

AUSTRALASIAN RECORD

and advent world survey



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Morning Mist

THIS MORNING when I awoke and opened my window, my world had all changed. Instead of seeing dew-decked hills of mystic greenness, I was greeted by an impenetrable, swirling mass of mist. My mountain world had vanished, and I felt a prisoner of the encircling clouds. It almost seemed as if the silent whiteness was reaching through the open window to muffle me in its shroud.

The window slammed shut, and I felt safe.

As the morning wore on, faint beams of light began to glow through weaknesses in the mist. It actually seemed to be getting warmer. In fact, by mid-morning the frost had vanished, and dimly through the mist the mountains were reappearing.

I felt like opening a window, and shouting, "Come on fog, mist, devil; whatever you are. Try to come in now! You're finished—you're going to vaporise into nothingness. And you thought you had me!"

Above, the heat-agitated mist convulsed past faster than ever to release ever more of the cleansing blue of a crystal morning.

A perfect day!

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Sometimes my Christian experience seems to be enveloped in a mist of uncertainty. Instead of the ever-present mountain security of my salvation, I begin to see phantom terrors. Yet I know that if I keep my mind fixed on the morning to come, and ignore the death-dance of the devil's mist, then the light of God's abiding presence will bring the perfect morning.

I look forward to that day when the Lord will make all things new. A new day—an eternal day in the light of eternity is promised to me. In the meantime the mists can come and go; swirl up to my windows and seep through the cracks; but I'm not worried.

You're finished, mist, devil—the morning is coming. I can already feel its warm glow. I see its first rays above me. I know it will come very soon.

—Lincoln E. Steed.





Students at a Greater Sydney It Is Written Seminar.

Photo: R. Kranz.

GREATER SYDNEY CONFERENCE IS PUTTING ...

Old Wine in New Bottles

R. M. KRANZ, Communication Director, Greater Sydney Conference

OLD BOTTLES break if you put new wine in them, but Greater Sydney is proving that the old wine tastes good in bottles that are new. Throughout the Conference the gospel is being communicated in a variety of ways.

"It Is Written"

Since George Vandeman launched the Seminar season with his Revelation classes at the Boulevard Hotel, twenty-five local seminars have fostered widespread interest in the Art of Understanding the Bible. As a result, people are attending church for the first time, and ministers and laymen are kept busy following up the programme in their own areas.

To cope with a burgeoning list of names and addresses, the Conference Communication Department hopes to computerise its filing system. Weekly reports would provide instant information about "It Is Written" viewers, enabling workers in the field to maintain an up-to-date visiting schedule.

But television is only one medium among many.

Down at the Opera House

David Down has become an integral part of Sydney's cultural scene. For the third consecutive year, capacity crowds gather at the Music Room to hear the intriguing story of the Rise and Fall of Ancient Civilisations, and learn how Middle Eastern history is intertwined with the fortunes of Israel. Sophisticated audiences are fascinated with the past, and are happy to pay a \$2 admission fee. After conducting eleven sessions each week Dave is as enthusiastic as ever.

Go West

Out on the fringes of the city, Bert Metcalfe conducts three mid-week lectures at Penrith and St. Marys. By using comparative religion as a starting-point for discussing the Bible, Pastor Metcalfe has built up a steady clientele of people who are concerned about the mysteries of life, death, God, man, goodness and evil.

Prophecy Speaks

A more traditional approach is adopted by David Colheart in his Greystanes campaign. "After several weeks demonstrating how archaeology confirms the accuracy of divine predictions, I run an all-day seminar on prophecy," says David, and the sixty-five students who take time to explore the prophetic passages of the Bible are keen to find the key that unlocks the future.

Something Different

Max Hatton is reaching the heart of the message in a series of meetings in the Ashfield

True worth is in being, not seeming.

In doing each day that goes by

Some little good—not in dreaming

Of great things to do by and by.

For whatever men say in blindness,

And spite of the fancies of youth,

There's nothing so kingly as kindness

And nothing so royal as truth.

—Alice Carey

Town Hall, while down in the satellite city of Campbelltown, experienced evangelist Bill Sleight is trying his hand at something different. Pastor Sleight runs a monthly seminar. All the interests in the district come together for a full day's fellowship and study on the last Saturday each month. In this way a Sabbath-keeping pattern is established, and by having a longer programme greater momentum is created, and more ground covered.

East Side Story

An interesting experiment is being carried out in the cosmopolitan eastern suburbs by Ray Jackson and Graeme Sharrock. Under the auspices of "An Academy for Biblical Studies," adult education classes are offered during the day and in the evenings. Present courses include "The Life and Teachings of Jesus," "New Testament Theology," and "Practical Public Speaking." Other subjects such as "Biblical Archaeology," "The History of Ideas," "Christian Religion," "Church History," "The Role of Prophecy in Hebrew Thought," etc., will be added later. So far the scheme is proving very effective. Church members appreciate the opportunity to mix with the public in a class situation, and friendships are formed. New students enrol through personal recommendation. Ray and Graeme intend to make the school a feature of a lecture series they are about to commence in Randwick.

Wahroonga Community Centre

Pastor Alwyn Salom and his team have set high standards in establishing Wahroonga church as a centre for a wide range of community services. Each week is filled with events. North Shore wives keep fit at Trimnastics, senior citizens are bussed in to take part in social get-togethers and engage in occupational therapy. Family Enrichment and Parenting Programmes are conducted in association with the Family Life Movement. Pre-School Play Groups develop mother-child relationships. "Nature's Way" teaches participants how to prepare and cook vegetarian meals. The Perspective series of lectures and discussions deals with the Meaning of Life. Musicians develop their talents in the Wahroonga Symphonic Band and the Wahroonga Choir. Junior Gym has 120 members on the inside and 120 applicants outside waiting to get in. Teen Gym releases pent-up adolescent energies. What is remarkable about this surge of activity is that over 80 per cent of those who attend the various functions are non-Adventists. Religion is primarily a way of life, and scores of people are being introduced to Christianity by the Wahroonga witness.

Dare to Experiment

Years ago Mrs. White spoke of the need for flexibility in evangelism. Ministers were encouraged to experiment in their work. "There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon."—*"Evangelism,"* page 105.

Apparently the Greater Sydney Conference is acting on wise advice, as its dedicated ministers and laymen devote their energies to proclaiming the everlasting gospel throughout Australia's largest city.

The wine is old, but the bottles are new. ##



Pastor Peter's Progress

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

WEEK 8

Sunday

Working bee at church this morning. Much laughter and ragging, while accomplishing a lot. Got home to find Jennifer entertaining ministerial family from another Conference. Their car had broken down while here on holiday. Spent afternoon locating means of patching radiator. Good opportunity to get reacquainted and compare ministerial notes.

Monday

Met with social plans committee this evening. They had some good ideas for church recreation. Collected Sam from Pathfinders. He seems to have found himself in his new environment. Very happy now.

Tuesday

Conducted worship for the primary school children. Delighted with their singing and deportment and general behaviour. Such a responsive lot of children. Praise the Lord for church schools.

Wednesday

Plans for day fell through. Car developed gear-box trouble. Spent day in study. Walked to prayer meeting.

Thursday

Car fixed. Visited several homes today. Gradually getting to know church membership. Always amazes me to find the variety of interests and diversity of talents in the ranks of God's people.

Friday

Rang around the elders, inviting them to come out with me tomorrow to make Gift Bible contacts. Some accepted, some had other plans. New idea in their thinking. Must tread gently.

Sabbath

Preached in home church. Those who went out door-knocking this afternoon got a real blessing. Two homes opened up for Bible study.

Church tea in the hall. Official welcome to our family and farewell to another family who are under transfer. Sorry to see them go. They have been shining lights in the church. ##

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. . . .”
Isaiah 58:7-9.

HISTORIC PICTURE GALLERY



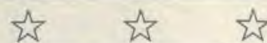
THE DARLING RANGE SCHOOL 1912, or 1913.

Top: The school building and some of the students.

Middle: The Darling Range School Band.

Bottom: The students and staff. Included in the staff are Mr. and Mrs. Mountain, Pastor W. L. Baker, Professor and Mrs. Brown, and Miss K. Giblett.

Pictures from the files of the late Albert Smart.



THINKING THROUGH GALATIANS—Part 2

HAVING PROVED in Chapter 1 that his authority and gospel were from God, Paul now shows that what he calls "freedom" was not anarchy, but a God-given doctrine which had the approval of the other leaders in the church.

He relates two important incidents (in Chapter 2) which underline the fact that this concept was not given an easy birth; rather it shows that old beliefs die hard and that some, even in high places, found this new freedom difficult to embrace in its fulness.

Paul tells in this chapter of his second visit to Jerusalem, fourteen years later. He took with him the faithful Barnabas and a young Greek named Titus. It would seem that the visit took place about A.D. 46. The visit proved to be a difficult one for Paul, because it was a time of direct confrontation between him and some of the Judaizers in the infant church—men of Jewish background who still believed that the old rites must be maintained in order that salvation could be achieved.

