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A NEW SLANT ON A VAGUELY FAMILIAR THEME . . .

“Dead Men” in the Western Solomons

BRYCE ANDREWS, President, Western Solomon Islands Mission



The four evangelists and the banner erected across the street in Gizo, Western Solomons. From left: Jones Paul, Lawrence Tanabose, Newton Galo, and Terry Panda.



Pastor Kata Ragoso conducts the Kukudu Vocational School Ladies Choir at the mission.

Photos: B. Andrews.

THE TITLE, “*Tok Tok Bilong Dead Men*,” might be a “lelebet” away from the original, “*Dead Men Do Tell Tales*,” but in character, it is just the same. And the programme was just as you would hear it back in the homeland, except for the slight change in the English vocabulary.

Gizo, the “capital” and Government centre of the Western Solomon Islands, became the target for an evangelistic thrust, which was financially supported by the Division, for the development of young evangelists.

The W.S.I.M. Committee appointed four of our young evangelists, Brethren Lawrence Tanabose (speaker), Jones Paul, Newton Galo and Terry Panda, with a team of six laymen, to move to Gizo to conduct this programme during the month of October, 1978.

The street banner invited people to

“COME LUKIM AND HEREM TOK TOK BILONG DEAD MEN.” The advertising drew a packed audience at the Adventist church, with over a hundred people standing outside, straining to “herem and lukim” through open windows and doors. Brother Lawrence Tanabose preached, and presented the message of present truth with power and conviction right through the series. At the last main meeting, there were still many people standing outside to hear the Word.

The series was well supported by some very fine singing of the Gizo Church Choir. The Kukudu Vocational School Choir, under the baton of Pastor Kata Ragoso, travelled across to the Island capital to present other songs of the message. Each night there were Bible Quizzes, Free Book and Bible offers, and “every sumthin” to make an interesting

programme.

A strong visitation plan was followed by the laymen and evangelists, during and after the main series. Six of the interests have regularly attended Bible class and others are having regular studies in their homes. It is expected that around six will be ready for baptism shortly.

The Gizo programme has been a blessing for the church, evangelists, and laymen who have worked together so well for the advancement of the gospel. Several provincial councillors attended a number of the meetings, and expressed the conviction that they had heard the truth for the first time. We look forward to harvesting some precious fruit for the kingdom of God, from Gizo, centre of the Western Solomons.

##

South New South Wales Camp Session

C. G. ALLEN, Communication Director, South New South Wales Conference



At the ordination service held on the first Sabbath of the South New South Wales Camp session, Pastor R. W. Howes, president, congratulates Pastor Stan Hart. Others are, from left: Pastor Tom Potts from South Australia, Pastor Malcolm Potts, Mrs. L. Potts, and Mrs. B. Hart.

Photo: C. Allen.

THE SEVENTIETH Biennial Session of the South New South Wales Conference commenced at 7.30 p.m. on January 11, 1979, with the president's address. Pastor R. W. Howes spoke on the theme of this year's conference, "1979—the Year of the Holy Spirit."

"The significance of the Holy Spirit's work and power in the life of the individual Christian cannot be overstated," he said. "The promise of Acts 2:38, 39 of the gift of the Holy Spirit, is as real today as it was in the time of Pentecost."

Pastor Howes continued, "Repentance of sin and a willingness to forsake it, will make room for the power of the Holy Spirit's working in one's life. As God's people respond, the close of the Christian age just prior to Christ's second coming will see greater exploits and greater responses than marked the beginning of the Christian age."

"Aflame for God, Service or Sacrifice" was the theme on the backdrop in the large pavilion.

Delegation

The strong delegation comprised: Pastor A. N. Duffy, Ministerial Association secretary; Pastor W. G. Dowling, Assistant Health/Temperance secretary, and W. T. Andrews, assistant treasurer, all from the Australasian Division. From the Trans-Australian Union Conference came Pastors C. D. Judd, president; E. F. Giblett, Lay Activities, Sabbath School and Stewardship director; R. E. Possingham, Youth director, and W. Pitt, Publishing director. Avondale College was represented by B. B. Houlston, Chairman, Fine and Applied Arts, and the Signs Publishing Company by R. J. Nixon, Book Department manager.

Miss C. Christian conducted a Sabbath School workshop over the week-end and Monday, and this was greatly appreciated by the ladies who attended.

This year saw the largest attendance of young people in all age groups. Each division was filled to overflowing. Pastor R. E. Possingham's timely messages for the youth were greatly appreciated, and each of the study periods were filled to capacity.

Pastors C. D. Judd and A. N. Duffy conducted meetings dealing with our firm foundation, our prophecy of the love of God and the surety of the messages that we carry to the world. Once again our hearts were thrilled to know that we haven't followed cunningly devised fables. A special series was conducted each afternoon from 2.45 p.m. to 4.00 p.m., and the various topics presented were, The Holy Spirit, In the New Creation, The Gifts, The Infilling, and The Triumph in Finishing the Work. After each of these meetings, nine groups met to have more discussion on the topic presented. It was thrilling to hear the discussion as our people came to grips with the reality of moment-by-moment surrender to the work of the Holy Spirit, and thus in a quiet and consistent way following the Lord.

The Greatest Power

The Sabbath school was filled to overflowing

in all divisions, and in the main pavilion many quotations from the Spirit of Prophecy concerning Sabbath school were placed in strategic positions. Pastor C. G. Allen, Sabbath School director, drew the attention of the congregation to the greatest power that we need, that of a loving and lovable Christian. He stressed that the only way this could be accomplished was by looking to Jesus Christ, our divine example.

It was evident that the people had been blessed as they gave a total of \$1,877 for the Sabbath School Offering, and \$10,576 for the special Mission Offering and pledges.

On Sunday morning the Nominating Committee rendered their report, and all Conference officers were re-elected for the next biennial period. They are: Pastor R. W. Howes, president, Religious Liberty, Education and Ministerial secretary; L. J. Evans, secretary-treasurer; A. R. Watson, accountant; C. G. Allen, Lay Activities, Sabbath School, Communication, Christian Services for the Blind; D. K. Hosken, Youth, Health and Temperance; A. R. Jones, Publishing; J. E. Allum, manager, Adventist Book Centre.

The highlight of the camp was the ordination service on the first Sabbath. Pastor A. N. Duffy delivered the address, stating: "The ministry is not a chosen profession, but a chosen man, for the ministry is chosen by God and not employed by the church. No man should enter into the ministry without the strong conviction that, for him, there is no alternative."

"More Than a Momentary Impulse"

"There must be a certainty, a sacred compulsion, that God has called him to this life of total commitment, to the ministry of the gospel. Therefore this must be more than a momentary impulse, but rather a demonstration over a period of time of the call of God in his ministry and his labours with God's people."

The two men ordained were Stanley Alfred Hart and Malcolm Rodney Potts. Stanley Hart, forty-six, is married with three children. He first began his Christian work in 1959 when he became a literature evangelist. In 1968 he went to Avondale College in Cooranbong to begin his studies for the ministry. After graduating he was appointed to the South New South Wales Conference, and during the past seven years he has worked in Mudgee, Orange, Parkes and Nowra. Pastor Hart has been appointed to the Nowra-Oak Flats area.

Malcolm Potts, twenty-eight, is the son of a pastor and married to the daughter of a pastor. He studied for the ministry at Avondale College. Since his first involvement with the South New South Wales Conference in 1974, he has worked in the Bathurst, Orange and Narromine districts. Pastor Potts will work in the Wagga Wagga area.

The camp closed on a very fine note as the Sovrin Singers from Sydney told the story of Christ from His birth, prophecies, death, resurrection and His coming again.

As our people left the campground, many said they would like to have stayed, but they had a work to do for God. It is the prayer of all delegates that 1979 will see South New South Wales Conference aflame for God by the power of the Holy Spirit. ##



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

Week 37



A Few Thoughts on a Text

DR. L. H. TURNER

THE MAGICAL MIRROR

“BUT WE ALL, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.” 2 Cor. 3:18.

This is a passage from what is probably the least read of Paul's letters, intimate and personal though it is. I think that you could make many inquiries before you found a Christian who could give a clear account of what this letter deals with. In his first letter to the Corinthians, Paul was concerned because of the belligerent claims that members of the church were making concerning their spiritual gifts. Now Paul is faced with another distressing problem. Some unnamed visitor to the church had confused the membership by placing emphasis on Judaism and the Old Testament.

Paul is diplomatic. He does not name the offender, and he certainly does not wish to nullify the teachings of the Old Testament. What he does say in no uncertain terms is that unless his converts do better than the Jews and reorient themselves to the teachings of Christ, and to the “new and living way” which He opened for us, they will not have embraced Christianity at all. Paul spoke of Judaism as an era when men saw God as one who issued commands and menaced those who came too close to Him. And, he adds rather pointedly, even today the Jews wear a metaphorical veil over their understanding when they read the Scriptures. What he meant was that the Jews refused to see in the Old Testament the God of the New Testament.

With that prelude, we come to the text which is, indeed, a fascinating metaphor.

When we look at the life of Christ, and listen to the words He spoke, and watch the things He did, it is like looking into a glass and seeing the reflection of God's face. There is no blinding glare because we are not looking at the Father, but at the incarnate God, Jesus Christ. We are looking at the face of a Man. It is a magical reflection, because just by looking at it our faces begin to look like His.

I once roomed with a young man who was intrigued by an advertisement he saw. It showed the reflection of two men shaving. One was puny and sickly-looking. Alongside him was a beautifully developed muscle-man. No words were added apart from an address where one might get an application form. My friend wrote. Within a year he was transformed. That is the kind of thing that Paul expected the New Testament to do for us.

Paul saw that face through the mirror of darkness on the way to Damascus. By looking at that face, Paul was changed from a self-righteous fanatic, burning with hate and cruelty, to the Apostle Paul.

And what a magical mirror there is for us in the Gospels! I sometimes wonder if we become too absorbed in doctrines to look into it often enough. ##

Sunday

The ladies are all busy preparing for Christmas dinner tomorrow. Jennifer is making a special gluten roast for our family, but Grandma is busy stuffing a turkey for herself and all the other relatives. The children and I escaped to the beach and left them to all their preparations.

Monday

Christmas Day! Sarah woke at dawn, I think, and went into Grandma's bed, where the two chatted away, making plans for the day. After breakfast we were each given orders for the day. Simon and Sam had to set the table, Sarah had to put around the paper serviettes and I had to serve the grape juice and soft drinks.

The rest of the family arrived about 11 a.m., and what a hubbub of happy talk! The presents were all handed out, then the women went into the kitchen, the children into the garden to play with their presents and the men into the sunroom to talk.

Of course we all ate too much lunch, but it was delicious and it did for tea too. It was a happy day.

