

Australasian Record

and Advent World Survey



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RECORD READER SURVEY

FROM THE MANY letters we receive from our readers everywhere, we know that RECORD is enjoyed, appreciated and loved by a large number of people. It is our desire to serve our church and its members as effectively as is humanly possible. We want RECORD to keep getting better and better. Our philosophy is that the best issue of RECORD is the one that has yet to be printed! If there is anything we can do to improve our communication link with our members, we want to do it. We believe that the biggest room in the world is the room for improvement!

Next week you will find inside your copy of RECORD a RECORD Reader Survey sheet. We would like to invite you to fill it in during the course of the week and bring it back to church with you the following Sabbath. The survey sheets will be collected in all our churches on October 9, and sent in to the publishing house in bulk. The more readership participation we get in the survey, the more fully it will reflect the thinking of our church as a whole. Please accept this as a personal invitation to participate.

The survey sheet will be straightforward and easy to complete. Very clear instructions will be given in next week's RECORD on what to do. In most instances you will be able to answer the questions simply by placing a tick in the appropriate square. There will also be space on the sheet in which you can share with us your personal comments, concerns, criticisms and suggestions, if you so desire. You need not fill in your name on your sheet, unless you wish to do so.

Your participation in the survey will help us to assess the impact RECORD is making and to devise ways and means, under God's blessing and guidance, in which we can do better!

Thank you for helping us serve you more effectively.

—G.E.G.

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and Advent World Survey

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

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Guest Editorial . . .

Are You Ready to Meet Jesus?

J. L. TUCKER



THAT JESUS is coming back to earth again is plainly and constantly taught in the Scriptures. That He is coming back soon is firmly believed by an ever-growing host of Christians.

The signs of His coming are numerous; the great prophecies that herald His advent focus on this hour of human history; and the great question that should concern us all is: "Am I ready to look into the face of my returning Lord and King?"

Many will be ready in that day and will cry out with joy: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9. A far greater number, however, will be unprepared. Among them will be people from all classes—high and low, rich and poor, learned and unlearned, atheist and nominal church member. There will be those who knew that the time of His coming was drawing nigh, but would not turn aside from their worldliness and pleasure seeking. Some once rejoiced in the blessed hope, but they grew careless and indifferent. The saddest words that will ever fall from human lips will then be heard, when probation's door is closed and men realise that they have put off salvation too long: "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

As they see the coming King in all His glory, the unprepared will seek a hiding place, a shelter from the consuming glory of His presence. Then will Revelation 6:16 be fulfilled, and they will call for rocks and mountains to fall on them and hide them from the glorious face of Jesus.

No greater ambition can grip the human heart than the desire to be Christlike. The Scriptures not only command this high attainment, but actually tell us that through infinite grace it may be attained. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I John 3:2. Though the standard is infinitely higher than the plane of much so-called Christian living, still the transforming power of the gospel is able to present everyone "perfect in Christ." Colossians 1:28. Full of hope and assurance is the promise that He who has begun a good work in us "will perform [finish] it." See Philippians 1:6.

We shall not be able to stand in His presence when He appears if we have not lived as in His presence now. Only those will be privileged to follow Him in the glad hereafter who have by grace wholly followed Him obediently in this present world (Revelation 14:4).

We are told that Elijah "was a man subject to like passions as we are" (James 5:17), yet we know that he lived in fellowship with God. To him the companionship of his Creator and Redeemer was a living reality. That was why he was counted worthy of being translated. Of him it could be written as it was of one patriarch: "Enoch walked with God; and he was not; for God took him."

The work of preparation to meet the soon-coming King should be our first work. The blessed hope should be to us a beacon star, a guiding principle. No man who truly is looking for the appearing of Jesus will be found, even for an instant, living on a low level—harbouring animosities, nursing old grudges, or permitting impure thoughts to linger in his mind and heart. The world with its fashions—its emphasis on sensuality, its double standards, its low speech, its greed—has no hold upon him. He plans and lives for another world. He is "in the world" and yet "not of the world." He reckons himself to be dead to sin, but alive unto God through Jesus Christ (Romans 6:11).

In seeking this preparation, we must remember that there is no limit to the lifting power of the gospel. It is "the power of God unto salvation to everyone that believeth." Romans 1:16. Neither the measure of our past sins nor the memory of our own fruitless efforts is to discourage us. God says: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isaiah 1:18, 19. The secret switch which turns on this mysterious power of God is a willing heart. God can do nothing for us nor through us if we are unwilling, but He can do everything for the yielding, seeking, believing soul. No one ever came to God with a willing mind and a yielding heart that went away uncleaned and unsatisfied.

