herbert and Ron. Including children to the great-great-grandchildren stage, her family totals fifty. Sister Bishop learned to love Jesus as her Lord, under the ministry of the Advent Radio Church and Pastor J. C. Dever. She has worshipped with the believers at

the Albury church since 1955. Her daughter-in-law, Laurel, cheered her with tender loving care during the days when her strength was failing. Her eighty-five years were spent largely in the ministry of kindness, and telling others of her loving Saviour.

C. H. Brown.

BROWN. On Thursday morning, April 14, 1977, at the Parklea Nursing Home, Blacktown, New South Wales, Miss Elsie Myrtle Brown passed peacefully to her rest. Born in Unley, South Australia, on July 8, 1897, she was in her eightieth year. She had served the organization all her working life, retiring in 1956. Her family all lived in South Australia, and to them we extend our sympathy. We laid her to rest in the Avondale Cemetery, there to await the call of the Life-giver. The writer was assisted at the graveside by Pastor L. C. Coombe.

W. E. Rudge.

STANOVIC. Peter Stanovic, who was well known in both the Wairoa area and the Yugoslav community, passed unexpectedly to his rest on April 1, 1977. A memorial service was held in the Wairoa church, New South Wales, and the burial was at Avondale. Peter had served in the Sydney Adventist Hospital for approximately twenty years. Appreciation for his life of service was evident by the presence of a large number of workers from the Hospital at the memorial service. Deep sympathy was extended to his widow, Elizabeth, as her eyes were pointed forward to the day of glad reunion. Pastor G. W. Maywald assisted the writer both at the church and at the graveside. A. P. Salom.

Brother W. G. Thrift and his family would like to thank sincerely their many friends for kindnesses shown them at the time of their recent bereavement. The many acts of helpfulness, words of sympathy, cards and floral tributes were greatly appreciated.

ADVERTISEMENTS

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AUSTRALASIAN RECORD and Advent World Survey

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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



☆ DOWN HERE IN WARBURTON, the presses are rolling all the time. Just take one small item that you may never even think about. Art Director Alan Holman tells me that this year more than 1,500,000 handbills have been printed here and sent to evangelists (and they are STILL going out). In addition there have been oodles of invitation cards, programmes and tickets. Then, as extras, we have sent, on request, negatives of handbills to South Africa, designs and negatives to New Zealand, and samples to England and Germany. Which all goes to prove that good wine needs no bush, as Shakespeare used to say. (In other words, when you have a good product, you don't have to hang up a notice telling people; they'll find out for themselves.)

☆ This morning, as I type this by the Hunt-and-Peck System, three intrepid cyclists are pedalling their way southward For a Good Cause. Let me begin at the beginning. Mr. Ramon Forbes 'is treasurer of the Strathfield High School Home and School Association. They are trying to raise a cool \$15,000 for a closed-in physical education area so that Sydney's foul weather—blustery winds and howling gales and peppery hail and drenching deluges (and what a pleasure it gives a Victorian citizen to write things like that about Sydney's inclement skies!)—will not prevent the regular and earnest pursuit of the best in physical development. Well, back to Mr. Forbes...

☆ You are probably like me and think that a treasurer merely sits at the receipt of custom and counts the dollars as they roll in and yells at his wife if the books don't balance or the trial balance proves too much of a trial. Not so with Treasurer Forbes. This very day at 8.30 a.m. he and his two sons Allan and Barry (aged 15 and 13) set out from Strathfield High School for Melbourne via the coast road. For pleasure? NO SIR! This is a BIKE-ATHON, and they are being backed by many enthusiastic people who applaud their energy, and to encourage them they are sponsoring them a 1c or 2c, or whatever, per kilometre...

☆ Well, that's quite a distance, as you will readily understand, and the Forbeses will turn those pedals a few times in the more-than-1,200 km before they see the noble outline of Melbourne's skyscrapers. Meanwhile, does Mrs. Forbes sit at home singing "Where Are My Wandering Boys Tonight?" She does not! She will know exactly where they are because she is following them in the car and will doubtless provide coffee (cereal, that is) and sandwiches three times a day and will blow up the Li-Los for the weary travellers each night. How's that for dedication? Well...

☆ Every old Strathfieldian will warm to this kind of enterprise, and I cannot urge anyone to sponsor this venturesome trio, because Rules Is Rules, and they say, No promotion of things like this, see? So I can't say, "G'wan, be in it," and things like that. I respect authority

and would not step out of line if you were to give me the money for myself. (Not much!) However, I will permit myself to say this: If you have enough school spirit of the old days still flowing in your veins and would like to indicate a practical interest, write to the Treasurer, Strathfield H.S. Home and School Assn., C/- Pastor A. H. Forbes, Australasian Division, 148 Fox Valley Road, Wahroonga, N.S.W. 2076, and that'll take care of that. Love doesn't ask, "Is it tax-deductible?" but I can tell you it is!

☆ We are talking about money, so let's move to N.Q. and look in at that delightful town of Proserpine and look over the shoulder of the Lay Activities leader. Small church—sixteen members at present. Fourteen of them go out on the Appeal. In 1973 they brought home a very creditable \$318; in 1974, they collected an exciting \$633; in 1975, they chalked up an amazing \$916; and in 1976 they wrote receipts for an incredible \$1,260. (I'm glad they stopped there; I'm running out of adjectives.) That means for 1976 they averaged \$85 per member. The leader himself was a leader in every sense of the word, travelling 600 miles himself in the course of the programme. Is Pastor Michael Chamberlain ever proud of his little church at Proserpine! He didn't say so, but I can just imagine!

☆ Further to last week's word on the earthquake in the Solomons. There are no reports of Adventist lives being lost, and the same property toll is still as was—twenty-one houses, three churches and two schools. One Adventist village is in danger of being flooded off the face of the Solomons because the quake has caused a dam to be created, and it looks as though it could break at any time, and OUR village is in the way. Government geologists are examining the situation, and we'll let you know if there are further developments.

☆ Perhaps you haven't met Pastor Daniel of the Southern District of the New Hebrides, where he is district director. Someone (I suspect President C. T. Parkinson) set Pastor Daniel a goal of forty souls for 1976. Pastor Daniel shook his head. "Too many," he said. But when the year closed, Pastor Daniel had baptized fifty souls and has set himself a goal of sixty for 1977.

☆ You have already seen the story of how Pastor John Carter has become the star of some thirty-second commercials that went to air on Albury TV at 7.30 in the evenings and at other times too. Well, mention was made there of the work of A.R.T.P. man Warren Judd. In conjunction with his studies in Communication at the University of N.S.W., Warren conducted a sample survey to research the recognition and saturation of the television outreach. Fourteen specially trained interviewers conducted a total of 675 street survey interviews which will be analysed by computer at the University of N.S.W. The audience at the opening night of the evangelistic series was also invited to fill in a survey questionnaire, and of the 800 in attendance 500 responded. It seems that the TV campaign played a major part in influencing the opening-night attendance and in bettering church public relations in the area.

☆ The Greater Sydney Conference, through the Division executive committee, has invited Walter Arties, a black American singer with the "Breath of Life" TV programme, Thousand Oaks, California, to visit Australia at the time of the IT IS WRITTEN Seminars in September. It is understood that the funding for the visit will be covered by the sale of tickets for an Opera House concert featuring Walter Arties. What a pity he won't come to Warburton! We'd pack out the Signs Chapel!

☆ "Finally, brethren...": Middle age is when actions creak louder than words.