To crystallise the problem: these Judaizers wanted Paul to have Titus circumcised. Paul rightly saw this as a test case; give in to these men now, and every convert would have to submit to the ancient rite. To acknowledge that it was even permissible, merely to keep the peace, would be to perpetuate a now-outmoded ceremony from which Christ had freed those who came to Him by faith. So Paul set his face strongly against it. To yield, his argument was, would have been to accept the slavery of the law and to turn his back upon the liberty which is in Christ.

Even the leaders—"them which were of reputation" (v. 2), Peter, James and John (v. 9) "who seemed to be pillars"—appear to have wavered. William Barclay believes that "it seems likely that the leaders of the Church urged Paul, for peace's sake, to compromise, and to give in, in the case of Titus."

However, they did not press the issue; they knew when they were up against a man of courage, of determination, of strong intellect and of divine direction. Verse 9 indicates that when these leaders saw how strongly he held his convictions, they "gave to me and Barnabas the right hands of fellowship" and acknowledged that Paul had a special commission to go to the Gentiles, whereas they (Peter and the other apostles) were to work for the Jews.

Who were these people who came in and brought this problem into open conflict? Paul believed that they were "false brethren unawares brought in" or, in other words, legalists who just would not have it that there was such a thing as righteousness by faith alone; they had to have that "doing" on the part of the believer which indicated that there was more to it than merely belief alone.

Verse 5 is significant. Paul would not parley with them at all. Had he done so there would have been something to be done by the Christian to assure himself of a place in God's kingdom. But that was not the gospel; he wanted the "truth of the gospel" to continue strongly. God bless him for his stand!

It is interesting to think that our freedom in Christ actually tottered on the brink of legalism in that brief space; that incident is one of the decisive moments in Christianity, though we tend to overlook it as something of little consequence. That hour he spent in confrontation with these "spies" (v. 4) represents the watershed of the Christian church. Unfortunately, some elements of that Christian church have not yet seen its significance.

So, with handshakes all round, Paul and his two friends departed, each to preach the same gospel, each in his own sphere of influence.

Before we depart with them, let us note that this visit gives us a glimpse of Paul the Man that we ought not to overlook. He went to Jerusalem to consult with his brethren. He went up "by revelation" (v. 2) in order to tell them exactly what he was preaching. The great apostle to the Gentiles was no loner; he

wanted to be part of the great evangelistic team; he wanted to check with the authorities in Jerusalem that they were all preaching the same gospel. But he was not, and never was, overawed by names. Peter, James and John might have been the Heaven-appointed leaders of the Christian church, and Paul, by his actions, recognised that; but he was not going to kowtow to them in any way—see v. 6 and that delightful expression, "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me . . .)." He knew the difference between principle and the non-essentials; but best of all, he cherished the liberty he had in Christ, and no man, not even the Jerusalem apostles, was going to take that from him!

"Don't forget, Paul, to remember the Jerusalem poor in your travels," was Peter's final admonition. "I didn't need him to tell me that," Paul says (to paraphrase v. 10), "because I fully intend to collect alms for them."

* * *

The scene shifts to Antioch. Antioch was the third city of the Roman Empire and the first city of the Christian church among the Gentiles; it was also Paul's base of operations, and his home, if such he had.

It is here that Paul and Peter came into open conflict, and the basic issue was once again, Christian freedom. The Christians there were having what was called "a love feast" which would, in these more sophisticated days, be called a convention. (Incidentally, the word "love-feast" is defined by the Concise Oxford Dictionary as "a meal in token of brotherly love among early Christians, religious service among Methodists, etc., imitating this.") It was a time of spiritual refreshment. Everyone was enjoying himself and along came Peter from Jerusalem and joined the spiritual festivities, and enjoyed the social aspects of the fellowship.

There is no doubt about it, Peter was not one whit behind in rejoicing in the freedom that such a gathering afforded. No doubt Peter wondered at himself. "Is it really me?" he probably asked himself. "Am I, Peter, mingling happily with these Gentiles and calling them brethren? And look at me! Eating with them as though they were my old schoolfellows from Galilee. Why, once I would have believed that Gentiles were only fit to feed the flames of hell. That was what I had been taught in my childhood. Now I am happy to sit at the common table with them, and how wonderful it all is!"

Peter might well have written in that moment,

"In Christ there is no east or west,
In Him, no south or north;
But one great fellowship of love
Throughout the whole wide earth.

Join hands, then, brothers, of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both east and west,
In Him meet south and north;
All Christly souls are one in Him
Throughout the whole wide earth.

Yes, those were Peter's sentiments, but actually it was John Oxenham who first put them down on paper in 1908.

So Peter is having the spiritual time of his life. But trouble lurks in the wings! Enter the villains.

Robert H. Parr.

(Please note: This series will continue in a fortnight.)



Pastor P. R. Jack (right) and his assistant, Brother M. House, during "question time," a popular segment of the programme.

Photos: courtesy P. Jack.



The team of usherettes in their uniforms of red blouse and navy-blue pinafore dress, with Pastor and Mrs. Jack. Lay church-member involvement, particularly young people, is a feature of the Ilam evangelistic programme.

Our Evangelistic Campaign

MRS. SHRIGLEY, Communication Secretary, Ilam Church, South New Zealand

ILAM CHURCH MEMBERS have been delighted with the response to their public evangelistic outreach in the Riccarton Town Hall, Christchurch, this year.

Leading out in this campaign is Conference Lay Activities director, and Ilam church pastor, P. R. Jack. He is assisted by M. House, an Avondale graduate, who is enjoying his second year in the ministry. Pastor Jack has asked Ilam church members to adopt this special programme, to pray continually for its success, and to call it "our mission." There has been a whole-hearted response on the part of most members

Opening Night

After an advertising campaign that included letter-boxing 17,000 handbills, the opening night was awaited with keen anticipation. Two sessions were planned, and we wondered if there would be enough people to make up an audience for each. A team of eight usherettes had been trained, and in their uniforms of red blouse and navy-blue pinafore dress, they took their places in the hall, ready to show people to their seats. A total audience of 350 attended the two programmes, 133 of them non-Adventists.

Brother House enthusiastically welcomed the people and introduced the programme. Pastor Jack presented a colourful screen programme, commencing at the Persian Gulf, and travelling through Iraq to the remains of Babylon. He then preached on the familiar and powerful prophecy of Daniel 2. The audience at each session seemed enthralled by the programme. When it was all over, they enthusiastically expressed their appreciation to the usherettes as they vacated the hall. There is no doubt in our minds that God had seen fit to bless abundantly the opening night of "our mission."

The mingling of colourful archaeological transparencies from the lands of the Bible, with prophecy and the gospel of Jesus Christ, has kept a very encouraging number coming back week by week. The third week of the campaign

was cold, wind-swept and pouring with rain, but still the people came. One lady exclaimed on the way out, "I wouldn't have missed this even if I had to swim to get here!" Others expressed sentiments in a similar way. A suitable musical item, either by an individual artist, or by the very talented "His Stewards" singing group, has been included in every programme, and greatly appreciated by the audience.

The question-box at the beginning of each programme is proving to be very popular. The audience are invited to ask any question on any subject in the Bible, and the "off-the-cuff" answers given by Pastor Jack have given enlightenment to many on subjects not previously understood. A number of wonderful letters of appreciation have been dropped in the question-box, one with a \$10 note pinned to it.

Follow-up

A team of fifteen lay members of the Ilam church are happily involved in the visitation of mission interests. Brother A. G. Beecroft, Retail manager of the Christchurch S.H.F., is visiting a family who are well established church members, but who come regularly to the mission. They testify that these programmes are making the Bible live, and they wonder why they can't receive this kind of message from their own church. Brother Dick Marshall, S.H.F. Factory superintendent, was told by a young lady whom he is visiting that she just lives for Friday night to come round. In fact she said if the programme was on every night of the week, she would be there. Even the children who are attending with their parents, seem captivated by the programmes. All of our team of visiting lay workers are excited by the responses they are receiving. Homes are opening for studies, and already some have attended church.

After two months, an average of just under fifty non-Adventists are attending the programme each week. Needless to say, the campaign is well supported by church members, because it is "our" mission. A number of people are attending who were first contacted as a result of door-to-door witnessing in the Lord's work. We are looking forward to a good harvest. ##

BISHOPDALE BOUNTY

CHRISTINE KEEGAN, Communication Secretary, Bishopdale Church, South New Zealand

GRAPES, APPLES, tomatoes, beetroot, corn, and at the end of the list came "Big Mac"—31 kilograms (68 lb) of pure pumpkin. A market garden? No, a Harvest Festival in Bishopdale's Seventh-day Adventist church. This was our opportunity to bring before the Creator fruits of our labours, and praise for His goodness.

The Law of the Harvest—reaping what is sown—has become more meaningful to the people of Bishopdale church. Let me share the good news with you.

A second visitation of 1,000 Christchurch homes presenting the Gift Bible Plan was undertaken on March 14. Twenty-two Bible studies resulted.