Tuesday

Almost time to be on our way again. Jennifer began tidying up and packing our suitcases. I don't know how we are going to get everything in the car.

Wednesday

Up early again and got away by 8 a.m. We have had a lovely holiday, and we were all very sad to leave Grandma behind. However, she has promised to come and stay with us after camp.

With all the extra baggage and then Simon too, the springs of the car are bending the other way. Had to drive super-carefully. Reached College again by nightfall. Simon went to his lodgings and we unpacked the bare necessities and slept overnight.

Thursday

Up early again. Said good-bye to a very sleepy Simon and travelled all day, reaching home just after dark. Unpacked, had showers and then flopped into bed. Nice to be in our own beds again.

Friday

Good to be home again. Feel greatly refreshed after the holiday. Nice lot of strawberries ready and there are plenty of lettuces and beans. Looks as if Jennifer will be busy putting things in deep-freeze next week. She is fully occupied with washing today and preparing for Sabbath.

Sabbath

Happy Sabbath day. Church folk all seem pleased to have us back again. A lot of visitors

here today and several of our regulars away on holidays. ##

No cross, no crown!
How can one be strong in the Lord without trials?
To have strength, we must have exercise.
To have strong faith,
We must be placed in circumstances
Where our faith will be tried. —Ellen G. White.



HOW DO YOU SAY "I LOVE YOU"?

NOW, THAT'S A GOOD QUESTION. You see, everyone isn't like you and me—balanced, clear-thinking, kind, gentle and thoughtful. Some people are, well, inhibited, to use a rather euphemistic form of expression. But would you believe there are parents who never tell their children that they love them? There are children (on the other hand) who never tell their parents those very words. There are even husbands and wives who never utter those words to one another. How their marriages survive I have no idea.

It seems to me that one of the essentials of a good and steadfast home is that those who dwell therein are assured of the love of the others. Naturally, it is usually no trouble at all for a doting mother to murmur those wonderful words to her cuddly offspring in baby-lingo such as would embarrass her (perhaps) to have anyone else hear. But to the gurgling newcomer, these words, somehow, bring a smile of satisfaction and chuckle of delight. Of course, when the words are understood, and they are reciprocated, the mother waltzes around for the rest of the day in a seventh heaven of satisfaction.

But things change, they do. The trusting little mite, utterly dependent and overtly loved to the point of satiation, grows up. The chubby cheeks and the tiny pink toes somehow vanish, and in their place you have the features of a two-fisted little urchin who pulls his sister's hair, and who gets dirty the moment his mother's back is turned. Dirty, did I say? That's hardly the word. He becomes immersed in muck and permeated with grime; his habits are hardly endearing, and his lips are stained with other than the innocent bubbles that they used to blow. In short, the child develops some bad habits along the way, and because he isn't sweet, clean and winsome, his mother leaves off the terms of endearment and the cooing assurances of her never-dying affection.

Now, instead of laughing at some minor misdemeanour, his mother scolds him for his untidiness. She storms at him for his dirty fingernails, and she shudders at his less-than-immaculate appearance. And while she doesn't actually tell him that she doesn't love him, she certainly never hugs him any more because she might find that some of the ugh! rubs off on her frock. So she simply refrains from any words of affection, any gestures of delight and any suggestion that he has a special place in her heart. Oh yes, she loves him, but she seldom, if ever, tells him. Naturally, he reciprocates. And it is all a great pity.

Husbands and wives likewise are often in that category. Not that a husband avoids the cleansing balm of the hot shower when he becomes all perspiry and grimy, but other barriers tend to build up between them. The chief wall that builds itself (you don't believe that) between them is the one called Take-Her/Him-for-Granted. After all, you aren't courting her any more, so what is the sense of telling her that you love her? You told her enough when you were hoping to capture her as your very own. To tell her now, five, ten, fifteen, twenty years after you have married her would surely make you feel a little stupid. And feeling stupid is something you could well do without. As a matter of fact, when men cease for just one day to tell their wives that they love them, they find it surprisingly easy to let the gap widen indefinitely. Leave the matter in abeyance for a week, and you have to force the words out if you want to get back on the old footing. Some of us are so stupid that we feel that to tell the little woman that we love her puts us in the maudlin class. Which is a foolish attitude to take, if ever there was one.

Judy Garland (the late, I regret to say) knew a fair bit about men and a whole lot more about women. She said something like this once: "You can ill-treat us; you can abuse us; you can knock us about; you can yell at us; but you mustn't ignore us; YOU MUST NEVER TAKE US FOR GRANTED!" Now those are wise words, and every husband who doesn't want to have his marriage settle into the doldrums of boredom ought to memorise that little homily. I happen to be one of those odd

creatures who couldn't (and still can't) stand the singing of Miss Garland. She always gave me the impression that her voice was a twin with a howling blizzard. If I never heard a Judy Garland song again, I wouldn't be a scrap disappointed. But I love her philosophy as enunciated above. And while, apparently, she didn't find the right man, in all of her searching, to pay her the attention she needed, what she said in that snippet of wisdom ought to be memorised by every husband and husband-to-be; and practised. Of course, the converse is true. Change the genders of the words in her little bit of philosophy and you have a ready-made recipe for happiness for the other sex.

Now, when you pay the right amount of attention, all this is splendid, but it is not enough! It is only a beginning. You have to get used to telling the other half of the contract that you love them. Tell them in just those three simple words that you used to murmur when you caught her in your arms as the moon beamed its mellow light upon her, and you thought that she was made of angel-dust and ice-cream.

Women are supposed to be romantic creatures, sentimental to the core and quite impractical in matters of everyday living. That, of course, is a gross exaggeration, an overstatement of a nonsensical generalisation. But if you mean that they like to be told that they are loved, you have a point. On the other hand, I don't know too many men who would brush such a statement aside as an encroachment upon their privacy.

But notice that this essay is headed with a question—and it is a question that ought to be answered, for there are so many ways that it can be said. Of course, I am insisting that there is no better way than to out and say it. Form the words with your lips, get your tongue into action and put your brain into gear (not necessarily in that order) and you are in business. But I give as my opinion that that isn't enough. After all, there are some men (and I suppose there may even be a few women) who utter this little formula when they want something—and at no other time. Such people are not as smart as they think they are.

The really smart people (of both sexes) are those who say "I love you" by actions as well as by words. (Note, actions are not a substitute for words; they are a supplement.) You can say "I love you" by that small, inconsequential didn't-cost-much gift given for no reason at all. You can say it by just listening to her exasperations with the children while you have been at work. You can get the message across by saying, "You've had a tough day; let me wash the dishes tonight." You can say it in ringing tones without uttering a word by lending a hand unexpectedly at some chore which she doesn't particularly like. The words are different, but the message is the same when you say, "Let's just spend this evening alone and talk to one another."

A wife can say it to her husband when she gives him wordless sympathy when he has had trouble with his boss; when he has been passed over for promotion and she lets him know that, in her eyes, he's still the greatest; when she asks his opinion and takes it; when she rests her head upon his shoulder and gathers strength from his touch; when she defers to his opinion; when she tells him that she needs him.

A husband can say it just as clearly as if he spoke the words when he refrains from criticising his wife when he feels that he has reason for it; when he comes in from his work at night and tells her how good it is to come home to her; when he takes her hand as they stroll together in the afterglow of day; when he brags to his mother-in-law (or even his own mother) of what a wonderful wife he has; when he tells his children (as my grandfather used to do), "Your mother's right, even when she is wrong!"; when he looks across a crowded room and his eyes find hers and they exchange a smile; when . . . oh, there are millions of ways. The best fun of all is finding new ones and surprising each other with them. Try it, if you don't believe me.

Robert H. Parr.



Young people involved in organising the special dinner at Wauchope, from left: Victor and Merryll Murphy, Ian and Heather Knobbs, Lawrence and Kaye Tiller, Alan Tiller, Bronwyn and Kim Higgins, and David and Margaret Hayes.
Photo: B. Tiller.

Fine Food and Fabulous Fellowship

STEWART S. PRESNALL, Pastor, Wanganui Church, North New Zealand

DINING with the companion of your choice, upon delightfully appetising food, in the dim illumination of candles and coloured lights, and with the pleasantness of friendly conversation or Christian singing—this, for about 110 youth, was the annual banquet of the West Coast Youth Fellowship held in Wanganui one Sunday evening last year.

The distinctive singing presentation of the Telaman Singers from Cooranbong made a valuable contribution to the evening. This talented group was visiting New Zealand primarily to sing at Pastor Garrie Williams' mission in Auckland. The Telaman Singers were able to fit in only two or three other performances in the North Island. The Fellowship Committee were glad that Wanganui could be one of them. We pay tribute to this group who made this trip almost entirely at their own expense in order to tell more people about Jesus Christ.

Our Youth leaders, Pastors M. Allen and K. Grolimund, appreciated the opportunity to meet with the young people of the New Plymouth, Stratford, Hawera, and Wanganui churches. A few young people from more distant churches were present as well.

For the youth of the Wanganui MV Society and some older members of the church, the banquet meant many hours of work in decorating the venue, catering, and cleaning up afterwards. But it was work mixed with fun and fellowship.

If you don't have a Youth Fellowship operating in your region, why not get one going?

Young People Lead the Way

BARBARA TILLER

THE YOUNG PEOPLE of the Wauchope church, North New South Wales, wanted to do something positive and helpful in the community, so they made their decision to conduct a cooking and nutrition series.

They successfully approached a local firm for the use of a gas stove and hired the local, large and well-appointed C.W.A. Hall for eight weeks. Stephen, the best artist among them, designed and produced a number of posters, and one of the high school students spent a day of his holidays asking the owners of local stores to display these posters prominently. The programme was on the way, to begin on September 5. Missionary Volunteer leader David Hayes contacted the local newspaper, and several successive write-ups and advertisements appeared. Anyone who has ever helped with this type of programme would appreciate the amount of ground-work involved.

Mrs. Robina Griffin, having recently moved up from Sydney, was asked to choose the recipes, do the cooking demonstrations and organisation of food supplies, order the food and send for suitable Conference films. One of the local community sisters, Barbara Tiller, agreed to prepare the nutrition lectures and charts. The young people organised themselves into working groups: Merryll and Kaye helped Robina and improved their culinary expertise; Heather and Bronwyn kept the records and cash, and welcomed people at the door; Victor, Alan, Ian and Lawrence were in charge of the projector, films,

sound effects and background music; Margaret, Valda, Glenda and Kim worked behind the scenes. Older members Fred, Pat, Joyce and Faye, helped with announcements, seating, poster displays and the washing up—after the young people had distributed tasty food samples. We soon found that working together brings people close together, and the team was thrilled with the community response. The series continued every Tuesday night for eight weeks. Everyone who came appreciated the delicious food—new ways and ideas to the majority. Typed copies of recipes were given each night. After doing the new and very well-presented Conference Nutrition lessons, most people discovered there was a lot to learn about food and nutritive values.