Jesus says: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20. Whether we are ready or unprepared for the coming of the King of kings depends upon whether or not we invite Him into our hearts now.

Behold His life as lived in old Judea—His purity, His gentleness, His zeal, His love of righteousness, His hatred of iniquity, His compassion for lost men, His trust in God, His surrender to the will and plan of God for His life—and know that He has never changed in character or purpose; and when He comes into your life and mine He will live as He did before. He works in you mightily (Colossians 1:29). "Greater is He that is in you, than he that is in the world." I John 4:4. "Christ in you, the hope of glory." Colossians 1:27. There is no other hope of reaching the standard of perfection which God has set for those whom He will translate into His everlasting kingdom, and there is no possibility of failure to those who invite Jesus into their lives and give Him complete control in the throne room in their hearts.

Pastor Tucker is founder of and speaker on The Quiet Hour Broadcast, California, U.S.A.



Persevering Out of Love

MERRILYN HASTINGS, Communication Secretary, Ballarat Church, Victoria

EVER SINCE he was only a few months old and able to "sit up and take a little notice," our elder son, Derylle, has been a train enthusiast. It doesn't matter what kind or part of a train—steam engine, diesel, carriages, trucks, guard's vans—any type interest him, so long as it is on rails.

Our home is situated in a pleasant rural setting just a few kilometres north of Ballarat, and the Ballarat/Mildura railway line crosses several hundred metres behind our small acreage, and we have an excellent view of the trains across the paddocks, beside old red gums. My husband has frequently been demanded to "Come and get me, Dad—there's a train coming" during early morning hours, just to see yet another locomotive. We have spent a good deal of time sitting at the local station "just to see if there is a train there," and sharing the childish excitement when there is one, and waving at or talking to the train drivers.

A couple of years ago, a local service club organised a model train show and, of course, you will know who just *had* to go along! This year again, on the Queen's Birthday holiday weekend, another model train show was held, and children (in sections for under ten and under fifteen) were invited to submit posters in a competition ("My Favourite Train"), prizes being model trains.

I suggested to Derylle he might like to paint a train poster for the competition; not necessarily to win, but for the experience of entering the competition, and for the fun of painting, as children love doing. He had been wishing hard for a long time for a train set, which we were not able to provide just then, and jokingly we said he would have to win one somehow if he was to get one.

He readily accepted the idea, and for lengthy periods at a time, over three days, he persevered with his project (which wasn't easy persevered with his project (which wasn't easy

MRS. ANDREWS was drying the last of the dishes after tea as the radio newsreader wound up his long, depressing round of tragedies, bombings, murders, robberies, and the usual human woes and controversies which go to make up world news these days. The local news came next. Better and more hopeful things around town? No. Tragedy had struck even here. This time only a short distance from the Andrews' home. Several young people were involved in a head-on collision a few hours ago, and one of them was dead.

Mrs. Andrews hung up her tea-towel, lifted the receiver and dialed for the name and address of the dead boy's parents. Yes, the police

best work he could, aiming for childish perfection in his task, and patiently strove to do the best work he could do.

We were delighted when only a matter of hours after submitting his entry, our telephone rang and Derylle was announced as the winner! He would receive his much-wanted and long-awaited model train—and also would be interviewed on the local radio station! Quite a feat for a preschooler, but he coped very successfully (and alone) with the radio microphones and the interviewer, which was broadcast over the main news session the next morning.

Yes, our parental pride is still showing a little. But as the excitement in our house began to subside, I started thinking that there is a moral to the story, and that is the purpose of sharing this experience with you.

As Adventists we should be undertaking tasks, particularly on the church's behalf, which, in our own strength or perhaps capability, seem impossible. But with Someone to guide us and give us support and strength, we can accomplish that which seems beyond us. Patience *is* a virtue, and is sometimes hard to maintain. Perseverance at a task often becomes cumbersome, but it does pay in the long run. Patience and perseverance are two aspects which are needed when we are trying to encourage someone else to get to know and to follow Jesus. To look for, and see, something of beauty in things which might otherwise seem unattractive or uninteresting, must be a virtue in itself. Jesus loves us all, no matter who we are or what we look like; we are all His children, and it is our attitude to Him, and our heart feelings, which really count. After all, man does look on the outside, but God does look upon the heart. And to strive for perfection and to do the very best we can, is a goal we can all work to; perhaps we couldn't achieve much in our own strength, but with God's help we can. ■

LOST AND FOUND

officer was able to help her, the boy had a mother. His father was dead. Mrs. Andrews jotted down the information on the memo pad by the phone, hung up the receiver and went to her writing desk, from which she drew a number of beautifully designed cards. One of them said:

Our hearts go out to you in your sorrow and we pray that God will sustain you through this time of grief.