Why is this on-going outreach witnessing so successful? The whole church goes out, young and old, and the Holy Spirit with them.

The Pathfinders have proved to be a strong work-force, and very effective both in recruiting and taking the Bible studies, and offering club activities for children, whose parents are involved with the studies.

Now a "lovely" problem is looming up. There are too many studies and not enough church members to take them.

I pray that you also will take up the challenge of witnessing for Christ. It is not our ability that counts with God, but our availability. The Gift Bible approach is simple and quick, but the effects are eternal. ##

The Advent Movement and the "Everlasting Gospel"—The Concluding Instalment of a Three-part Series

The Emergence of the "Everlasting Gospel"

W. L. EMMERSON

THAT THE Advent Awakening was intended, in the providence of God, not merely to proclaim the truth of the personal premillennial return of Christ, but also to bring together the scattered "seeds" of the ongoing Reformation into the "everlasting gospel," God's last message of mercy to the world, was evident in the evangelical recruits who were gathered into the second advent movement. First to join Baptist William Miller in the Advent proclamation had been Methodist Josiah Litch, Congregationalist Charles Fitch, and Joshua V. Himes of the Baptist-aligned Christian Connection. Each of these dedicated Christians brought into the movement his particular Biblical insights, the Bible as the only rule of faith and life, salvation through the free grace of God in Christ, justification and sanctification by faith, believer's baptism by immersion, the Ten Commandments as the continuing standard of Christian discipleship, and the "sleep" of the dead until the resurrection at Christ's second advent. As the movement spread, these truths were added to and reinforced. So the nucleus of God's "ecumenical movement of truth" began to emerge.

The Sabbath and the Advent Movement

It was in Moravia, in 1529, actually seventeen years before Luther died, that the Advent message and the truth of the Bible Sabbath came together to raise up the first Sabbatarian Adventists, and it was in the little town of Washington, New Hampshire, after centuries of "wilderness" experience, that these two "seeds" of truth came together again in the prophetic "time of the end."

About three miles outside Washington, there worshipped, in a little "church in the woods," a dedicated company of believers in which the Methodist (and now Christian) teaching of Scriptural holiness had been linked with the hope of the second coming of Christ. To it came Sabbatarian Baptist Rachel Oakes, of Verona, Oneida Co., New York, and her daughter, Delight, who was to teach school in the little community.

At a communion service in the winter of 1843, the visiting minister, circuit rider Frederick Wheeler, spoke on the commandments of God, declaring that all "should be ready to obey God, and keep His commandments in all things." When he called on Rachel Oakes shortly after, she pointed out to him that while his presentation of the law of God as the standard of Christian living was admirable, he could not commend "all" the commandments to his hearers while overlooking the fourth commandment which expressly stated, "The seventh day is the Sabbath of the Lord thy God." After careful study, Frederick Wheeler accepted the Sabbath truth and began to keep the true Sabbath about March, 1844.

As the thoughts of the Adventist congregation were centred on the hoped-for return of Christ, the matter of Sabbath keeping was not discussed publicly, but after the Disappointment of October, 1844, some fifteen to eighteen members of the church, through earnest Bible study, embraced the message, and the first company of Sabbatarian Adventists came into being.

Either through the witness of Frederick Wheeler or Rachel Oakes, Thomas M. Preble, formerly a Free Will Baptist, and now the Adventist minister of the nearby East Weare church, became a Sabbath keeper, and in February, 1845, wrote for the first time about the seventh-day Sabbath in an Adventist periodical, *Hope of Israel*, published in Portland, Maine.

It was Thomas Preble's article on the Sabbath which aroused the interest of one of William Miller's closest associates, ex-captain Joseph Bates, of New Bedford, Massachusetts. As a result, he accepted the Sabbath and travelled by train and coach all the way to New Hampshire to make contact with the Sabbatarian Adventists there. When he came back home, he set to work on his first tract, *The Seventh-day Sabbath, a Perpetual Sign*, which was published in 1846. By the time he prepared the second edition in 1847, he had been led to see the significance of the Sabbath message in relation to the first angel's message, calling for the worship of the Creator, and the description of the remnant called out by the succeeding angelic messages to keep all the "commandments of God," and the whole "faith of Jesus" (Rev. 14:6-12).

Joseph Bates had still other important contributions to make to the faith of the Sabbatarian Adventists. It will be remembered that he had formerly been a minister of the Christian Connection, which had preserved, among other basic Bible doctrines, the "sleep" of the dead, or conditional immortality. Though he did not make an issue of it at first, it was hinted at in his tracts, *The Opening Heavens* in 1846, and *Second Advent Waymarks* in 1847. In due course, because it was firmly established in Scripture, it became another of the "pillars" of the Bible-based faith of the Sabbatarian Adventists.

The Sanctuary and the Sabbath

While former Methodist Hiram Edson and his fellow-Adventists were seeking an understanding of the true significance of the date, 1844, it came to them that Christ was not to return to the earth at the end of the "2,300" years, but that at that time He passed from the first apartment of the heavenly sanctuary into the second apartment of the "cleansing" work of judgment in the world's Day of Atonement, in preparation for the close of human probation at His coming. And it was Hiram Edson's friend and associate, Owen R. L. Crosier, who first published this explanation of the 2,300 days in his paper, *The Day-Dawn*, in 1845. But again it was Joseph Bates who was to link together the message of the Sabbath with the new understanding of the heavenly sanctuary and its cleansing.

When Joseph Bates was visiting Hiram Edson in 1846 to talk over their mutual interests, and to bring the importance of the Sabbath to his attention, Bates realised that the law of God, enshrining the Sabbath, was set in the most holy place of the heavenly sanctuary as the standard of the final judgment. And when Edson saw the clear link between the law, the Sabbath, and the cleansing of the sanctuary, he could not restrain himself from declaring, "That is light and truth! The seventh day is the Sabbath, and I am with you to keep it."—W. A. Spicer, *Pioneer Days*, page 83.

"Thus," says L. E. Froom, in his *The Prophetic Faith of Our Fathers*, "the connection was made between the Sabbath message and the sanctuary message, which from that time forward were increasingly and inseparably associated."—Vol. 4, page 961.

Joseph Bates had sent a copy of his first tract to his friend and fellow Adventist, James White, of Palmyra, Maine, some little time before he was married to Ellen Harmon of Portland. Their first reaction, as they studied it, was that it laid too much stress on the law in contrast to the free grace of God, but by 1846, after their marriage, they saw that it was indeed Biblical, and began to observe it, thus becoming united with the growing body of Sabbatarian Adventists.

Special Guidance for the Final Crisis

Through James and Ellen G. White yet another "seed" of truth was contributed to the belief of the Sabbatarian Adventists, namely, an understanding of the continued guidance of the Holy Spirit in the church from Pentecost to the end of time. As far back as 1527, at the Martyrs' Synod in Augsburg, the advocates of the ongoing Reformation discussed the relation of the "outer Word" of Scripture to the continued operation of the Holy Spirit through the "inner word" of the individual spiritual illumination, in view of the summary condemnation of the "prophets" of Reformation days by Luther and others. At that evangelical synod it was decided that spiritual illumination was Biblical, and could be expected in the onward progress of the gospel message. But, they stressed, it was never to add to nor supersede the "outer" or written Word. The genuineness of the "inner word" in the church, they declared, would ever be guaranteed by its being

tested by, and shown to be in full harmony with, the written Word of God.

As the Sabbatarian Adventists studied the emergence of the last-day gospel message, they saw that it would be associated with the special "testimony of Jesus" or the "Spirit of prophecy" (Rev. 12:17; 19:10). And they realised that this was actually being manifested in a remarkable way in the experience of Ellen G. White. In December, 1844, shortly after the Disappointment, she saw in vision the Advent believers holding fast to the truth as they followed a lighted pathway to the celestial city. This was the first of many manifestations of the guiding gift—so very different from the spurious visions of Mormon Joseph Smith, Shaker Ann Lee, and others—which through succeeding years were to confirm the faith of the Advent believers, restrain erroneous developments, and encourage them in their God-given task of proclaiming the Advent message to the world.

In commending her writings to her fellow believers, Ellen White made her position very clear. "I recommend to you, dear reader, the Word of God as your rule of faith and practice. By that Word we are to be judged. . . . The Testimonies are not to belittle the Word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all"—"Christian Experience and Views," page 64; "Testimonies," Vol. 2, page 606. And in the *Review and Herald* in 1903 she described her testimonies to the church as "a lesser light to lead men and women to the greater light [the Bible]."—Jan. 20, 1903, page 15.

A "Firm Platform of Truth"

So, in the providence of God, at the precise time indicated in the prophetic Word, the many "seeds" of gospel truth rediscovered in the great Reformation movement and sown in the "wilderness" of the New World, were coming together in the faith of the Sabbatarian Adventists. In 1848 it was decided to arrange a series of six "Bible Conferences" in Connecticut, New York, Maine, and Massachusetts, to unify and clarify their understanding of the "everlasting gospel," and to fortify themselves for the fulfilment of their God-given responsibility of giving God's last message to the world.