At every session two films were shown, Conference books were sold and suitable Health Commission literature given. The attendance varied between fifty and seventy each night, with about ninety people attending at some time.

A special dinner was given after the series ended for the families of those who came, and about 110 people attended. Certificates were also presented on that night.

The whole series meant a lot of work and faithful attendance, but the impact on the community and blessings individually gained were well worth the effort. Requests have been received to conduct two other series, and it is hoped this can be done in 1979.

##

IT TAKES THE BITTER AND THE SWEET TO MAKE A LIFE FULL AND COMPLETE

Life is a mixture
of sunshine and rain,
Laughter and teardrops,
pleasure and pain—
Low tides and high tides,
mountains and plains,
Triumphs, defeats
and losses and gains—
But always in all ways
God's guiding and leading
And He alone knows
the things we're most needing—
And when He sends sorrow
or some dreaded affliction,
Be assured that it comes
with God's kind benediction—
And if we accept it
as a gift of His love,
We'll be showered with blessings
from our Father above.

—Helen Steiner Rice.

Did Ellen White Preach Righteousness by Faith Before 1888?

MILTON HOOK, Head, Bible Department, Sydney Seventh-day Adventist High School

I HAVE HEARD the allegation from several quarters that prior to 1888 Ellen White's writings either made no mention of the Reformation righteousness by faith concept or were virtually Roman Catholic because of their salvation by works orientation. There do not appear to be any secondary sources which attempt to answer the allegation, so I hope that the following will be helpful.

Now, we do find there is great emphasis on the law in Ellen White's writings, but in context the law is held up as a standard or mirror, not as a means of salvation. Some passages, taken on their own, would give a salvation by works idea—just as some Biblical passages do. But in the E. G. White writings there exists a balance, as in Scripture, when the search in her writings is broadened.

Biblical prophets usually made this same law thrust in their writings—there was often an emphasis to return to commandment keeping because of the lax standards into which people had slipped. Recalcitrant human nature needs a constant reminder regarding standards, and so it comes as no surprise to find prophets of God bearing such a message. In fact, we would be suspicious of their credentials if it were not so, for the devil would have us with at least one foot among the antinomians.

Nineteenth-Century Need

We should add too that it is expecting too much of the E. G. White writings if we hope to discover expositions on righteousness by faith that are couched within a framework adapted to any modern righteousness by faith discussions. I have in mind her terminology, persuasive arguments, style, emphases, minute details, etc. Her message rose out of a nineteenth-century need and hence was couched mainly in a nineteenth-century setting, notwithstanding the timelessness of universal relevance of the principles which she did incorporate within her theological framework.

We hardly need to be reminded that two of the foundation pillars for the current righteousness by faith discussion are the nature of sin and the nature of the incarnate Christ. The latter pillar may be labelled pre-lapsarian or post-lapsarian, depending on one's doctrinal persuasion. That is, some people believe that the incarnate Christ had a moral nature such as Adam possessed before the Fall, while others believe that the incarnate Christ had a moral nature such as Adam possessed after the Fall. Seventh-day Adventist expositors before 1900, E. G. White included, assumed one or the other of these positions, but there were no major discussions on the matter. The finer tuning of the doctrine has developed with dialogue since then, particularly in the past two decades.

With respect to the nature of God, Ellen White in her day was dealing with other major issues as the understanding of Biblical truth progressed in our church. For example, she wrestled with anti-trinitarianism and pantheism, but not pre- or post-lapsarian views of the nature of Christ. Most of her references to the moral nature of Christ, I believe, were homiletical. A few isolated, brief statements do indicate her own viewpoint, but they were made in passing while discussing other themes,

therefore they were not expounded, simply because she was not addressing herself to a contemporary discussion.

Beware!

Furthermore, there is the danger that we will read into most of these statements our own viewpoint. With all due respect to the inspired writings of E. G. White, the fact that statements used in modern discussions on righteousness by faith were primarily not intended to be expository statements, underlines the need for us to search the Scriptures for answers. We must beware of the diabolical penchant of running to the lesser light and gathering quotes out of context on everything under the sun.

The foregoing may explain why E. G. White does not address herself directly and exhaustively to what we today consider to be vital aspects of the righteousness by faith discussion.

Returning to our specific topic, the question remains: Did E. G. White ignore the righteousness by faith doctrine before 1888, and instead foster a salvation by works syndrome? Despite the foregoing statement concerning the lesser light, the nature of the allegation we are dealing with here forces us to use exclusively quotations from E. G. White's writings.

We will look particularly at passages which emphasise faith in Christ and His meritorious atonement as our only means of salvation.

1. From her own biographical jottings of her teenage years, it would appear she understood and accepted the basic elements of salvation by faith in Christ alone. She was uncomfortable with concepts on justification and sanctification as taught by her Methodist churchmen. The imperative of placing Jesus as the centre, sum, and substance of the doctrine of salvation is obvious in three dreams or visions she had early in her experience. The dream of the temple and the lamb, and the dream of seeing Jesus occurred about 1842. The vision of the pathway leading to heaven was given in December, 1844. In these there is no hint of salvation by works. It is significant, I believe, that such a Christ-centred orientation should characterise the initial thrust in her life-work. Accounts of these dreams and visions, in part or in full, were published in 1847, 1851, 1860, and 1880. Today they are more readily found in "Life Sketches," pages 28-37, 64, 65.

Repentance

2. In a testimony addressed to a man in sin she wrote: "You stamped your life record in heaven with a fearful blot. Yet deep humiliation and repentance before God will be acceptable to Him. The blood of Christ can avail to wash these sins away. . . . You distrust yourself and imagine that everyone else distrusts you. . . . Cease your jealousies and your fault-finding.

Turn your attention to your own case and by humble repentance, relying alone upon the blood of Christ, save your own soul."—"Testimonies," Vol. 2, page 89. (First published in 1868.)

3. The dream of the cords of faith hanging above the Christian's path graphically teaches salvation by faith alone. (*Id.*, Vol. 2, pages 594-597, first published in 1871.)

4. In a sermon called "The Duty of Christians," preached to Battle Creek College students on June 19, 1877, she said: "God is love; and oh! what love He has revealed to us in giving His Son to die for us. . . . Jesus left His majesty, His glory, and high command, and came to our earth, suffered for our sins, and for our sake became poor. He died that you, through His poverty, might be made rich. . . . He asks you to give to Him a sin-polluted soul, that He may wash it with His own blood; that He may cleanse it; that He may refine, elevate, and ennoble it."—Published in *The Signs of the Times*, January 31, 1878.

"No Power in the Law"

5. Ellen White left by steamer from San Francisco on June 10, 1878, to meet speaking appointments in Portland. Aboard ship a minister of another denomination accused her, saying, "Mrs. White is all law, law; she believes that we must be saved by the law. . . ." In defence Ellen White immediately answered him saying, "We have always taken the position that there was no power in the law to save a single transgressor of that law. The law convicts and condemns the sinner, but it is not in its province to pardon the least or greatest sin. If we sin we have an Advocate with the Father, Jesus Christ the righteous. The sinner gets into trouble with the Father through transgression of His law. Christ, the sinner's Advocate, pleads in his behalf. The law cannot release the sinner from the consequence of his transgression, but Christ Himself pays the penalty the sinner has incurred by his disobedience. . . . The gospel points to Christ as the only one able to remove the stains of sin by His blood. . . . All who have died in faith, from righteous Abel unto our day are saved by the merits of Jesus Christ.

" . . . faith in Jesus Christ as the world's Redeemer must be manifested in the life and character, or there is no true conversion.

"We have never intimated, either in sermons preached by our ministers, or in the thousands of pages of our printed matter scattered all over the world, that there is any power in the law to save the sinner. On the contrary, it has been repeated again and again by our speakers and writers that the law has no power to redeem the transgressor from the consequences of his sin."—E. G. White, "Incidents on the Voyage

to the North Pacific," *Signs of the Times*, July 18, 1878.

6. "While mercy lingers, the golden opportunity still remains to repent and be saved through Christ."—E. G. White, "Proffered Mercy," *Signs of the Times*, August 15, 1878.

7. In reference to Jacob wrestling with the angel, Ellen White wrote, "By self-surrender and confiding faith Jacob gained what he had failed to gain by conflict in his own strength. God would here fully make known to His servant that it was divine power and grace alone that could give him the life and peace he so much craved. This lesson is for all time."—"Jacob and the Angel," *Signs of the Times*, November 27, 1879.

8. "The salvation of men depends upon a continual application to their hearts of the

cleansing blood of Christ."—"The Pass-over," *Signs of the Times*, March 25, 1880.

Enthusiastic Agreement

This small collection of statements, gathered randomly, indicates that E. G. White did preach the rudiments of righteousness by faith before 1888. An exhaustive search, I believe, would substantiate this claim further. When A. T. Jones and E. G. Waggoner, both having been influenced by J. H. Waggoner, began to preach righteousness by faith with renewed vigour in 1888, E. G. White enthusiastically agreed with their emphasis. She may not have agreed with every minute detail of their discourses, but she did claim she had been preaching the same thrust throughout her public ministry. #

next day: marching, fire lighting, pancake cooking, coconut relay, knot tying and obstacle race, among others.

Sunday, September 24, dawned clear and bright, giving assurance of a perfect day for the Fair. The day's proceedings began with a display of calisthenics by Mount Diamond students, led by Mr. Yuri Merzliakov and Mrs. Marilyn Fadri. Then followed the march past, grand parade, flag raising, inspection and drill-down. To the assembled Pathfinders, Pastor Harris observed that the Pathfinder movement is the most popular youth movement in all of Papua New Guinea. In no others are so many involved, nor are any others regarded so highly. Pastor Harris made special mention of the Sabama Pathfinder Club, led by Mr. Tonny Miria, as the most disciplined he has seen in all the Pacific. This tribute to the efforts of the club and its leaders was well deserved.

The various events were then staged, with all clubs competing against the clock for blue, red and green ribbons.

The day ended with a final parade and the lowering of the flag. Many clubs shared in the honours, but a particularly creditable achievement was that of Mr. Fin Fadri's Grade 8 Pathfinder Club (Mount Diamond). They obtained eleven blue ribbons from fourteen events.

Judging by the enthusiasm at Central Papua's first combined Pathfinder Fair it is unlikely to be its last. #

"IN AND OUT"

ENID BOTTING, Invercargill Church, South New Zealand

THERE IS always a fervent atmosphere of rejoicing when church members at the divine service witness the power of Christ as lives are buried in the waters of baptism. When the same Sabbath these candidates of the morning are out witnessing on Appeal for Missions in the afternoon, there is cause for double rejoicing.