A few words of comfort and human sympathy followed. At the bottom of the card, in simple typeface, were the words:

From the members of the Smithtown Seventh-day Adventist church.

Mrs. Andrews signed her name and penned in her own telephone number. The card was mailed that night, following a prayer season by several church members whose interest it was to pray for people in trouble.

Some days later there was a telephone call for Mrs. Andrews. It was Mrs. Dorothy Reeves at the other end of the line. She was the mother of the dead boy.

"How did you know where to find me?" Mrs. Reeves asked. "You knew that I used to be a Seventh-day Adventist, didn't you?" she ventured. Mrs. Andrews hadn't known that. They talked for some time. Despite the fact that it was a rather costly long-distance call, Mrs. Reeves didn't want to hang up. "I need comfort more than money," she sobbed. "And you have helped me so much with that lovely card." Mrs. Andrews prayed with her on the phone before the call finished.

Next morning Mrs. Andrews was again on the phone making a long-distance call to the Seventh-day Adventist pastor in Mrs. Reeves' home town. Would he call and pray with Mrs. Reeves? The pastor assured Mrs. Andrews that he would go right away. Mrs. Reeves was comforted by the minister's prayer and words of sympathy. As he was going she said, "I can see I should never had neglected the church. It's terrible without God. Please come back again and help me." The minister did.

After a time Mrs. Reeves chose to be rebaptised, and what a day of rejoicing that was for her and for all the church!

To add to her joy, three other members of her family were baptised as a result of her witness. A wonderful outcome, yes, and it all started with the simple act of sending a sympathy card.

Why not set up a ministry to the bereaved in your church?

There's sure to be a "Mrs. Andrews" in your congregation who could keep a watch out for news of deaths, tragedies, or serious accidents, and who could send a nice card to those who need a word of human sympathy. It could draw someone to the Saviour, and it may even be a missing member like Mrs. Reeves. Do try it. ■

Assumed names have been given to the people and the places in this story, which was sent in by the pastor who ministered to Mrs. Reeves.

THE WINDOW

THIS is a very famous story, but I hope you'll agree that it can stand the retelling.

There were once two men, both seriously ill, in the same small room of a great hospital. Quite a small room, just large enough for the pair of them—two beds, two bedside lockers, a door opening on the hall, and one window looking out on the world.

One of the men, as part of his treatment, was allowed to sit up in bed for an hour in the afternoon (something to do with draining the fluid from his lungs), and *his* bed was next to the window.

But the other man had to spend all *his* time flat on his back—and both of them had to be kept quiet and still. Which was the reason they were in the small room by themselves, and they were grateful for peace and privacy—none of the bustle and clatter and prying eyes of the general ward for them.

Of course, one of the disadvantages of their condition was that they weren't allowed to *do* much: no reading, no radio, certainly no television—just had to keep quiet and still, just the two of them.

Well, they used to talk for hours and hours—about their wives, their children, their homes, their jobs, their hobbies, their childhood, what they did during the war, where they'd been on vacations—all that sort of thing.

Every afternoon, when the man in the bed next to the window was propped up for his hour, he would pass the time by describing that he could see outside. And the other man began to live for those hours.

The window apparently overlooked a park, with a lake, where there were ducks and swans, children throwing them bread and sailing model boats, and young lovers walking hand in hand beneath the trees, and there were flowers and stretches of grass, games of softball, people taking their ease in the sunshine, and right at the back, behind the fringe of trees, a fine view of the city skyline.

The man on his back would listen to all of this, enjoying every minute—how a child nearly fell into the lake, how beautiful the girls were in their summer dresses, then an exciting ball game, or a boy playing with his puppy. It got to the place that he could almost *see* what was happening outside.

Then one fine afternoon, when there

was some sort of parade, the thought struck him: Why should the man next to the window have all the pleasure of seeing what was going on? Why shouldn't *he* get the chance?