In these conferences, the truths handed down from Reformation times were related to the opening understanding of the final phase of God's purpose of salvation. The participants in the conferences recognised the progressive fulfilment of the great lines of prophecy in Daniel and the Revelation. They were convinced that they had seen the fulfilment in 1844 of the longest time prophecy of the Bible, the 2300 Days, symbolising the "cleansing" not of the earth, or the church, as had been supposed earlier, but of the heavenly sanctuary, and the beginning of the investigative judgment of the world's Day of Atonement.

They saw that the commencement of the heavenly judgment session was associated on earth with the going forth of the messages of the three angels of Revelation fourteen, and that the Advent believers had been given the sacred task of initiating the last gospel call to the world.

They believed that the remnant church, called out by the last gospel message, and separated from all the last-day manifestations

of "Babylon," would be characterised by the keeping of all the "commandments of God" and having the full "faith of Jesus." And further, that as they sought to discharge their God-given responsibility of witness, they would be supported, as in past ages of the church, by the guidance of the "Spirit of Prophecy."

Growing Light and Broadening Truth

Following the Bible Conference of 1848, light continued to grow on important aspects of last-day events, and still other "seeds" of rediscovered truth were progressively incorporated into the faith. One of these was the Biblical principle of healthful living, including temperance in eating and drinking. Sobriety of living characterised the early evangelicals in Continental Europe and their avoidance of the local taverns often led to their "discovery" by the persecuting authorities.

Joseph Bates took a stand against alcohol, tobacco, and narcotics even before he associated himself with the Advent Awakening, and as early as 1827 he helped to organise a local temperance society. James and Ellen White became health reformers in 1855, and the basic message of health reform was formulated in 1863 when "the great subject of health reform" was opened to Ellen White in vision. When she claimed that the message which had come to her had been received by "revelation" and not by "reading," she did not mean that the truth of health reform was a unique and original revelation to her, for it had been a part of the social and reformatory movement which had characterised the first half of the nineteenth century in America. What she claimed was that by the Spirit she had been led to warn against the extremes of the contemporary movement, and to stress a balanced and Biblical programme of health reform which would be conducive to spiritual development and witness.

The association of foot-washing with the celebration of the Lord's Supper after the example of Christ and the disciples, was revived in the Reformation period by Balthasar Hubmaier in Switzerland. It was adopted by many of the evangelicals on the Continent and carried to America by the Baptists, Mennonites, and others. In the providences of God this gospel "deed" also found its way into the teaching and practice of the Sabbatarian Adventists.

In view of the unlawful activities of the revolutionary Anabaptists, the use of the "sword" was one of the important issues discussed at the Augsburg Synod of 1527. The historic decision to which the Biblical evangelicals came at that time was that the "sword" could have no part or place in the advancement of the gospel, nor, in view of their commitment to the gospel of love, were they prepared to take up arms at the behest of the secular power. This stand characterised many of the evangelicals who found their way to the New World, and when it became an issue in the American Civil War, James White expressed the convictions of the Adventists in the *Review and Herald*, when he wrote, "We cannot see how God can be glorified by His loyal people

taking up arms."—Oct. 14, 1862, page 159. As a result, when the draft law was passed on July 4, 1864, the denomination declared itself non-combatant.—*The Draft*, 1865.

Church Organisation

The seeming delay in church organisation and the official publication of its articles of faith, was the result of a commendable desire that a truly Bible pattern should be followed, and that no rigid formulary should take the emphasis from the Bible as the church's only rule of faith and practice. But in 1863, 125 churches, with about 3,500 members of the spreading communities of Sabbatarian Adventists, were joined together in a church organisation, which took the appropriate name of Seventh-day Adventists. And in 1872, the first official statement of its *Fundamental Principles* was issued.

The wisdom of leaving the way open for the Holy Spirit to reveal fully and clarify the truths of the "everlasting gospel" became ever more evident with the passage of time, for even after the formulation of the great principles of the Advent message, there continued to be diversities of understanding on certain aspects of truth, resulting from the diverse backgrounds from which the Advent believers had come. For many decades there were "tares" to be separated from the pure "wheat." Some, as in Reformation Europe, failing to appreciate fully the Biblical teaching on the nature of Christ and the Holy Spirit, veered from a truly Trinitarian conception of the Godhead, as held by the majority of Adventists. Some, misunderstanding the true relationship between law and grace, tended toward a legalistic position in their attitude to the "commandments of God," which lost sight of the Bible teaching of "righteousness by faith," while others failed to understand clearly the sacrifice of Christ on the cross in relation to His ministry in the heavenly sanctuary. But it is surely an evidence of the leading of God in His movement of truth, that through the continuous searching of the Word, and the guiding and steadying influence of the Spirit of Prophecy in the church, the aberrations were eliminated, and the faith of Seventh-day Adventists was manifested in all its purity and fullness.

Movement of Destiny

And equally significant as is the full manifestation of the "everlasting gospel" in the message of the Seventh-day Adventist Church, is the fact that the churches which continued to preserve in isolation the "seeds" of the gospel committed to them, but who failed to follow God's leading providence, have tended progressively to decline in numbers and influence, while the integrated "movement of destiny" has marched forward in harmony with the divine purpose, until today its outreach extends to earth's remotest bounds.

For all these reasons, therefore, we cannot but believe, in all humility, that the Seventh-day Adventist Church has been raised up in the providence of God for the proclamation of the "everlasting gospel" to prepare the last remnant, holding to the full "faith of Jesus," and by grace keeping all "the commandments of God," to stand by faith in the hour of His judgment, to meet Him in peace at His glorious second advent, and to live with Him for ever in His universal and eternal kingdom. ##



The day's activities are planned at morning conference by, from left: Trevor Simmons, Paul Pengelly, and Robert Lindbeck.

TOMORROW'S CHURCH YOUTH LEADERS

R. CHADWICK, Lay Activities Leader, Lake Cargelligo Church, South New South Wales

A TEACHER who walks in the shadow of heaven gives not of his wisdom, but rather of his faith. That is how it was with the campout run at Lake Cargelligo in the May school holidays. Lyndon Rogers from Cooranbong enlisted three of his Pathfinder counsellors to come and run a campout for non-Adventist children in Lake Cargelligo.

The success of the venture was measured by the testimonies of the children in the cars on the way home, but for me the most exciting part was seeing young Adventists (still at high school in Cooranbong) taking the initiative to organise and lead a group of younger children. The church, in order to continue in existence, needs to develop its leadership in its youngsters, and here was leadership in action.

Campfire socials at night supplied the spiritual emphasis, but I feel the greatest witness was young adults silently witnessing for their Lord in working with the young children.

If a man is indeed wise he does not bid you enter the house of his own wisdom, but rather leads you to the threshold of your own mind. Christ, our example in all things, showed us the way.

##



Lake Cargelligo children engage in an Orienteering course.

Photos: R. Chadwick.

Rock-Band Leader Seeks Christ

**NOEL E. BOLST, Publishing Director,
Victorian Conference**

GOD HAS His children among the most unpromising, and uses many ways to speak to their hearts and put them in touch with His truth. Literature evangelists find some such souls almost every working day.

Last March, Roy Butcher, a literature evangelist working in Melbourne, received an enquiry card from a display copy of *"The Bible Story"* which had been placed in a doctor's office. The name was unusual, probably of Dutch origin; also unusual was the fact that it was sent in by a man.

When he arrived at the address in response to the enquiry, Roy was met by a young man who informed him that the gentleman he was seeking was not at home, but at a recording session. When Roy called on that home some two weeks later he received the same answer, but was asked to leave a telephone number. Experience leads one to feel that this is usually a polite way of avoiding further contact, and Roy put the incident from his mind.

A fortnight later the telephone rang in Roy's home.

"This is Jerry B——" the voice on the other end announced. "You remember calling at my home some weeks ago? I am interested in Christianity," he went on to explain, and made an appointment for Roy to visit him at home. This man had bought a book called *"The Vision,"* he said, and briefly discussed the book with Roy on the telephone. Evidently the author of the book had a charismatic background, and Mr. B—— went on to explain that he believed the end was coming soon.

Keen Interest

When Roy kept his appointment, he found a young married man who seemed to be unusually interested in his books. He was the lead guitarist of a very popular rock music band, and as a result of his reading, his mind had been stirred by the Spirit of God. He bought a set of *"The Bible Story," "Your Bible and You,"* our medical books, and our teenage books, worth over \$180, and paid cash. He then asked for books he could give away, and bought a copy of the set called *"Tiny Tots Library."* That was on March 20.

"If you call on me in a month or so, I'll take another set," Mr. B—— announced as Roy was leaving. He was referring to the *"Bedtime Stories"* which Roy had shown him, then added, "Did you say you had yet another set of books?"

Roy had explained that he had another set known as *"The Bible Reference Library,"* but at that moment he was out of stock, and would place an order for some which he would show on his next visit. This set of books is known to Adventists as the *"Conflict of the Ages"* series by Ellen G. White.