This was the experience of the southern-most church of Invercargill, New Zealand, November 9, 1978, as six youthful candidates made their outward decision for Christ. Pastor K. Bland of the Dunedin church spoke meaningfully on the "Family of God," while Brother J. Polglase, our church pastor, told the capacity congregation the story of each candidate meeting the Saviour and then the desire to follow all the way with their Lord.

It was heart-warming for parents, members and friends to see two of our own young people make this stand, along with two young couples, who, during recent months, heard about the remnant church. They followed up with Bible studies and then made strong decisions to follow a personal Saviour at every step of life's journey.

After lunch came the rallying call of our Lay Activities leader, Brother J. Dawe, for all to respond to the Ingathering call—Out and Over! Needless to say, members and "new" members responded so well that it wasn't long before the grand total of over \$6,000 was achieved and a new way of life recorded and demonstrated, as "new" and "old" members enthused over the Christian life together. #



Pathfinders on parade at Mount Diamond in the first Fair to be held in the Central Papuan Mission.

Photo: B. Robinson.

Mount Diamond Pathfinder Fair

B. L. ROBINSON, Teacher, Mount Diamond Adventist High School, P.N.G.U.M.

MOUNT DIAMOND Adventist High School, approximately twenty kilometres east of Port Moresby, was the scene of the first mission-wide Pathfinder Fair to be held in the Central Papuan Mission. Only local district Fairs have been held in the past. Present at the Fair were Pastor J. Harris, Youth director of the Australasian Division, and Pastor Bennis Kotoveke, Youth director of the Central Papuan Mission.

Pathfinders from twenty-three clubs began arriving from as far away as Marshall Lagoon and Efogi on Thursday, September 21. The Pathfinders of the Manalogo school at Efogi

walked two days over the famous Kokoda Trail to reach road transport for the remainder of the journey to Mount Diamond. They repeated the trek on the homeward trip. In all, about 1,000 Pathfinders and leaders were present for the Sabbath services and Sunday activities, including the 240 Mount Diamond students who make up the school's seven clubs.

Sabbath saw the students and visitors crowded in and around the Mount Diamond church, as Pastor Harris preached the sermon. He called on the young people to hide the Word of God in their hearts (Ps. 119:10, 11), that they might know the way that God would have them go. Following the close of Sabbath, Pathfinders were to be seen at every corner of the campus practising for the various events to follow the



The interior of the new Waitara church, Greater Sydney, showing part of the congregation assembled for the opening services.

Photos: W. King.

WAITARA CHURCH OPENING

JOY TOTENHOFER, Communication Secretary, Waitara Church, Greater Sydney Conference

YOU COULDN'T HELP but notice them immediately. Six dozen deep pink Queen Elizabeth roses, artistically arranged in one massed bowl of burnished copper in front of the rostrum, flanked on each side by hanging baskets of delicate green ferns.

They were the finishing touches to the simple, uncluttered elegance displayed in the new Waitara church, New South Wales, opened on November 11, 1978.

The new complex is justifiably named a centre, for in addition to the main auditorium seating 300, there are rooms providing permanent facilities for four children's Sabbath school divisions, as well as Welfare rooms and a large hall for youth and social activities. It has cost in excess of \$200,000.

But the members of Waitara feel it is worth every cent of the outlay—even though they are committed to meet an amount of \$400 weekly in repayments.

As we surveyed the attractive sanctuary with its cream walls and deep blue carpet, we could not forget the members who had looked forward to this day, and worked toward it for so long, but who were not with us now to rejoice—Mr. George Beattie, Mrs. Gladys Davis, Mrs. Freda Fletcher, Mr. Albert Smart,



The platform party, from left: Pastor H. C. Barritt, president, T.T.U.C.; Pastor W. Simmonds, secretary, Greater Sydney Conference; Pastor K. Bullock, president, Greater Sydney Conference; Councillor D. Evans, president, Hornsby Shire; Pastor K. S. Parmenter, president, Aus. Div.; Mr. N. Pickard, local M.P.; Mr. D. Fowler, senior elder; Pastor E. R. Gane, retired pastor, and Pastor T. Rosevear, church pastor.

to mention but a few.

Our thoughts returned to the original church on this site. After meeting in hired halls for twenty years, the Hornsby company purchased a block of land on the corner of Alexander Parade and Tornapress Street, now Park Avenue, Waitara. It cost 180 pounds.

Their leader, the late Pastor Arthur Smart, was a qualified master builder and led out in the erection of a neat brick edifice. Much of the work was accomplished by voluntary labour, and the church was officially opened on April 5, 1925.

An offering taken up on that day raised 14 pounds towards liquidating the remaining debt of 200 pounds.

Although further amenities were added over the years, the sanctuary had long since become inadequate to accommodate the original



The impressive exterior of the new cream-brick church.



Mr. Fowler (right), senior elder, makes a presentation to Councillor Evans.

members still in attendance with us, and the families who have joined over the years, appreciating the family atmosphere of the little church—the widows who can come by train and walk from the station nearby, or the visitors who find it a convenient venue if they have left their cars at home while holidaying in the “big smoke.”

The president of the Trans-Tasman Union Conference, Pastor H. C. Barritt, preached the opening divine service, while at the afternoon Dedication and Opening, Pastor K. S. Parmenter, president of the Australasian Division, mentioned that this new church was one of 1,050 Seventh-day Adventist churches in the South Pacific area. He then took our minds back to the magnificent temple built by Solomon, and drew lessons that were pertinent to our modern experience.

“A Thing of Beauty”

The president of the Hornsby Shire, Councillor D. Evans, then officially declared the building open, saying, “It is my pleasure to take part in this significant day in the lives of the members of Waitara Seventh-day Adventist church. Much has been said today about the skill of the builders, of the architect, and the other craftsmen, but behind this rostrum I noticed a series of screws, and from them I have acquired a lesson of significance. They are just ordinary screws, but they are all slotted perfectly straight, all the same distance apart, finished up a thing of beauty and working together. I feel there is a lesson in this for us.

“We from the Shire offer congratulations and remind you that buildings—timber and stone—are nothing, unless something is in them to make them live and grow.”

The local member of the New South Wales Parliament, Mr. Neil Pickard, then spoke of how refreshing it was to see so many young people in the church, adding: “It is one thing to have a faith, but it is more important to see radiance in the happy faces of people who share a knowledge of a task completed.”

Mr. Pickard concluded his remarks with the reminder that freedom to worship can only be maintained while a Christian witness is in the land. “This building stands as a silent evidence of the things that bring strength to our democratic nation,” concluded Mr. Pickard.

Fanny Crosby’s beautiful musical description of the triumphal entry into Jerusalem was portrayed in a masterly trumpet solo rendered by Brother Phil Boileau, “Open the Gates of the Temple.”

Special tribute was paid to the many who have worked so hard to bring this project to fruition, especially the church pastor, Pastor T. J. Rosevear, and the senior elder of the church, Mr. D. Fowler.

A special presentation was made to the Rev. A. Smart of the Wahroonga Uniting Church in sincere and heartfelt appreciation for the generosity of this communion in allowing us to use their beautiful church during our rebuilding programme.

Former Ministers

Among the previous pastors of the Waitara church who were present for the occasion were Pastor and Mrs. F. Basham, Pastor and Mrs. E. R. Gane (Pastor Gane’s report “In Retrospect” was a most interesting feature), Pastor and Mrs.

L. J. Kent, and Pastor E. L. Minchin, visiting Sydney for just this week from retirement in the U.S.

The prayer of the congregation was expressed in the blending of harmony as Jan Judd, Fay Greive and Barbara Wilkinson sang, “Nearer, Still Nearer,” before the benediction concluded the memorable occasion.

The following day was Open House. Notices had been placed in the local newspapers, and the homes in the vicinity of the new church

centre were visited by the church pastor who issued invitations to the community to inspect the building. Many came, including a number of earnest boys and girls who displayed tremendous interest.

All visitors were presented with copies of “Steps to Christ,” the Friendship issue of the *Advent Review* and/or the Christmas edition of the *Signs of the Times*.

It was a great success and augurs well for the future of the new Waitara Church Centre. ##



Mareeba church with its new Master Guides, and all ranks ranging down to Busy Bees.

Photo: A. Kennaugh.

Mareeba Investiture Service

ALF KENNAUGH, Pathfinder Director, Mareeba Church, North Queensland

SABBATH, September 30, was Investiture day for twelve members of Mareeba church JMV's and three senior MV's.

Pastor K. Ferris, Youth director, North Queensland Conference, conducted an impressive Investiture service in a well-decorated church, before an enthusiastic group of JMV's.

Before the Juniors were invested, three of our senior MV members received the insignia of Master Guides. They were Brother R. Bolst (church minister) and his wife, Sister Jan Bolst, and the writer. The new Master Guides then assisted Pastor Ferris with the investing of JMV's with badges ranging from Busy Bee to Explorer. ##

“This book [the Bible] contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller’s map, the pilgrim’s staff, the pilot’s compass, the soldier’s sword, and the Christian’s charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object; our good, its design; and the glory of God, its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labour, and will condemn all who trifle with its sacred contents.”—Author Unknown.

SOME STIRRINGS OF CONSCIENCE PROMPTED THESE . . .

Reflections on Reverence

"OIGLE SNITCHELL" *

I AM BECOMING increasingly concerned about the lack of reverence demonstrated by many of our young people when they attend religious services. I am not alone in this, as many others have mentioned similar feelings to me. The problem is not even unique to the congregation of which I am a member. But the question is: what can we do about it?

As a youth leader, I have made little speeches from time to time, exhorting the youth to improve their decorum while in the house of God. Usually my talks have effected some sort of temporary reprieve from the more blatant acts of irreverence. But the good effect has always been very short-lived.

For some time now I have given special consideration to why the young folk seem to have such a flippant attitude toward worship. And unfortunately, I am afraid I have stumbled onto the answer. I say *unfortunately* because I don't like to admit what I have discovered. You see, I am the problem. I am the one who has made the young people act as they have—at least I am partly to blame.

An Example

Take last Sabbath, for example. We arrived a little late and missed out on the Sabbath school song service. We came in just as the people were sitting down after the last song. We almost didn't get a seat. (There were plenty up front, but we didn't want to be conspicuous and walk all the way to the front.) Fortunately, the Joneses squeezed together and Mr. Jones held their baby on his lap so we could sit in the last pew.

I guess we must have made some noise because the man ahead of us looked around—and who should it be but Ron Watson. I hadn't seen Ron since we were at college together. The last I had heard of him he was living way up north somewhere.

Anyway, I leaned forward and shook hands with him. I asked how he was and what brought him to our part of the country. Then I turned to my wife and asked if we could invite them home for lunch. She said she didn't have anything prepared. So I told her that she could turn out a banquet at a moment's notice.