He felt ashamed, and tried not to think like that, but the more he tried the worse he wanted a change. He'd do *anything!*

In a few days, he had turned sour. *He* should be by the window. And he brooded, and couldn't sleep, and grew even more seriously ill—which none of the doctors understood.

One night as he stared at the ceiling, the other man suddenly woke up, coughing and choking, the fluid congesting in his lungs, his hands groping for the button that would bring the night nurse running. But

the man watched without moving.

The coughing racked the darkness—on and on—choked off—then stopped—and the man continued to stare at the ceiling.

In the morning the day nurse came in with water for their baths and found the other man dead. They took away his body, quietly, no fuss.

As soon as it seemed decent, the man asked if he could be moved to the bed next to the window. And they moved him, tucked him in, and made him quite comfortable, and left him alone to be quiet and still.

The minute they'd gone, he propped himself up on one elbow, painfully and laboriously, and looked out the window.

It faced a blank wall. —G. W. Target.

New Manual Arts Complex

Albert and Logan News, Submitted by K. R. Dickins, Principal, Brisbane Adventist High School, South Queensland

A NEW Manual Arts complex has been opened at the Brisbane Adventist High School in Wishart Road, Mount Gravatt. The opening was performed by Dr. Gerald Clifford, Education director for the Australasian Division of the Seventh-day Adventist Church.

The new centre is equipped with machinery for the teaching of metalwork, woodwork and other trades allowing first-class tuition for those among the 264 students at the school who elect to take manual arts subjects. The ten-year-old high school previously catered for some Manual Arts subjects but the new centre allows a greater range of trades to be covered.

Mr. W. B. Kaus, M.L.A., Member for Mansfield, who attended the official opening, said Brisbane Adventists had created more than a school on Wishart Road.

"You have created a complex within which Christian principles flourish, character is moulded and practical learning is blended into a love of nature," Mr. Kaus said. "This is a wonderful combination. We all know of the work of the Adventists in preaching—and practising—Christianity; we know the scholastic record of a school which now has 264 students; and we know that this excellent Manual Arts block will by no means be the end of planning the perfect school."

Mr. Kaus said perhaps it was not generally known outside Adventist circles that ten of the forty acres of land on which the primary and secondary departments stood were set aside for study of the ecology.

"I think there is a great moral here," he said. "Students can learn the wonderful lessons of Christianity and they can learn the practical lessons which will lead them into rewarding occupations in adult life and also learn from nature. It is a wonderful, humbling combination that enables students to keep their feet on the ground, to maintain a balance in their learning which prevents them from giving undue weight to materialism. In other words, it teaches that every person can face the realities of life without losing touch with the most important facts of life—what we owe to nature and what we owe to Christianity."

Mr. Kaus said how a student worked towards his goals, was reconciled to his defeats, shouldered his responsibilities and accepted his successes depended largely on his approach to learning. True education was well defined as the harmonious development of all a person's faculties—a full and adequate preparation for this life and the life to come.

"I firmly believe students of the Adventist school are getting a true education in every sense."

The new manual arts complex at Brisbane Adventist High School.
Photo: K. R. Dickins



New Church Ministries Program at Longburn

C. A. TOWNEND, Communication Director, North New Zealand Conference

AT A TIME when a total approach to evangelism is essential, Longburn Adventist College is offering a new program in Church Ministries. Inspiration for Church Ministries has come from the proven methods established at Lake Union Soul Winning Institute in Chicago, U.S.A.

To mention L.U.S.I. is to immediately excite the imagination with practical evangelistic methods designed for the eighties. Fundamental to the L.U.S.I. concept is on-the-job training in a variety of personal and public outreach ministries.

That is where Longburn Adventist College comes into the scene. With full Australasian Division approval, Longburn's new program in Church Ministries will be similar to L.U.S.I.'s program.

Heading the course for the two-year trial period is Pastor Gordon Balharrie, one of our denomination's most experienced ministries training directors. Pastor Balharrie headed Walla Walla College Ministerial Training Department for years, and spent several years as head of the same department at Avondale College.

Pastor and Mrs. Balharrie have already arrived at Longburn, where he is deeply involved in preparation of the Church Ministries program. Under Pastor Balharrie, Church Ministries participants will give in-depth study to Daniel, Revelation and fundamental Adventist beliefs.

Associate Course director will be Pastor Jan Veld, an experienced and much-loved local church pastor. The good news is that Pastor Veld is right now at Lake Union Soul Winning Institute, thanks to a generous donation by an Adventist layman. After four months training at L.U.S.I., Pastor Veld will return to direct the on-the-job training for the Church Ministries program.