A month went by, and Roy rang again. This time he was put off, so in a fortnight he rang yet again, only to be told that the band was going to

America shortly on a recording and performing tour, and that after he came back Mr. B— would have time to see the books.

"But I ordered these especially to show you," said Roy.

"In that case you had better come this week. When can you come?"

Religious Lyrics

That was Sunday, so they made an appointment for Tuesday afternoon, and it was from that very interview that Roy came to the office to tell me the story.

The young musician told Roy something about his work and his music; he played some records for Roy to assess, and explained that he wrote some of the lyrics himself. Some lyrics were printed on the cover of the records, and Roy was given opportunity to read and asked to comment. One song had a distinctly religious flavour. The young man already possessed a copy of *"The Desire of Ages"* and *"The Great Controversy,"* in paperback which he had not yet read; but since the last visit he had been reading his copy of *"Your Bible and You,"* and was greatly impressed.

He bought the "Bible Reference Library," and the set of *"Bedtime Stories"* for cash, and Roy encouraged him to read the larger books, especially the last chapters of *"The Triumph of God's Love,"* known to Adventists as *"The Great Controversy."*

"You'll then be able to write and sing about the Man who is coming back again, just as you wrote about the man who came back," said Roy, referring to the words of one of the songs he had written.

Roy spoke about spiritual things, especially mentioning that we should not be deceived by manifestations of spiritualism, and he suggested books available in the Adventist Book Centre on the subject. The following day Mr. B— came in to the Book Centre to buy a copy of *"Charisma of the Spirit,"* and also a copy of *"Ellen G. White: Prophet of Destiny,"* both by Rene Noorbergen.

"I want something to read on the plane," he explained. We believe the Lord sent Roy back to the office that day, because he arrived at the same time as his new friend was looking for the books. We pray that his purchases will have an impact on his mind that will allow the Spirit to speak strongly to his heart. He will not be the first from the ranks of rock musicians to surrender his all to Jesus. ##

"There are today many as ignorant of the Holy Spirit's work upon the heart as were those believers in Ephesus; yet no truth is more clearly taught in the Word of God. Prophets and apostles have dwelt upon this theme. Christ Himself calls our attention to the growth of the vegetable world as an illustration of the agency of His Spirit in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds."—*"The Acts of the Apostles,"* page 284.



The Kindergarten division of the Gympie V.B.S. renders "Jesus Wants Me for a Sunbeam," at the Town Hall concert to wind up the week.

Photo: M. Atkinson.

TEACHERS AND CHILDREN ALIKE DREW SATISFACTION FROM THE ... GYMPIE VACATION BIBLE SCHOOL

MRS. L. RICKETTS, Communication Secretary, Gympie Church, South Queensland

"I FEEL myself remembering my life as a child." So commented the Mayor (Alderman Vernardos) when he visited the concert in the Town Hall to mark the end of the Vacation Bible School conducted by voluntary workers of the Seventh-day Adventist church. Expressing pleasure at being asked to participate, Alderman Vernardos said both he and his wife were pleased to be a part of the "one big family represented there," and they became so engrossed in the choruses and items presented by the children that their departure for another function was delayed about an hour and a half.

At least ninety-five children were not bored with the school holidays as was evident from their enthusiasm at the V.B.S. A variety of craft work was on display on Monday to encourage them to come along each day and learn how to make the different items. Mr. Colin Atkinson and Pastor M. Pascoe spent many hours cutting out wood to make model ships and book-ends, and these proved popular with the boys. Several different items were made from the humble soup-can and wooden clothes-peg, and several business houses donated wallpaper samples which were put to many uses.

"It is debatable who got the most pleasure from the craftwork, the children or the teachers," commented one teacher, but the

children certainly enjoyed the nature films and rose to the occasion when silence or applause was called for. Animals brought along by the children provided the centre of attraction. These included a tortoise and a duckling, and a baby kangaroo lent for the concert by a friend who even went out of his way to make a cage for it. Each child who attended the V.B.S. received a certificate of recognition, and these were presented by the Mayoress.

The purpose of a V.B.S. is not only to teach craft-work, but to train them to be better boys and girls in the home, school and community. To be lights shining in a dark world, and bring love and joy to others can only come about as they let Jesus come into the heart. It was appreciated by the organisers, again under the leadership of Mrs. M. Atkinson, that the parents were interested and came along to the concert to see the culmination of the week's efforts.

The Town Hall was filled for the concert, with ninety children on the stage. For one item, the lights were put out, and in the darkness the children sang "I Want to Be a Lighthouse for Jesus Every Day," while the lights of a one-metre high lighthouse flashed on and off.

Do the children want another programme soon? For sure they do, and already a V.B.S. Speak-out programme has been held to see where the plans can be improved on. Some children are already coming along to Sabbath school, and an invitation has been given for Pathfinder/JMV meetings.

##



TEENS & TWENTIES

IT STARTED WITH YOUTH

J. H. HARRIS, Youth Director, Australasian Division

IN A VERY definite sense our denomination started with young people in the fore, and they have continued to make a contribution of sizable proportion ever since. Ellen Harmon was called in her teens, and James White by the time he was twenty-one had baptised over one thousand souls. Even some of the stalwarts who carried the message around the world were relatively young when they embraced the Advent message. Luther Warren and Harry Fenner, aged fourteen and seventeen respectively, collected the honours for starting the first Young Peoples' Society back in 1879.

And even today, in the Australasian Division, the larger number of our Island missionaries are young people. Without youth the Advent Church would be unable to retain its bold forward momentum throughout the world. In Papua New Guinea it is estimated that our membership of 50,619, averages nearly 80 per cent young people, and the same is true for many fields in South America, Africa and the Philippines.

When a young person catches a vision there is no limit to his service for God and church. Most young people catch their vision and inspiration from their elders, for the old adage is true, "by beholding we become changed," and one of the greatest legacies we can leave behind is an example for youth to look upon.



"WHAT DO YOU MEAN, I'M NOT AS SPIRITUAL AS I COULD BE? I BOWL IN **THREE** CHURCH LEAGUES, DON'T I?"

Young people today are just as eager to grasp the challenges as were the pioneers, and to run with them. And run they can, just as fast and just as well. Youth are our greatest asset to finish the promulgation of the gospel to every nation, and truly we can say, "it started with youth, and will end with youth." ##

Youth Profile

ROGER NIXON, Youth Director, C.P.U.M.

THERE ARE YOUTH today who are just as courageous as Esther and Joseph of old. Rachel Wilson, a Fijian residing in Suva, the capital city of Fiji, is one such young lady. Rachel's parents are not church members, and the path she trod to become a Seventh-day Adventist was, to say the least, a trying one.

It all started during Pastor Kabu's successful mission programme conducted in the Suva Civic Centre. At that time a faithful Adventist church member invited Rachel to attend the evangelistic meetings. The first evening her heart really warmed to the presentation of Bible truths. The second night she invited her mother. The mother was excited with what she heard, and the following evening invited Rachel's father to attend, and he did.

However, as time went by, the father's interest faded. In the meantime Rachel's belief in the Sabbath became very real and she began to attend church on the seventh day. For a while everything went well; however, the enemy of souls was at work. One Sabbath afternoon Rachel was on her way home from church, and she met her anxious mother at the bus station. As it turned out, she had been directed by her husband to come and look for Rachel. Arriving home, she was warned by her angry father to stop going to church on Saturday. She thought and prayed about this and made a decision to go to church the following Sabbath. She returned home to face a very annoyed father. He indicated there would be no further warnings. Rachel was full of apprehension, but she put her faith in God as the one who takes care of His earthly children.

The Sabbath to follow found her once again worshipping with Adventist people. That evening she arrived home to be confronted by her father, who held in his hand a long, thick electric cord. People nearby gathered and watched as she was beaten into unconsciousness.

The next evening Pastor Kabu called on Rachel's home and took her to the evening meeting. The father did not intervene. However, at the Bible study Rachel fainted and had to be taken to hospital. The following day she rested at home, and in the afternoon her father came to punish her again by punching and kicking her. Several times he called out, "Do you still want to be an Adventist?" To this Rachel responded in a quiet voice, "Yes." This made her father very upset, and he called Rachel's brothers and sisters into the room and asked them if they thought it was all right if their sister became a member of the Seventh-day Adventist Church. They, too, were very much afraid of their father, and to please him they said, "No."