Ron talked it over with his wife. They were staying at her sister's; and as her sister wasn't an Adventist, they had been wondering how they would spend the Sabbath afternoon. They were only too happy to accept.

By the time we had finished our little conversation, the superintendent had concluded his remarks and we were halfway through the mission story. I listened to it for a couple of minutes, but had obviously missed some of the important details of the plot. Not catching the gist of the story, I took the opportunity to read the church bulletin. It was good to see that they finally had something on for the kids that Saturday night. It certainly seems hard to interest the young folk in anything spiritual these days.

After the lesson study I didn't really do much singing during the last hymn. I am just one of those people who isn't all that musical. I never have liked to sing. Besides, my wife was asking me *just what* I thought we were going to have for lunch. I had suggested the whole menu before the song ended.

Missed the L.A. Talk

During the break between Sabbath school and church I had a chance to catch up on a bit of the news with Ron. It was his new Toyota I had seen in the parking-lot. I told him I was considering buying one and wondered what kind of mileage and performance he got out of it. Before we knew it we had missed the Lay Activities period. We had to slip in during the first hymn of the church service.

As the offering was being taken up, my wife nudged me and asked who the fellow was with the long side-burns. I told her that he was Sue Powell's nephew, the one who had almost been killed in the car accident.

Then Gracie Thomson sang a really beautiful song. She accompanied herself on her guitar as usual. I leaned over and whispered to my wife that anyone who complained about *her* music was just narrow-minded and that was that.

The preacher seemed to go on for ever. He had stated that he would give us ten points. By 11.45 he was still on number three! I was starting to panic! It had all the symptoms of a long one. If I didn't get home pretty quickly, we weren't going to be on time for the MV programme—and I was in charge.

While the last hymn was being sung, we slipped out. If you don't get out ahead of everyone else you can count on getting stuck in a traffic jam in the parking-lot. Even leaving early you still have to contend with all the other early leavers. But if I was going to get back to the MV programme on time, I didn't have much choice.

Faults Magnified

Well, one look at my performance last week makes it rather evident why the young folk behave as they do. Young people are like shadows. They are to a great degree taking their shape from something else. The slightest bump or knot may be grossly exaggerated in a shadow. But it was at least hinted at in the original. We can expect to see our own faults in our youth. But we may see them in such a magnified form that we fail to recognise their origins. The "problem" with many of the young people is that they are following to its logical conclusion the example we are setting for them. Our actions often speak louder than our words. We need to remember that in dealing with youth, an ounce of practice is worth more than a ton of exhortation.

Recognising that I have a deep responsibility to the youth of our church, I have written out a few guidelines which I hope will someday govern my worship habits. Having written them out, I have become painfully aware of how far I fall short of living by them. But I do believe that these suggestions are well worth

considering—and by God's grace, implementing.

Guidelines

1. Arrive on time. Better yet, arrive a little early. Be just as prompt as you would be to see the bank manager or the greatest national leader. Use the few quiet moments to turn your thoughts toward God and prepare your soul for the blessing to be received.

2. Sit near the front. Show that you plan to stay. Save embarrassment for the latecomers who haven't yet learned the extra blessing of sitting where there are the fewest distractions.

3. Avoid unnecessary non-spiritual talk in the sanctuary. If it is necessary to communicate with one of the members, simply invite that person to follow you out of the sanctuary and into the foyer, then explain your mission. The sanctuary has been dedicated to a holy and spiritual usage. The only time it might be permissible to talk about who is taking part or to make comment to our seat-mate, is if we are trying to make some visitor feel more at home. In other words, that in itself becomes something with spiritual intent. However, even during the week we should refrain from secular or loud talk in that part of the sanctuary which has been dedicated for the sole purpose of uplifting God.

4. Don't read the bulletin during the services. If we do any reading, it should be the Word of God. We have come for the express purpose of getting to know God better. The church news is of secondary importance. If the church bulletin is not essential to our understanding of the services and is only a church activities announcement sheet, it would be better if it were handed out at the close of the service. Some churches have church bulletins of two different types: one is an outline of the services, who is taking part, etc., while the other one contains all the announcements. Such an approach makes it just that much easier for the church members to give their full attention to what is transpiring up front.

5. Always participate when the activity calls for participation, whether it be singing, responsive reading, or whatever. If we absolutely can't sing, we should at least study the words carefully and we can at least receive the poetic blessing. And if we can't appreciate the poetry in the song, we surely can appreciate the message. But we have to concentrate on it. The time for singing is not a time just to look around and see what everyone else is wearing.

Avoid Secular Conversation

6. Avoid as much as possible all secular conversation while at the church service—even during the intermission and after the service. If the conversation begins to drift in that direction, try to bring it back to spiritual levels by praising God for how He has led during the past week. Church attendance is not for the purpose of meeting our friends and catching up on their latest happenings.

7. Listen to the speaker. Always have a piece of paper and pen ready for jotting down significant points. If a speaker doesn't say *something* that is worth remembering, then the speaker is not worth listening to in the first place. You may not want to take detailed notes on the whole sermon, but we should be ready to capture those points most pertinent to

ourselves. And when it comes to remembering, a short pencil is better than a long memory. Jotting down the main aspects makes it easier to lead out and contribute in the discussion of the message while sitting around the lunch table. Ideally the sermon provides only a springboard from which we will pursue the subject even more thoroughly.

8. Don't watch the clock. If the speaker repeatedly goes overtime, speak to him personally, and politely and tactfully explain to him that you feel he is not making the impact he could with a shorter address. After all, most of us have a rather limited attention span. And at least one inspired author has repeatedly advocated short sermons. But don't weaken your already weak attention span by clock-watching.

9. Stay until the benediction and until the service is obviously ended or until everyone has been officially ushered out. To walk out early is not only the height of rudeness, it is to miss out on a vital aspect of worship. The last hymn and benediction are no less a part of worship than is any other part of the service.

Added Blessing

Having listed these rules I can only say that I would like to follow them and abide by them, but as yet I realise that I have a long way to go. Yet I feel quite strongly that if we as adults gave heed to simple principles of reverence, the problem of youthful irreverence might all but disappear. But even if it didn't make the slightest change in the attitude of the young people, the added blessing we would receive from our worship would be reward enough. ##

*Oigle Snitchell is a pseudonym.

"What a Friend We Have in Jesus"

The author of this sweet and simple hymn is Joseph Scriven. He was born in Dublin, Ireland, in 1820 and came to Canada when he was 25 years old. The girl to whom he was to have been married accidentally drowned on the eve of their wedding day. This led him to consecrate his life and fortune to the service of Christ. He was a man of refinement, a college graduate, but he chose to do humble duties. This story is told of the author:

One day he was seen in work clothes carrying a sawhorse and a saw.

"There goes an honest-looking man," someone said. "I will ask him to saw some wood for me."

"He won't saw wood for you!" someone commented. "That is Joseph Scriven, and he saws only for poor widows and sick people! You are able to pay."

He lived a quiet, helpful life. Until a short time before his death it was not known that he could write poetry.

A friend sitting up with him in his last illness happened upon a manuscript copy of "What a Friend We Have in Jesus." Being questioned concerning this, Joseph Scriven replied, "I wrote that for my mother, to comfort her in a time of special sorrow. I did not intend for anyone else to see it. The Lord and I wrote it."

-Selected.



Fulton College Ladies Choir.

Photo: G. Chandler.

THE SINGERS FOLLOWED AFTER

VERONIKA CHESTER, Fulton College

"AND WHEN he had consulted with the people, he appointed singers unto the Lord, and that they should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord." 2 Chron. 20:21.

Most of us are familiar with the story of Jehoshaphat and the victory gained over the Ammonites and Moabites when the temple choir led the army. How often, even today, we see choirs lead the way to spiritual victory in religious exercises and evangelistic campaigns! Not all choirs have this privilege, but all can sing for the Lord.

A recent experience of one of the Fulton College choirs drew attention to the Biblical story. The twenty-five-voice ladies choir did not lead an army, but the Lord led them to praise His name, in spite of the devil's opposition.

Just a few weeks previously the college had participated in a large outreach programme, much of which you have already read about. From local towns like Korovou to overseas in Tonga the students went to spread the message, often with groups of singers. Because some choir members were involved in practice teaching and practical evangelism, they did not participate as a choir. Now the main thrust was over, and left behind were new companies of believers. Could the choir help now?

Challenges

Navesau Junior Secondary School was not the centre for an evangelistic campaign, but it is a growth centre of educational and spiritual development, a spot often fiercely beset with problems. Set in isolation in the Wainibuka valley, it offers a challenge to any missionary. The choir prayed that their singing would bring

inspiration and encouragement. Raki Raki, scene of recent evangelistic outreach among the Indians, offered interests to be followed up. The members prayed that the love of God in song would find receptive hearts. Thus it happened that they followed after. The school year was almost over, but they could still "Praise the Lord."

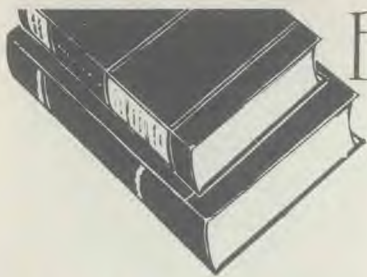
After much prayer and practice they were on their way. Much prayer because they felt their need and because many students, as well as the leader, had been ill with flu and sore throats. Right up to Friday they wondered whether they could go. The leader had a very husky throat and doubted if she would be able to sing in the programme as planned. For weeks the weather had been wet, but as if to promise God's blessing, Sabbath morning was pleasant and sunny.

The devil wasn't through yet. As one car stopped to pick up an Indian outdoor student, one wheel of the van dropped into a hidden hole and tilted it sideways. The driver thought they would need a tractor to get out, and no one dared think what hidden damages there might be.

"O Lord," the leader prayed, "do we finish now? If you want us to go, please help us!" He did. After a few pushes and prayers they were on the road again with no damage.

More problems intervened, this time in the form of a blocked fuel line in the other van. After the group again prayed for God's help, the car started as though nothing had been wrong, and they reached Navesau in time for Sabbath school. Various choir members took the lesson classes and ran the programme. A choral service had been planned, developing the theme of God's love and care.

(concluded on page 14)



BOOKS ACROSS MY DESK

Conducted by Robert H. Parr

"TYPES IN HEBREWS," by Sir Robert Anderson, Kregel Publications, Grand Rapids, Michigan. 182 pages. Price \$3.50.

This is a small book of considerable merit, since it deals with Hebrews in a conservative fashion and reveals a close acquaintance with the Pentateuch. It would have originally been published in the last century, but it neither gives ground to the supposedly "assured findings" of higher criticism, nor does it review Scripture from an obscurantist viewpoint.