Longburn's location is ideal for the Church Ministries approach to evangelism. The nearby city of Palmerston North, rural town centres of Feilding, Masterton and Levin, with Wellington, a metropolitan city, all within two hours' drive from Longburn, provide the right kind of variety of locations for practical training. Our churches in the area range from the small company at Levin to churches of 200 to 300 members.

The Church Ministries program will be divided into three distinct terms, each with a major outreach. Participants may work for one, two or three terms according to the time they have available. The full program, however, will last three terms or one college year.

First term will focus around a Daniel seminar using material successfully pioneered by Pastor Mark Finlay, L.U.S.I.'s founder and director. While involving themselves in the preparation, presentation and visitation follow-up of the Daniel seminar, the course participants will study the Book of Daniel in depth under Pastor Balharrie. Personal evangelism and Church Growth methods will be researched under Pastor Veld and other experienced conference leaders.

Below: Discussing the Longburn Church Ministries program are: Pastor D. B. Hills (North N.Z. Conference president), Pastor A. H. Tolhurst (president, T.T.U.C.), Pastor G. Balharrie (lecturer), Pastor J. Veld (lecturer), D. J. Cooke (principal, Longburn College).

Photo: J. Veld



The Book of Revelation will be the focus of term two, with an in-depth study of the book and a Revelation seminar. Methods of public evangelism for lay people and foundations of Adventist Christian belief will be examined.

With the help of dedicated health professionals the third term will focus on health ministries such as the 5-Day Plan, Wa-Rite, Stress Control and Nutrition programs. In the classroom, local church leadership, public speaking and a study of the inspiration of the Scriptures and the writings of Ellen White will be featured.

Pastor Athal Tolhurst, T.T.U.C. president and chairman of Longburn Adventist College Board, sees the new Church Ministries course as offering a unique opportunity for ministers and lay people to study and work together. He hopes that at least six pastors will attend the first term, and that church members of all ages will prayerfully dedicate time for at least one term in Church Ministries training.

Back in the home churches there will be a growing number of resource people dedicated and trained for the finishing of God's work. Maybe the Holy Spirit is impressing you right now to ask for more details and an application form. Write or phone the T.T.U.C., P.O. Box 14, Gordon, N.S.W. 2072. Phone (02) 498 8611, OR write to Longburn Adventist College, P.O. Box 1, Longburn, Palmerston North, N.Z. Phone 81 059. ■

A School in Esperance

IAN BLACKBURNE, Principal, Esperance Primary School, Western Australia

THE ESPERANCE Seventh-day Adventist Primary School was officially opened earlier this year. The event had been eagerly awaited since a school had opened in the church hall in 1979. Parents and friends, the local M.L.A., Mr. G. Grewar, Mr. M. Andre, the shire president, Mr. M. Miller, W.A. Conference Education director, and local school principals were present for the opening.

Several principals expressed the wish for closer cooperation between their schools and our school. We believe many people in our town now understand a little better the principles and workings of Christian education. Our prayer is that our school in Esperance will continue to be a witness of God's love.

In 1980 the Esperance S.D.A. Primary School decided to start a project to raise money for Aore High School in Vanuatu. Our seven children decided a walkathon would be fun. They found that sponsors were plentiful, and so approximately \$350 was raised. This money was used to purchase clocks for each classroom at Aore.

In 1981 our eleven students decided on a runathon around a local oval. All of the children from Grade 1 to Grade 7 were involved. Our Grade 7 girl completed sixty laps. The children raised over \$400. To date we have sent almost \$800 to Aore. ■

Below: The students currently attending the school.
Photos: J. Blackburne



What Jesus Said About Sanctification

MORRIS L. VENDEN

Both Jesus' words and His actions demonstrated that the natural, spontaneous fruit of faith is genuine obedience and victory in the Christian life. But this is a work that we can no more do for ourselves than we can save ourselves.

WHAT DID Jesus have to say about sanctification? If we look for His specific use of the term, the only reference is found in John 17:19, where He says that He wants His followers to be sanctified the way He was sanctified.