Rachel's father then stated that if the pastor came to collect her that evening, then she was not to go. However, she did go,

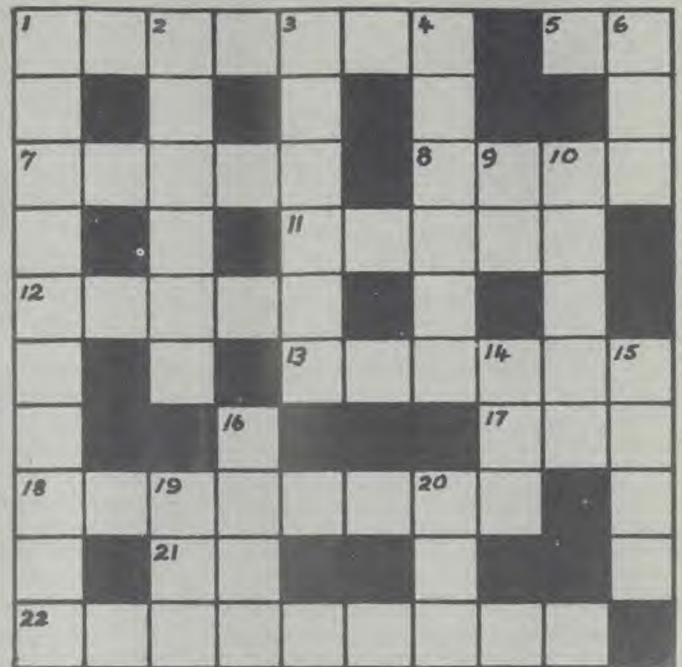


Rachel Wilson of Suva, Fiji.

and when she returned home after the Bible study she was once again severely beaten, punched, and kicked. The following morning an angry father chased her out of the house. A kind Adventist lady took Rachel to her home, where she has since been tenderly cared for. Rachel continued with the Bible studies and a few weeks later was baptised. Her parents, brothers, and sisters, are constantly in her prayers and she longs to see them in the truth. Rachel would like you to pray for them too.

Today Rachel is employed by Trans-Pacific Publishers in Suva, in the Binding and Stitching Department, and serves the church as Assistant Pathfinder Club director, Assistant Youth leader and Social Committee member. We thank God for youth who stand tall for the Lord no matter what the cost. ##

BLUM'S BIBLE CROSSWORD—No. 1
by GERRY H. BLUM



CLUES ACROSS

- 1 First of the Books of Moses. (7)
- 5 To whom was the command given to take the gospel into all the world? (2)
- 7 A son t' suit Paul (anag.). (5)
- 8 No profit if you do this with your soul. (4)
- 11 Contained in old Levitical law of payback (Lev. 24:20). (5)
- 12 Be content in whichever one you find yourself, according to Paul (Phil. 4:11). (5)
- 13 Legs of iron refer to these. (6)
- 17 Spitfire and clay helped the man to do this. (3)
- 18 Mother of Ahaziah, king of Judah (2 Kings 8:26). (8)
- 21 This always comes to pass! (2)
- 22 One of the borders of Eden. (9)

CLUES DOWN

- 3 Dinah's relationship to Simeon. (6)
- 4 Salome could wash her eyes in this (anag.). (6)
- 6 Steve without the saint was overcome. (3)
- 9 Biblical history B.C. (2)
- 10 The children of Israel were afraid of Moses because the skin of his face did this (Ex. 34:30). (5)
- 14 The carpenter planted this and the rain nourished it (Isa. 44:14). (3)
- 15 Great-great-great-grandfather of Enoch (Gen. 5). (4)
- 16 The place where the story of Saul's downfall was not to be told (2 Sam. 1:20). (4)
- 19 Part of Jacob's anatomy rendered useless as a result of a wrestle (modern translations) (Gen. 32). (3)
- 20 Creature used in Bible as example for industriousness. (3)

PRAYERS FOR YOUNG PILGRIMS (1)

Lord, sometimes I'm all mixed-up.
 I see beauty all around me
 —But I see ugliness too . . . and in Christians!
 I see virtue and honesty and compassion
 —But I see envy and hatred also.
 I see people pouring themselves out in service
 —But I see professed Christians greedily grabbing their pound of flesh.
 Lord, these paradoxes shouldn't mix me up . . . but they do.
 Help me always to remember the words of Jesus:
 "What is that to thee? Follow thou Me!"





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.

A GENTLE REMINDER

Dear Editor,

I write regarding the article by W. R. L. Scragg, "No More Widow's Weeds for the Vatican," RECORD 13/3/78. I wish to convey my warmest thanks and appreciation for the facts Pastor Scragg has brought to light regarding the rapidly rising power of the Papacy. His message is timely and urgent, and needs to be carefully considered in the light of prophetic interpretation.

Pastor Scragg pointed to the Vatican's overtures towards Communist regimes and how "over 100 diplomatic missions have spanned out across the continent. And Rome counts with satisfaction the growing number of nations who reciprocate with embassies and missions in the Papal See."

Since 1960 the Vatican has had dialogue with Communist governments, and surely the unsuspecting Adventist will be astounded to learn that Mr. Gromyko, foreign minister of the U. S. S. R., has visited the pope on four separate occasions.

From other sources we learn of the conciliatory gestures of the Vatican towards those of Eastern philosophies. Nearly two decades ago the pope received an enthusiastic welcome on his visit to India.

Papal ambassadors have not as yet gained access to the U.S.A., England and Mexico, but in 1977 the president of the United States did appoint a personal representative to the Vatican.

Because of our lethargic condition, we are prone to give but little attention to news and articles such as Pastor Scragg's, and read it with

COUNTRY CHRONICLES

No. 16

And the Rains Came Down

LOOKING out through the rivulets running down the windows at the sodden yard and hearing the roar of our once quiet little stream, we could sympathise with Noah and his family. It surely seemed as though it had rained forty days and forty nights. There was serious flooding in neighbouring districts, but fortunately a major flood was averted in ours. The rain stopped when the river was within centimetres of overflowing.

Except on sloping areas, nearly all our trees and shrubs which had been growing nicely, died. Most of the vegetable garden area was ankle-deep mud. This didn't deter the grass and weeds, but the vegetables protested against having wet feet for so long. Few survived. The tomatoes and carrots revived after the rain and the lettuce never looked back. They seemed to love the rain. Perhaps the soil was built up more or better drained just there where they were—or was it because they were a Junior Sabbath school girl's Investment garden?

The price of vegetables shot up after the rain, and housewives were paying 99 cents for a head of lettuce that looked as attractive as a plucked chicken. The Investment lettuce, at 40 cents and 50 cents a crisp green head, brought in \$15.

"Many a child who lives out of the city can have a little plot of land where he can learn to garden. He can be taught to make this a means of securing money to give to the cause of God. Both boys and girls can engage in this work; and it will, if they are rightly instructed, teach them the value of money and how to economise. It is possible for the children, besides raising money for missionary purposes, to be able to help in buying their own clothes, and they should be encouraged to do this."—*"The Adventist Home,"* page 388.

I'm certainly keeping this last piece of advice in mind as we plan a new vegetable garden in a better drained spot.

Your advice is always so practical, Father. Help me to follow it more faithfully. Amen.

Carol.

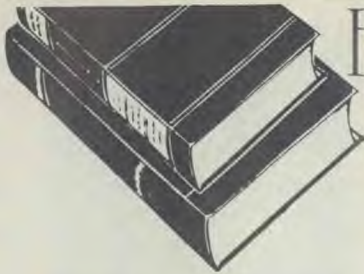


"unseeing eyes." Perhaps this gentle reminder may serve to stimulate fresh interest in these last-day events.

L. Turner,
Western Australia.

"In the work for this time, it is not money or talent or learning or eloquence that are needed so much as faith graced with humility. No opposition can prevail against

truth presented in faith and humility, by workers who willingly bear toil and sacrifice and reproach for the Master's sake. We must be co-workers with Christ if we would see our efforts crowned with success. We must weep as He wept for those who will not weep for themselves, and plead as He pleaded for those who will not plead for themselves.—*"Selected Messages,"* Book 1, page 118.



BOOKS ACROSS MY DESK

Conducted by Robert H. Parr

"INVOLVED," by Wildred M. Hillock, published by Southern Publishing Association, and available through Australasian Adventist Book Centres. \$8.50.

The sub-title on the front cover is a fair description of this extremely valuable book, "An Introduction to Church Participation and Management." The author is chairman of the Department of Business and Economics at Loma Linda University, and formerly served our church as a mission treasurer, auditor, and college treasurer.

Wilfred Hillock suggests how the reader may begin to introduce management principles to all church activities—evangelistic, social, educational, welfare, business, medical, and ecclesiastical.

It does not necessarily follow that, because the doctrine is correct and the life is dedicated, a person will automatically become actively involved in the work programme of the church. The following extract from his foreword indicates the burden and the aim of the author in producing this book:

"This is a book about management. The author hopes it will help the church in getting the right results through people. Some have proposed that a close relationship with God is

the only essential to successful church work, while others have relied to a considerable extent on enthusiastic leadership. And many have tried the workshop and training programme route. Motivating devices have often proved fruitful. But this book presents the thesis that while all of the foregoing approaches may be useful, none of them guarantee long-run productive church endeavour. Instead, success best results when we apply appropriate managerial principles.

"While productive church service does not guarantee personal salvation, it does enable the church to fulfil its mission. The reason many sincere Christians do not join in the work of the church arises from the failure of their leaders to make it possible."