The third chapter, "Hebrews in the Old Testament," links the deliverance of the Israelites from Egypt to the story of man's liberation from the guilt and the power of sin at Christ's first advent. The glorious truth of the love of God to a lost world must not be limited by the teaching of Hebrews, neither must the truth revealed in Hebrews be frittered away by ignoring its special meaning.

Four chapters on the priesthood, first of Aaron and later of Christ, develop the theme that Christ's time in heaven is now spent as a priest, a concept familiar to us. The relation of priest to tabernacle in the Old Testament is subordinated to a study of the One made a priest after the order of Melchizedek.

Any of our ministry could read this book with profit, particularly if they have questions about the nature of Christ in His incarnation. One needs to read it with care because of two errors of interpretation to which the author holds very strongly and which he presents very persuasively.

The first of these is his insistence on the theory that Israel have been set aside for a time and not finally rejected as the people of God. It is a strong warning to any of us as we cling to beliefs that are not clearly upheld by Scripture, that this author, a man obviously of keen intellect, has chosen to reiterate those texts which seem to support the idea that Israel as a people will have a second chance with God. He seems to be quite blind to the teaching of Paul in Romans 9, neither does he consider the prophecy of the Seventy Weeks.

He is also inclined to press typology too hard as though the original must conform to the type, rather than the reverse. Thus, "Israel were redeemed IN EGYPT. . . . They were then delivered OUT OF EGYPT. . . . God saves the sinner IN HIS SINS. . . . He saves him also FROM HIS SINS" (emphasis his). This he fits to his commitment to the theory of Once Saved Always Saved. "Saved in his sins" is a dubious interpretation for "forgiven." Obviously if on confession, a man is SAVED, he has no problem with his nature. To be fair, the author does require sanctification, but his view is dangerous in its implications.

There is much in this text of value for the

critical student, but it must always be read with a weather eye alert for error. That seems a pity in the work of one who has been obviously devoted to his Lord and to His Book. Let us be as devoted to the Word, but as ready also in "rightly dividing the Word of truth."

A. L. Hefren.

"SIPPING SAINTS," by David Wilkerson. A Spire Book; Fleming Revell Co., 128 pages. Price \$US1.95.

Perhaps you remember David Wilkerson, the street-wise pastor of "The Cross and the Switchblade"? Well, his output since that work has been prodigious—this present book is the twenty-first to come from his pen.

It is often said that practice makes perfect, but I am not so sure. "Sipping Saints" reveals a certain hack quality—a substitute of tirade for language, coupled with a strange lack of organisation. Still, the author has some very valid points to make, and there is no question as to his sincerity.

"Sipping Saints" is David Wilkerson's denunciation of alcohol consumption by Christians (in the U.S. a poll showed that 81 per cent of Catholics and 64 per cent of Protestants drink). Of course, such a book will have very little personal application to Seventh-day Adventists. Officially 0 per cent of us drink alcohol. Granted that we are not guilty of sipping, the book still could be useful in presenting just why some Christians feel excused in doing so. After all, the Temperance cause is intended to be a major facet of the Adventist outreach, and we owe it to ourselves to be informed.

Although the book presents a number of facts and quite a lot of Biblical evidence, the whole force of the argument is not of this nature. Wilkerson's style could best be described as

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.

Jeremiad, and his concern is the morality of the whole issue. He is full of righteous indignation that the established churches and the new Jesus groups all condone so-called social drinking. This moral view of the question becomes obvious when Wilkerson devotes the last third of the book to a discussion of loose living and sexual degradation as they relate to alcohol.

The curious thing is that after such an emotional style the author chooses to bow out on a formal note, by listing seven pages of numbered texts dealing with alcohol.

I find it very hard to enthuse much about the book in a literary sense. However, in spite of this I would recommend it to anyone interested in the subject. It is, after all, a unique appraisal by a man who knows the scene.

Lincoln E. Steed.

"THE LORD FROM HEAVEN," by Sir Robert Anderson. 118 pages with two appendices. Kregel Publications. Price \$3.50.

This solid work, despite its comparatively small size, is a reprint of an original, first published more than half a century ago. It retains the robust Scriptural approach and the trenchant style of its day, but is still well worth reading. It exposes the modern heresies which resulted from attempts by liberal churchmen to find common ground on which they could stand with atheists and humanists in considering the claim of Jesus to be Christ and God. It is unyielding in its assertion of the truth of His deity.

As might be expected from the title, the author is concerned to establish beyond doubt the Biblical testimony to the pre-existence of Christ. The heresies connected with the nature of Him who was both Son of man and Son of God have in the main been in error because they failed to hold the balance between the two natures. This author stresses heavily the deity of Christ, but never so to the detriment of His humanity.

He examines the tenets of Unitarianism and refutes that teaching by an honest statement of the reality of the Trinity. A particularly interesting viewpoint rises from his concern to think of how a devout Jew would have considered the words of Christ. He makes it clear that such a man must have first recoiled in horror from, for example, the claim of John 11:25. Such a claim must involve a complete break with Jewry or assent to the destruction of the speaker.

There is a very precise understanding of the way the early Fathers with their pagan backgrounds, quickly perverted the purity of the truth of the Gospels. Very emphatically he rejects all forms of compromise which arise from the pride of human intellect. We are too prone to escape the challenges of the "mystery of godliness" by the route of denial of its truth. Hence he declares, "If we let go the deity of Christ which is the foundation truth of Christianity, the doctrine of the atonement is destroyed. There is not a more grotesquely silly superstition than that the death of a fellow creature could expiate the sins of the world." There is a searching chapter on the meaning of

"Son" which leads to the consideration of the Son of man and the Son of God.

He then turns to an examination of the Gospels of Matthew and John. Then, still staying within the normal confines of Jewry, he examines the teaching of James and Hebrews before proceeding to the Pauline epistles, always concerned to develop what is the Scriptural teaching of the Trinity. Revelation is searched for the same purpose.

He critically sees that the acclamation of the crown in Acts 14:11 was an easily accepted doctrine. "But that God, who is spirit, has been manifested in flesh . . . that the man of Nazareth and the son of the carpenter . . . the crucified Jew was . . . Himself God . . . this seems to be outside the limits, not only of what is possible in fact but of what is conceivable in human imagination. Yet this is truth!"

He concludes with a stern denunciation of those in modern pulpits who depart from the Bible to preach "cunningly devised fables." "In the religious sphere indeed it would seem that men will believe anything except the truth of God."

This book is of real value and will challenge the thinking and beliefs of any reader. I recommend it.

A. L. Hefren.

Taree

Community Services

MRS. SUZANNE FRENCH, Communication Secretary, Taree Church, North New South Wales

"GIVE strength,
Give thought,

Give deeds,
Give wealth,

Give love,
Give tears,
and
Give thyself."

—Author Unknown.

This is the motto of the ladies of the Taree Seventh-day Adventist Community Services as they work for the good of those in the community who need help.

A big step forward in their work eventuated on September 16, 1978, at 3 p.m. when Alderman Mrs. Mary Hunter, councillor of the Manning Shire, opened a community services unit. She works for the Citizens Advice Bureau, and is the president of the Marriage and Family Planning Association.

The local State representative for Parliament, Mr. Bruce Cowan and his wife, and His Worship the Mayor, Alderman John Churton, also attended the opening.

Our Federation president of the Mid-North Coast Region, Mrs. C. Porter, and her husband and daughter, were also able to be with us.

The unit was officially opened to the public on Monday, September 18. The community services director, Mrs. M. G. Newton, stated that the unit would give initial help to those in distress, in the way of food and clothing.

Many hours of work were put in prior to the opening, and many of the previous leaders have also contributed to this great day. It surely was a big step forward in our church helping others in this area. ##

LETTERS TO THE EDITOR

MORE THANKS PLEASE

Dear Editor,

I wonder if anyone has given a thought to how often we take our ministers and the work they do for granted.

From observation this appears to happen more often in our larger churches.

How often do we tell our pastor what a wonderful service he has just given, or how much it meant to us personally?

This would be wonderful encouragement to our young workers just out of Avondale. Little do we really realise the amount of preparation, both through Bible study and at a personal level, which goes into the services which we have grown to expect each Sabbath.

What about the prayers which are offered up on our behalf during the Sabbath meeting? Do we ever stop to thank the person concerned, be it pastor, elder or Sabbath school leader?

Let us give greater encouragement to our pastor and workers, not just through our prayers—but in open thanks!

"Thankful Worshipper,"
North New South Wales.

MORE ON COMPETITION

Dear Editor,

Pastor Kevin Ferris in his letter "Sound Competition," RECORD 1/1/79, claims that I make a basic error in equating competition with "selfish rivalry." In Philippians 2:3 the Jerusalem Bible says, "There must be no competition among you. . . ." While the New English Bible says, "There must be no room for rivalry and personal vanity among you. . . ." Rivalry is a manifestation of selfishness, so rivalry is selfish. I believe that this is acknowledged in the latter version, for if rivalry is condemned, "selfish rivalry" would be no less objectionable. The Oxford and Penguin English Dictionaries equate competition and rivalry, as indeed they are different words, for the same principle. Competition does not degenerate into selfish rivalry; competition *is* selfish rivalry.

It requires an immediate separation of human aims and aspirations to create a competitive situation. This principle is fundamentally at variance with the following texts and quotations: Phil. 2:1-5; Rom. 15:1-5 (esp. the Living Bible); 12:10, 16; Col. 3:12; 1 Cor. 10:24, 33; "Fundamentals of Christian Education," pages 220, 225, 228, 229, 397, 418, 422, 512, 514; "Counsels to Parents, Teachers, and Students," pages 274-275, 281, 283, 308, 309, 325, 348-354, 376, 456. To emphasise the unity of Scripture and Spirit of Prophecy on this subject, I quote Romans 15:5 (Living Bible)

and "Counsels to Parents, Teachers and Students," page 309: "May God who gives patience, steadiness, and encouragement help you to live in complete harmony with each other—each with the attitude of Christ toward the other." "I cannot find an instance in the life of Christ where He devoted time to play and amusement. He was the great educator for the present and the future life, yet I have not been able to find one instance where He taught the disciples to engage in amusement in order to gain physical exercise."

Food is essential, competition is not. "Play is not essential. Devotion of the physical powers to amusement is not most favourable to a well-balanced mind."—"Counsels to Parents, Teachers, and Students," pages 308, 309. (E. G. White uses the terms *games* and *amusements* interchangeably.) The experience that Kevin relates about Adventist students simply provides more evidence that games and sports should play no part in the life of the Christian. It also provides more evidence that mere restriction is powerless to change desires. What we are used to calling sportsmanship is nothing more than manipulative social skills that allow us to compete and win without appearing too openly self-centred. This is why the restricted students looked bad. They had not developed an acceptable repertoire of behaviours to mask their naked self-interest.

In terms of sport and exercise, Kevin's reasoning is contrary to Spirit of Prophecy advice on exercise. It is also contrary to the best secular evidence. This claim can be readily substantiated. As for tennis, there can be only one comment on this quotation: "A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations."—"Counsels to Parents, Teachers and Students," page 350. (Emphasis supplied.) Notice that they do not become idolatry, but that they *are* idolatry.

Concerning 1 Corinthians 9:24, we are indeed exhorted to run, but where is it said that we ever do this at anyone else's expense? The battle is not against others but self. If athletes will go to the limit to gain those fleeting and intangible "white moments of victory," how much more earnest should we be when eternity with God stretches before us? The race that we are exhorted to run is a race that all can win! If the principle of competition is inherently good, it deserves our utmost commitment to winning, for the Scripture declares, "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10. Where also is the evidence that character is ever forged by anything other than self-sacrificing love, the law of life for earth and heaven? (See "The Desire of Ages," pages 19, 20.) All our time belongs to God, and is to be used to His glory. God is the only One who can handle this aberration called competition, and when we allow Him to be our defence in all things, we can joyfully exclaim with the psalmist, "For the LORD God is a sun and shield; He bestows favour and honour. No good thing does the LORD withhold from those who walk uprightly." Psalm 84:11, R.S.V.

Barry Harker,
South Queensland.

SINGERS

(concluded from page 11)

God's Miracle

The leader's voice had been getting worse, and she could say little without coughing. The first choral selection included a solo. She decided to go forward in faith and try to sing the first item. If it went poorly, then she would trust God to work out some alternative for the rest of the programme. With the first notes all hoarseness melted away. Maybe there is such a physical phenomenon known to musicians, but to all present it was God's miracle. Throughout the day speech produced constant coughing, but when she sang, no one would have known there was a voice problem. That miracle lasted till the final item at Raki Raki where the little community hall resounded to the theme of God's love.

As with the choir, which had to sing even before the battle was won by the following army, so the Fulton choir sang and God blessed. They discovered later that they had chosen the only suitable week-end for the people concerned.

God knew! Students had been encouraged anew for Christian service. Non-Adventists heard of His love. God be praised!

"Praise His name with heart and voice,
God is love—let earth rejoice." ##



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.

BALLIS—SWANBOROUGH. Monday, January 29, 1979, dawned bright and beautiful, and the setting at Lyrebird Lodge, Kallista, Victoria, matched the day. In this delightful place John Ballis and Angela Swanborough publicly gave witness to their love for each other and pledged to continue sharing that love until Jesus comes. John, who is a psychiatric nurse, is the eldest son of Mr. N. Ballis (deceased) and Mrs. Androinahi Ballis of Montmorency, Victoria. Angela, a fashion design student, is the eldest daughter of Mr. and Mrs. Graham Swanborough of Boronia, Victoria. We wish them well as they establish their new home. G. I. L. Roberts.

BENARD—RUNNALLS. Special floral decorations further enhanced the loveliness of the Southport sanctuary, Queensland, on January 3, 1979, when Denis Ross Benard and Linley Joy Runnalls joined hands and hearts as they exchanged nuptial vows at the sacred altar. Many relatives and friends rejoiced in Heaven's approbation as they witnessed this hallowed rite. Linley, a 1978 graduate nurse of Sydney Adventist Hospital, where she is currently pursuing her profession, and Ross, a ceramic tiler, both stem from loyal Adventist homes, and are determined that from their new home will radiate goodwill, kindness and happiness to their community. Jubilate! A. P. Dyason.

BROWNHILL—STRYDOM. On a warm, sunny morning, January 14, 1979, in the delightful garden setting of the home of Brother and Sister Ross Bramley at Condong, New South Wales, Mike Brownhill and Dawn Strydom met to exchange vows before the Lord and a large gathering of friends and relatives. Mike, who has completed a year at Avondale, has seen the guidance of the Lord in his life in a very real way, as has Dawn, who completed her first year of nurses training last year. As both of these young people join their lives, it is their wish to follow the guidance of the Lord in united service. H. G. Harker.

BURGE—BAMFORD. In the Victoria Park church, Western Australia, amid floral beauty reminiscent of Eden, Jenine Bamford and David Burge were married. The day was Sunday, January 21, 1979. David is the younger son of Mr. and Mrs. H. Burge of Busselton, and Jenine, the elder daughter of Pastor and Mrs. P. C. Bamford, presently ministering in Kalgoolie. If joy, beauty, happiness and dedication combine to ensure a successful marriage, then the highest hope of their numerous well-wishers will be realised. As this young Christian couple establish another fortress for the kingdom of God, we are confident of Christ's continued blessing upon their lives. P. C. Bamford.

CUMMINGS—MANNERS. Raelene Manners, a teacher in the Murwillumbah school, and Allen Cummings, an Accountancy graduate of Avondale College, met in the Murwillumbah church, New South Wales, on Sunday, December 17, 1978, to exchange promises of love and faithfulness. Raelene's parents, Brother and Sister Raymond Manners of South Australia, and Allen's parents, Brother and Sister Harold Cummings of Mullumbimby, New South Wales, were joined by relatives and friends from many places to wish this couple God's blessing as they set up home in Sydney where Allen will be assistant accountant in the Greater Sydney Conference office. C. A. Townend.

DENNIS—ENGLERT. It was a very happy occasion at the beautiful Avondale Memorial church, Cooranbong, New South Wales, on Sunday, January 28, 1979, when Mervyn Dennis and Leanne Englert became husband and wife. During the service, two very lovely messages in song (a trio and a solo) were rendered by friends of the bride and groom. Both Mervyn's and Leanne's parents are well-known residents in the Cooranbong district, and friends and relatives from far and near gathered together to wish the young couple much of God's guidance and blessing as they travel life's pathway together. W. H. Otto.

DE VILLE—PARMENTER. Lismore church, New South Wales, was beautifully decorated on Sunday, January 7, 1979, for the ceremony uniting Delsia Valmae Parmenter and Harold Jean de Ville in marriage. The love and high regard for the bride and groom was evidenced by the array of valuable gifts and the sincere expressions of appreciation offered to them. Del and Harold will live in Nambour, Queensland, and share their happiness through their service in the church and their community. We pray God's blessing will daily rest on their home. K. E. Martin.

GIGLIOTTI—GRAY. On Sunday, December 10, 1978, in the Cairns Seventh-day Adventist church, Queensland, Thomas Gigliotti and Lynette Gray met together to exchange their vows of love and loyalty each to the other. Tom is the son of Mr. and Mrs. Gigliotti of Walkamin, and Lyn is the second daughter of Mr. and Mrs. J. Gray of Cairns. The many relatives and friends of the happy couple wished them God's richest blessing as together they set up another Christian home where Christ is the centre. A. M. Penman.

HAWKINS—BRIANT. Sunday, January 21, 1979, was chosen by Calvin Hawkins and Robyn Briant to unite their lives in wedlock in the beautiful Galston church, New South Wales. Cal is the youngest son of Brother and Sister Bert Hawkins, formerly of Narromine. The bride is Brother and Sister Keith Briant's daughter, from Ayr, Queensland. Bobbie has been a theatre sister at the Sydney Adventist Hospital until the time of their wedding. Cal and Bobbie will establish their home at Trangie, New South Wales, where Cal is farming. We are confident that God's continual love and blessing will be theirs as they face life together. K. E. Martin.

HUMPHRIES—FEHLBERG. The pleasant, natural bushland garden of Mr. and Mrs. Frank Connolly of Capalaba, Brisbane, Queensland, was the setting for the wedding of Terry Humphries and Nerilie Fehlberg on

November 5, 1978. The many relatives and friends gathered to share their happiness included Nerilie's parents, Mr. and Mrs. Trevor Fehlberg of Brisbane, and Terry's parents, Mr. and Mrs. Cecil Humphries of Lismore. May the radiance and joy evident on the faces of Terry and Nerilie continue and deepen as they walk through life with the only Originator of true love. R. B. Roberts.

JOSEPHS—KENT. On December 17, 1978, Darrell Josephs and Stephanie Kent met at the altar of the Dundas church, New South Wales, to exchange marriage vows. Stephanie is the daughter of Brother and Sister Lynden Kent of Sydney, while Darrell is the only son of Pastor and Sister Harold Josephs of Adelaide. Pastor J. W. Kent, devoted grandfather of the bride, offered the prayer. Many friends and relatives gathered afterwards at the "Araluen" reception home, Epping, to wish the happy couple Heaven's blessing as they establish their home in Melbourne. H. G. Josephs.

KING—BROWN. Glendyn King and Charmaine Brown chose the Southport Seventh-day Adventist church, Queensland, as the place to exchange their wedding vows on January 14, 1979. Glendyn is the son of Pastor and Mrs. R. J. King of the North New Zealand Conference. Charmaine is the eldest daughter of Brother and Sister W. Brown of Paradise Point, Queensland. A very happy group of friends and relations assembled to wish the bride and groom a blessed marriage. May God's richest blessings attend this dedicated couple as they establish their home in Murwillumbah. R. J. King.

KOPKA—SZULC. A large number of relatives and well-wishers filled the Russian Seventh-day Adventist church in Strathfield, New South Wales, on Sunday, December 3, 1978, for the wedding of Matthew Ireneus, son of Brother and Sister W. Kopka, of Toongabbie, New South Wales, and Elizabeth Szulc, newly arrived migrant from Poland. Later relatives and friends rejoiced with the happy couple at a reception held at the Regency Lounge in Campsie. J. Borody.

LAURIE—JACKSON. "I love you Paul." "I love you Sheree." With these words of endearment, Paul Laurie of Glenorchy, and Sheree Jackson of Rosny pledged their love to each other, at their wedding in the Glenorchy Seventh-day Adventist church, Tasmania, on January 14, 1979. Paul is the son of Mr. and Mrs. G. Laurie of Hobart, and Sheree is the daughter of Mr. and Mrs. Reg Jackson of Murdunna, Tasmania. As Paul and Sheree unite their lives, we can confidently expect their love to each other to be a steel band that will hold their home together till Jesus comes. E. A. Ferris.

MITCHELL—DICKINS. As Cheryl Ann Dickins reached the end of the aisle in the beautifully decorated Galston church, her father, Pastor Hugh Dickins, and the father of the bridegroom, Mr. Col Mitchell, late of Mount Gambier, pledged their families' support and prayers as she took the arm of David, Col and Barbara's youngest son, for their wedding on January 4, 1979. Later in the Opal Room of the Wahroonga Activities Centre many of their friends and relatives wished Cheryl and David much happiness as they set up their home in Wahroonga. H. A. Dickins.