I was naturally attracted to the book because my life has been deeply involved with the church and church management, first as a member, then as a church pastor, next Youth leader, and for the past twenty-five years as a Conference and Union Conference leader.

Because the author is a Seventh-day

Adventist, his book as a whole was more significant to me than any other single volume I have read on leadership and management. On page 31, he correctly states that "few of us accomplish anything near our potential." Many of us are continually misdirecting our efforts or wasting our time on insignificant projects.

The chapter, "What Should Leaders Be Doing?" ought to be carefully read by every church officer, minister, and senior administrator, because so much depends upon wise planning in every area of our work. If our leadership were wise and skilful, he states that we would need fewer "band-aid type solutions," and we would spend less time "putting out fires." Management by objective is essential for success, and the reader will find Chapter 4 very practical. It is called, "Defining the Overall Goals," page 48. "People cannot perform with maximum effectiveness if they do not know what goals the organisation is seeking (and why), or how well they are doing in relation to those goals." Goals must be measurable and achievable, or the whole exercise can backfire.

"Participation is recognised as one of the best incentives for stimulating employee production and for providing job satisfaction. . . . Because of employee involvement and their personal stake in the success of change, participation in decision making can help to minimise resistance to change." The theme of this book revolves around this central point: that especially in the church the greatest potential for reaching its goals, its greatest untapped resource, will be unleashed when we create a climate where members and employees have a say-so in what the church decides it must

(concluded overleaf)



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READERS who have benefited from Glenn Coon's previous books will find similar help in this one. Tragically, estrangement between husbands and wives, leading to separation and divorce, is becoming more and more prevalent in the Seventh-day Adventist Church. Yet, says the author of this book, reconciliation is not impossible. And he knows whereof he speaks, because he has been instrumental in reuniting many husbands and wives torn apart by seemingly irrevocable bitternesses. Illustrated with many real-life human-interest stories, this volume has vital information and relevance for the happiest of marriages.

Please send me the following books:

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Pastor Glenn Coon has authored more than twenty books, and probably is best known for his A.B.C. of Prayer Programme.

Add for local postage.

BOOK REVIEW

(concluded from page 13)

do and accomplish. The true leader's task is to make it possible for each concerned person to contribute according to his own unique needs and capabilities to the jointly conceived church goals." Page 91.

Just because we love God, there is no guarantee that we will automatically have clearly defined goals and choose the best methods. As leaders, we "need to study how best to get results through people. We need to understand the principles involved and put them to practice."

Wilfred Hillock says he wrote this book "because he believes the programme of the church to be the most important thing in the world, and because evidence indicates that man has sadly failed" in his task. He is hopeful that religious leaders will share his concern about becoming more effective in achieving the goals of the church. Incidentally, that is my hope also, and this is why I heartily recommend the book to laymen, teachers, institutional workers and ministers.

Claude D. Judd.

READERS ARE ADVISED that these are book reviews and are NOT advertisements, but are opinions of the books by those whose names appear under the reviews. If you wish your Adventist Book Centre to get these books for you, please be sure to supply the EXACT title of the book, the author, the publisher and the Australasian agents where such information is given. Please also note that we are not always supplied with the Australian or N.Z. recommended price, but where such is not done, we try to give the U.S. or English price (if that is supplied) to give some idea of what you might expect to pay.



Weddings

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.

AVROMOVSKI—MIJATOVIC. In a simple, yet happy ceremony in the Brisbane Central church, Queensland, Vesna Mijatovic and Milomin Avromovski exchanged vows of lifelong love on April 30, 1978. Vesna is the daughter of Brother and Sister Bragon Mijatovic, of Woodridge, Queensland, and Mike's parents, Brother and Sister Avromovski, live in Laverton, Victoria. May the Lord richly bless this couple as they establish a Christian home.
R. J. Trood.

BEVERIDGE—JUDD. On Sunday, April 30, 1978, relatives and friends met at the Seventh-day Adventist church, Bayles, Victoria, to share the happiness of Ross

GOOD FOOD

with SALLY HAMMOND



We are told that to eat bread hot from the oven is not good, and I am sure many may testify to that personally, in respect of indigestion or heartburn. But we also know that unleavened breads may be eaten without such dire after-effects. Puris are traditional Indian fare and are often made to accompany curries. However, I think that they are good with anything, and if fried in a minimum of oil, instead of deep frying as the traditional recipe states, they are not too high in calories (kilojoules).

PURIS

2 cups wholemeal flour (plain)
2 oz margarine (60 g)

1 teaspoon salt
½ cup warm water

Sift flour and salt into a bowl and rub in margarine till it resembles fine crumbs. Gradually add water, mixing to a pliable dough. (You may need more or less water than stated, as flour absorbs liquid at different rates—even the humidity of a day may affect this.) Turn dough out on to a floured board and knead till smooth and elastic—as you would bread. Place in a lightly oiled bowl and cover in a warm place for 1 hour. Roll out dough till paper-thin. Cut into rounds with a 4" cutter. Fry in just enough oil to cover, one at a time. As puri puffs, press down on puffed area lightly with spatula so that entire puri will puff. They should end up like balloons. Keep puris covered while waiting to fry them so they don't dry out. Drain on paper. Makes 30-36. Dough will freeze.

Beveridge and Bronwyn Judd as they pledged their loyalty to each other. Ross is the youngest son of Mrs. E. Beveridge of Lang Lang, and Bronwyn, the youngest daughter of Mr. and Mrs. E. Judd of Bass. This marriage further unites the Judd and Beveridge families as two of Bronwyn's older sisters, Carol and Shirreen, have married two older brothers of Ross, Alan and Roger. We wish Ross and Bronwyn God's blessing as they establish their Christian home at Lang Lang.
Gavan Grosser.

COWLED—SCEGHI. The new Carmel College Chapel in Western Australia was a beautiful setting for the wedding of David Vickery Cowled and Marjorie Sceghi on May 5, 1978. At the delightful wedding breakfast, members of both families joined happy friends in wishing David and Marjie the Lord's blessing as David continues to hold responsibility in the Health Food work.
A. W. White.

CROUDSON—NORTHEY. It was a lovely day in the quiet rural setting of Oberon, New South Wales, on March 27, 1978, when Kelvin Croudson and Lesley Northey met to exchange vows and pledge their lives to each other in our Seventh-day Adventist church, Kelvin's parents, Mr. and Mrs. Nigel Croudson of Griffith, and Lesley's parents, Mr. and Mrs. Clifford Northey of Oberon, welcomed guests to this marriage celebration as another Christian home is established. As Kelvin and Lesley set up their home in Griffith, may the Saviour's blessing go with them.
M. P. Smith.

FELBER—COLTHEART. On May 7, 1978, a beautiful autumn day, Roland Felber and Winsome Joy Coltheart were united in marriage at the Wairoonga Seventh-day Adventist church, New South Wales. Afterwards they joined with their relations and friends in sharing a delightful and unhurried wedding breakfast at Oaklands House, Dundas. Roland, an interior decorator, is the son of Mr. and Mrs. K. W. Felber of Ipswich, Queensland, and Winsome, a trained nurse, is the daughter of Mr. and Mrs. D. T. Coltheart who live in Tasmania. As they set up their home in Sydney we pray the Lord's continued blessing and presence.
D. E. Bain.

HODGSON—GRIFFITHS. Sunday, May 28, 1978, was the day chosen by Raymond Hodgson and Ruth Griffiths as their wedding day in the tastefully decorated Oaks Flat church, New South Wales. Ruth, a lovely, radiant bride, was escorted down the aisle by her father to meet Raymond at the altar, where they pledged their lives to each other before their many relatives and friends. Raymond is the son of Mrs. Mildred Hodgson, and Ruth the daughter of Mr. Reg Griffiths, both of Albion Park. The church members provided the lovely reception which followed the service. May God's blessing be upon this new Christian home.
J. R. Richardson.

JESNOEWSKI—WILSON. The Hillview church at Morisset, New South Wales, was packed to overflowing on May 21, 1978, to witness the marriage between Robyn, daughter of Brother and Sister J. L. Wilson, and Gary, son of Brother and Sister E. Jesnowski. The bride arrived with her mother in a vintage car. The bride's father could not be present as he was still in the United States of America. After the ceremony the guests enjoyed a happy reception at Cooranbong. We wish this radiant bride and her happy bridegroom a happy life together in the Lord as they establish their home at Wairoonga.
T. T. Turner.

JONES—WRIGHT. Joy abounded at our Panania church, Sydney, New South Wales, on April 23, 1978. Brother Roger Jones of Bega claimed his charming bride Patricia Wright, a true daughter of our church and an exponent of its Christian graces. Love and real fellowship overflowed in Pat's farewell celebrations, delightful floral decorations and sumptuous repast so generously provided by our efficient ladies. Our congratulations and prayers go with them as they establish yet another hospitable home where angels will delight to linger.
B. H. McMahon.