MUGGRIDGE—MAHON. Ken Muggridge and Helen Mahon looked very happy as they stood together in the Dundas church, New South Wales, on Sunday, December 10, 1978, to link hands and lives in their marriage ceremony. Members of Ken's family travelled from Western Australia for the happy occasion and also to meet Helen's parents, Mr. and Mrs. Mervyn Mahon, Sanitarium Health Food Company representative from Orange. Friends and relatives joined in wishing God's richest blessings on the young couple as they set up their home in Sydney and tread life's pathway together. D. L. Weslake.

PINKOWSKI—GOLENIA. Another family altar was established by Adam Pinkowski and Aldona Golenia on Monday, December 4, 1978, when these two dedicated Polish young people stood hand in hand and exchanged vows at the Charlestown Seventh-day Adventist church, New South Wales. May Heaven's blessing be theirs as they set up their Christian home together. J. Borody.

PLEWA—SHELLEY. On Sunday, December 24, 1978, in the beautifully decorated Trinity Gardens Seventh-day Adventist church, South Australia, George Plewa and Esther

Maria Shelley exchanged the solemn vows that bind bride and groom. George, a Polish migrant, is the son of Brother and Sister J. Plewa of Mitchell Park, South Australia, and Esther is the daughter of the well-known Adelaide Hungarian family of Brother and Sister T. Shelley of Aldgate North, South Australia. A large gathering of relatives and friends witnessed the solemnisation of the marriage, and the uncle of the bride, Barnabas Shelley, assisted in the ceremony. The wedding guests all wished the happy couple God's blessing. J. Borody.

RICHARDSON—McMAHON. On Sunday, January 7, 1979, at Wahroonga church, New South Wales, Colin Richardson and Sally McMahon pledged to each other lifelong love and fidelity in a simple service marked by the radiant happiness of a fine young man and his beautiful bride. A large group of relatives and friends attended the service, and the following reception at Oatlands House. Colin is the second son of Harry and Violet Richardson, of Liverpool, and Sally the eldest daughter of Val and Bette McMahon, of Wahroonga. May God grant that all the prayers and wishes for their continued happiness be fulfilled. T. T. Turner.

ROBINSON—BELL. Stephen Robinson and Kerryn Bell chose December 17, 1978, to celebrate their wedding at the Moree church in north-western New South Wales. Stephen is the eldest son of Pastor and Mrs. Lloyd Robinson of Mullumbimby, and Kerryn is the eldest daughter of Mr. and Mrs. Ivan Bell of "Candelar," Pallamallawa. Stephen is now working as a ministerial intern in the Victorian Conference, with Kerryn as his able assistant. R. F. Craig.

RUNDLE—LYNCH. Thursday, December 28, 1978, dawned bright and sunny, a wonderful setting for a delightful wedding. On that day Graeme Rundle and Dianne Lynch took their wedding vows in the Whangarei church, North New Zealand. These two young people thus cemented a friendship that had started at Longburn College. Dianne is the daughter of Mr. and Mrs. C. G. Lynch of Whangarei, New Zealand, and Graeme is the son of Mr. and Mrs. W. E. Rundle of Gisborne, New Zealand. At the Chevron Lounge, greetings and God's richest blessing were the sentiments of all as Graeme and Dianne set out to make another Christian home. R. E. Baker.

TAAFE—McLEAN. On January 7, 1979, in the hallowed presence of God at the Bendigo Seventh-day Adventist church, Victoria, Lynden Taafe of Timmering, Victoria, and Jenny McLean of Glenalbyn, Victoria, exchanged their marriage vows. The happy couple will be making their home at Timmering, and will continue to worship at Echuca. We rejoice to see another Christian home established to the glory of God. May God richly bless Lynden and Jenny with health and happiness. J. Y. Chan.

WESLAKE—ARDLEY. Doves—symbols of peace, love and the Holy Spirit—were fitting symbols as they were released from the church lawns after the marriage of David Weslake and Paula Ardley in the crowded Kellyville church, New South Wales, on Wednesday, December 27, 1978. Many relatives and friends enjoyed a delightful meal and wished Paula, youngest daughter of Mr. and Mrs. Len Ardley of Kellyville, and David, son of Mr. and Mrs. Ralph Weslake, Norfolk Island, much of God's blessing as they happily go forward and establish another Christian home in Sydney. D. L. Weslake.

THANK YOU!

Pastor Arthur Dyason, Merlyne, Glenn, Shirley and their families, and Miss Leila Baird would like their many dear friends to know how very much their acts of kindness and expressions of sympathy and love have been appreciated by them in their recent sad bereavement. We have been enriched as God's love and care has been so delicately expressed in human friendship.

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SOUTH AUSTRALIAN CONFERENCE BIENNIAL SESSION

The regular biennial session of the South Australian Conference will be held at the Prospect Church Social Centre, Ballville Street, Prospect, S.A., on April 22, 1979. The opening meeting will convene on Sunday morning at 8 a.m. Business of the Conference will be conducted in harmony with its constitution and will include the presentation of Conference reports and balance sheet. Delegates will be present from the Division and Trans-Australian Union Conference. J. Roberts, Secretary/Treasurer.

The Annual General Meeting of the Adventist Aviation Association will be held in the Avondale Memorial church hall at 7 p.m. on Sunday, April 1. All members of the Association are cordially invited to attend.

TROPICAL TOWNSVILLE. Do you have friends or relatives in this city of North Queensland? If you do and would like them to receive an invitation to attend the evangelistic meetings which will be run shortly by Pastor Graham Bradford, would you kindly send the names and addresses to Pastor G. Bradford, P.O. Box 51, Aitkenvale, Qld. 4814.

PIANOS WANTED for the new Lilydale church. Must be in good condition. Willing to pay reasonable price. Phone: (03) 725 9847.

AUSTRALASIAN RECORD and Advent World Survey

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

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FLASH POINT



☆ JUST AS I WAS about to type this, my bubbling buddy, Pastor Bruce Price, came on the wire and briefed me on what happened yesterday. You know that yesterday (Feb. 25) a mini-hurricane hit Melbourne and cut a swath through a couple of suburbs, leaving a path of unroofed houses and dismantled sheds and such in its wake. Of course, all the stops were pulled out and all the emergency services went into action. They didn't call our emergency services out until someone realised that the workers would need to be fed something more substantial than tea and biscuits. So out came the mobile kitchen and our Mrs. Betty MacGregor and her ladies and Pastor Eric Robinson (with Pastor Price the unauthorised purchasing officer—it was Sunday, and things were a little difficult), and within an hour those ladies had substantial food for the workers, and volunteers led by Mrs. Nancy Piez were calling on electricity-less houses offering the residents hot drinks and whatever kitchen facilities they might need on an emergency basis. Which all adds up to good PR, and let's hear it for the Emergency Services team!

☆ Before me is a letter from Pastor E. L. Minchin, written just before he and his lady took to the wide blue yonder and spread their wings for home. It is one of my more enduring sadnesses that, when the Minchins visited the hub of the universe (otherwise known as Warburton) I was not in residence. The Minchins came around to our house, he tells me, saw that our family flag was not fluttering from the masthead, and rightly concluded that we had gone to take the waters or to cavort in vacationing mood elsewhere. Actually, we were at the Bible Conference, and enduring the sauna bath that is N.S.W. in December-January. And we missed the Minchins. That scarifies my soul, and those of you who know and love the Minchins will know that I speak from the heart. . . .

☆ . . . However, Pastor Minchin, in this epistle which I received this day, speaks warmly of the "very beautiful memories of the happy days spent in our beloved homeland." One of the high spots in the Minchin visit was their meeting with 101 relatives in Western Australia, which would more picturesquely be called Minchinland. At one time there were eighty-one of the Minchin clan gathered in a tight bunch in lovely Kings Park in Perth, and, if Pastor and Mrs. M. will forgive me for saying so, there was a good deal of chatter going on right then, I'll wager. . . .

☆ . . . And Pastor and Mrs. Minchin have urged so many people to call on them (now that there are cheap fares across the Big Pond) and so many have said that they might just take them up on that, that they are having a moment of mild panic in case they all arrive at once. Well, you wouldn't do that, I know, but the Minchins will be delighted to see Australasian faces when and as they

are available when you are passing through—so long as it is staggered somewhat. So we say farewell to the good pastor and his wife, and look forward to their next visit. ☆ Now we have some news from Avondale College, my Wahroonga news service having come out of hibernation. At the time of writing (it begins) Avondale College is about to begin the 1979 academic year. There has been an influx of applications from new students this year, and applications at that time numbered 648, with a pleasingly heavy enrolment in the Theology Department. A course in agriculture now being offered for the first time has attracted maximum interest, and is fully booked. Ah, if only I had had an opportunity to do a course like that, perhaps I'd be a happy radish grower today, or even a raiser of bigger and better spinach bushes than anyone in the street (does it grow on bushes?), or maybe I'd have discovered a cure for bronze wilt or something and been a benefactor to my fellow man. (Sigh!)

☆ Another relatively new feature of Avondale is the flying school, which is operating at peak enrolment. Accreditation for the flying school has recently been granted. This enables the school to examine and certify its own students.

☆ The Pacific Union College, which has an affiliation arrangement with Avondale, has requested that Dr. Desmond Ford remain with their Theology Department for a further two-year period. Dr. Ford has been at Pacific Union College on an exchange arrangement which is part of the affiliation requirement. Assent has been given to this request which will extend Dr. Ford's term at P.U.C. to July 1981. Pastor Balharrie will continue to head the Theology Department at Avondale. ☆ Dr. T. V. Gorie is the new Academic dean at Avondale. He has recently arrived from South Africa, where he was the Education director for that Division. We know Dr. Gorie will be greatly appreciated in this important position.

☆ Word has just been received from the General Conference Board of Graduate Theological Education that they will be making an official visit to Avondale in October 1979. This visit is in response to a request from the College Board for the College to be accredited with the Board of Regents (the G.C. Education accrediting body), and a further request that approval be given for Avondale to offer a four-quarter M.A. in religion programme.

☆ The Australian Government has just advised the College that the pre-employment course has now been recognised and students enrolled in this Course will be entitled to assistance under the National Education and Training (N.E.A.T.) Scheme.

☆ To aid in the youth department activities at the College, the Division Youth Department will, commencing in 1979, provide funds for the employment of a campus youth director. This man will be involved in promoting and organising youth department activities for students at Avondale College.

☆ For many years, Atoifi Hospital on Malaita, Solomon Islands, has been trying to gain accreditation for their nurses training programme so that nurses trained at Atoifi will receive government recognition. Word has just come through that this has been granted and we now have permission to operate a Registered Nursing Hospital. The first officially recognised course will probably commence in 1980. Good news indeed!

☆ "Finally, brethren . . .": It is possible that man could live twice as long if he didn't spend the first half of his life acquiring habits that shorten the other half.