MONTER—ZAWISLAK. On May 24, 1978, Roman Monter and Stefania Zawislak exchanged the sacred vows of marriage in South Clayton, Victoria. Roman comes from Perth, and Stefania from Poland. Relatives and friends joined together to wish them God's richest blessing as they establish their home in Wallsend, New South Wales.
J. A. Skrzypaszek.

NORRIS—WORMLEIGHTON. On May 21, 1978, at Modbury Seventh-day Adventist church, South Australia, Donald Keith Norris and Sue Wormleighton solemnly joined hands with one another and with their God, to begin another Christian home. Sue is the daughter of Mr. and Mrs. Wormleighton of Modbury, and Don is the son of Mr. and Mrs. Derek Norris of Para Hills. They, with their friends and relatives, wished the happy couple godspeed. B. Burling.

RAINES—MINNS. Noel Raines and Melva Minns exchanged the vows that made them husband and wife on May 28, 1978, in the Bundaberg Seventh-day Adventist church, Queensland. Melva had first introduced Noel to the Lord Jesus, and the day before he had been buried in the waters of baptism. Many friends and relatives were present to wish them both Heaven's richest blessings in their united witness for Him. A. A. Godfrey.

TILLER—MATTHEWS. Lawrence John Tiller, eldest son of Mr. and Mrs. Fred Tiller of Telegraph Point, New South Wales, and Kaye Elizabeth Matthews, only daughter of Mr. and Mrs. George Matthews of Laurieton, New South Wales, exchanged their marriage vows in the Wauchope church, New South Wales, on Sunday, June 11, 1978, before a large gathering of relatives and friends. As Lawrence and Kaye set up their home in Wauchope, we wish them both every happiness as they make Christ first, and last, and best in everything. Ray Dickson.

TRIGWELL—DONALD. It was a mingling of sunshine and showers, on Monday afternoon, June 26, 1978, when Beverly Donald exchanged vows with Robert Trigwell, at the Queens Park church, Perth, Western Australia. The very tastefully decorated little church was comfortably filled with relatives and friends who witnessed the wedding service. We wish Rob and Bev, as they are affectionately known, every happiness as together they serve their Lord and live to be a channel of His blessing to others. D. W. Croft.

VINCENT—GEISZLER. Bruce Vincent and Sue Geiszler, both of Port Lincoln, South Australia, were led by the Holy Spirit to one another in a very special manner, and that same Holy Spirit blessed their union at the Port Lincoln church on January 15, 1978. Their marriage was a definite witness in many ways to their non-Christian friends. We pray God's blessing on the new home set up by Bruce and Sue in Port Macquarie, New South Wales. Bruce Burling.

WALKER—MANNERING. In the early evening of June 4, 1978, to a fanfare of trumpets, Margo Ann Mannering came down the aisle of the Rosny Seventh-day Adventist church, Tasmania, to be united in marriage with David Anthony Walker. The bride is the daughter of John and Marian Mannering, and the groom the third son of Stan and Rhona Walker. Many relatives and friends joined the happy couple at the delightful reception to wish them every happiness. May God richly bless this newly established home. R. G. Douglas.



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LAND FOR SALE. Home site at Wye Point within travelling distance of Avondale College. Quiet location in proximity of lake. \$4,500 (VG\$5,000) reduced for quick sale. Water expected in July. 24 perches. Railway Road. McHarg (name on block). Enquiries: W. McHarg, c/- S. Harker, School Road, Victoria Point, Qld. 4163. Phone Brisbane 207 7371.

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SUPERVISOR needed with a background preferably in Food Service Management. This position offers challenge and security to the mature and right person. Apply in writing to the Personnel Secretary, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, N.S.W. 2076.

RETURN THANKS

Mrs. Valerie Thomson and children James, Linda, Peter, Andrew and John, wish to thank all who extended condolences and comfort in word and deed on the tragic loss of their husband and father, Ian James Thomson.

AUSTRALASIAN RECORD
and Advent World Survey

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FLASH POINT



☆ IT HAPPENED AT THE END of last term, so I'm told. A certain mother rang one of our schools when she received her daughter's report book, and she was most upset. The report from the school wasn't exactly glowing. "Isn't she trying?" she asked the child's teacher. The teacher sighed wearily. "Yes, very."

☆ Sydney Adventist Hosp. continues to put candidates up for State Final Examinations, and they continue to get those enviable results that have become traditional. The latest list consists of twenty successful candidates. Leading the group was Sister Heather Duffin who collected a High Distinction, closely followed by Gregory Gibbons and Trevor Robinson who both received Distinctions. Five others were awarded Credits. All told, a most satisfactory result, and congratulations to all those whose names appear on the official lists.

☆ You can tell when he wants something by his forced affability and his smarmy manner (shudders!). The editor of the *Signs of the Times* (a worthy paper, I readily concede) has just left my office and even laughed in that hollow, mirthless way he has when he made some feeble quip. Would I be so kind, as I have been over the years. . . . Would I perhaps make available a little space. . . . Would I extend the graciousness of my friendship. . . . You wouldn't believe how he goes on. It seems that he wants me to put in a list of topics which are to be featured in his paper from December 1978 to November 1979 (inclusive). This is to let potential authors know what is coming up, and also to alert photographers concerning cover pictures. So I said I would, and here is the list. . . .

☆ December, '78: The Christ of Christmas; Jan. '79: The Nations in Prophecy (specifically Daniel 2); Feb.: Prayer; March: Youth; April: The Cross and the Resurrection; May: The Second Coming of Jesus; June: Great Prophecies of the Bible (including the 2300 days); July: The Judgment; August: The Millennium; September: Healthful Living; Oct.: Nature of Man in Life and Death; Nov.: Tithing. The old editor has just shuffled back and poked his craggy face in the door and said, "Tell 'em to have their pix 'n' manuscripts in at least three months in advance, woncha?" I said I'd give you his message.

☆ I have a news-release from the Australian Broadcasting Commission concerning a series in their religious broadcasts which you might find interesting. Starting from Sunday July 16 (a trifle late, methinks, but I received this only yesterday) and thereafter every Sunday at 8.30 p.m., there will be a programme on ABC TV entitled "The Long Search." It is described as ". . . a series of encounters with men and women all around the world who are living their faiths now. What insights,

and what truths, have the religions of the world to offer in the age of over-population, materialism, inflation, trans-nationals, Marx, neutron bombs and black holes?" Sounds interesting. But read on. . . .

☆ So you don't have TV? Well, radio then, though I hesitate to tell you about this, because the time-slot is Wednesdays at 9.00 p.m., and that might conflict with prayer meeting. However, if you are ill in bed or watching over the ill or infirm or the infant in its cot or something like that, you might like to catch the programme. On radio it is called, "The Long Search Continues." The station to look for is ABC Radio 2 and 3; starting time, Monday, July 17 at 9.00 p.m. The topics are different from those of TV, and they look interesting. On the other hand, if they are unsuitable to your taste, please understand that I'm only passing on the information about their availability, not necessarily recommending them. A thirteen-week series.

☆ SOLUSI COLLEGE CLOSES! Over in Rhodesia, things are not so peaceful as they were in the days when Cecil Rhodes was empire-building. Our senior college in Rhodesia (or Zimbabwe as it now prefers the name) has closed *pro tem* because of the political unrest in that region. There were 125 students enrolled, with another 241 in the adjoining secondary school, and yet another 232 pupils in the elementary school. There were twenty expatriate families on campus. The station at Solusi was the first Adventist missionary venture on the continent of Africa, being established in 1894, three years after Rhodesia was opened to foreign settlement. Three Zimbabwe families have remained on the campus for the time being. Terrorists have been on the campus and made various demands, and we thank God that no lives have been lost as the students and faculty left the college.

☆ There's one very happy man in Port Moresby, and his name is Pastor Neil Watts. His reason for this special burst of happiness is that he has started an evangelistic programme in the University at Port Moresby and began in the university hall with a three-quarters-full hall (total seating capacity: 450). Next night there wasn't a vacant seat. The next night, he preached to an overflow audience. The next night many had to be turned away because the hall couldn't hold the crowd. The numbers were getting better all the time! (Pastor Watts doesn't know that crowds are supposed to fall away after the first night, so don't you tell him.)

☆ Pastor Watts has as his assistant Rore Rikis, who is also the Adventist chaplain at the University. The evangelist reports excellent comments from the students. One said, "This is just what I've been waiting for." Each night they receive about 200 names (sometimes more) for résumés. There will be fruitage from this mission among the students . . . if you will put Pastor Watts and his colleagues on your prayer list.

☆ Which reminds me. When I was in Port Moresby a few weeks ago, I met some of these Adventist students, and I was talking to one who is in the medical school. "What made you choose medicine?" I asked him. He gave me a wicked grin which I could see flashing in the dark. "Well, I looked at the living quarters when I came to the university and I discovered that the living quarters for the medical students had washing machines; the other students had to do their washing by hand. So I decided to become a doctor." Such nobility of purpose is seldom found today.

☆ "Finally, brethren . . .": Never lend money to a friend. It's dangerous—it could damage his memory.