But when it comes to the *subject* of sanctification in its modern usage, referring to Christian growth, obedience, victory, and power—in short, the work that the Holy Spirit does in us as we live the Christian life, we discover that Jesus had far more to say about that than He did about the work that God has done for us. Today some say that the proper balance of emphasis between justification and sanctification would be for us to spend 90 per cent of our time talking about the work of Christ *for* us at the cross and 10 per cent on the work that he is doing *in* the life. But Jesus talked at least twice as much about the work of God *in* us as He did about the works of God *for* us.

In sanctification, whether finished or ongoing, the *method* is always by faith alone, just as much so as is justification. Although we must think of justification and sanctification as separate for the sake of acceptance and assurance, we must think of them together regarding the method of accomplishment in our experience. When we use the term *sanctification by faith alone*, this is not to deny that both faith and works will *exist* in sanctification. We are making use of the usual understanding of the word *by* in the English language. It refers to *method*. (I travel to New York *by* plane, or I make my living *by* working.) The *method* of sanctification is by faith alone.

Nothing Without Christ

Jesus said it, in John 15:5—"Without Me ye can do nothing." He was talking about producing the fruits of obedience, the fruits of the Spirit, in the Christian life. It is plain that if we can do *nothing* without

Him, then all that is done will have to be done by faith in Him. We cannot accept a gift and also earn it. And that's one of the vital questions facing us today: Can we ever work for, or earn, God's grace, whether to atone for our past sins *or* to receive power to overcome our present sinning? The answer is No. Sanctification is as much a gift of God as is justification.

How, then, can we receive this gift? The Jews came to Jesus one day and asked a very similar question. "What shall we do, that we might work the works of God?" Jesus answered, "This is the work of God, that ye believe on Him whom He hath sent." John 6:28, 29. The only work involved in belief, or trust, is the work involved in communication; for it is possible to trust only someone we know. As Jesus said in the parable of the sheepfold, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. . . . I am the Good Shepherd, and know My sheep, and am known of Mine." John 10:4, 5, 14.

What are the methods of communication that Jesus taught? "Watch ye and pray, lest ye enter into temptation." Mark 14:38. "He that eateth Me, even he shall live by Me. . . . The words that I speak unto you, they are spirit, and they are life." John 6:57, 63. "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. By beholding we become changed. It is a law of life even in the secular world that what gets our attention gets us. And there is a twofold application of this verse: In beholding the Lamb of God we are assured that our past sins are dealt with, but also we are assured that there is power to overcome our present sinning. Jesus said, "But one thing is needful." Luke 10:42. That one thing is to spend time at the feet of Jesus in communication and fellowship with Him. So the methodology that Jesus taught concerning sanctification was the study of

His Word, prayer, and communion with Him.

More than Intellectual Assent

However, when we talk about getting down to a relationship with Jesus, through time spent in the study of His Word, we're talking about more than simply an intellectual assent to the truth. Jesus said, "You search the Scriptures, because you think that in them you have eternal life; and it is they that bear witness to Me; yet you refuse to come to Me that you might have life." John 5:39, 40, R.S.V. The purpose for studying God's Word is not simply to gain information; it's for communication, fellowship, and relationship with Jesus.

Genuine obedience and victory in the Christian life is natural and spontaneous; obedience is the fruit of faith. A person doesn't labour on fruit—fruit is the result. Jesus compared obedience to fruit on several occasions. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." John 15:4. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matthew 7:16-18. Bearing good fruit is natural and spontaneous for a good tree (see Isaiah 61:3).

Jesus said, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also." Matthew 23:26. How many of us have wasted our time and energy trying to clean up the outside of the cup, instead of going to the cause of the problem—the heart? If we put our attention on the cause and clean the inside, then the outside will be clean. Jesus said, "If you love Me, you will keep My commandments." John 14:15, R.S.V. These are evidences from Jesus that genuine obedience is natural and spontaneous in the Christian life. If we are having trouble with obedience, we need to direct our effort toward learning to love Jesus more, and the obedience will follow. We cooperate with Him by coming into relationship with Him, so that love and trust spring forth spontaneously. And when they do, obedience is the inevitable result. The essence of Jesus' teaching was self-surrender. Only as we give up on

ourselves and come to Him can we even begin the life of faith. Jesus said, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder." Matthew 21:44. And in Matthew 13:45, 46 He warns us that we have to sell everything we have in order to obtain the pearl of great price. The pearl includes salvation in all of its aspects. Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:33.

Throughout the Gospels Jesus refers to the cross as "our cross." He's talking about death—for us, as well as for Himself. We must die, we must come to the point of surrender, before we can begin to experience genuine sanctification. However, we cannot bring *ourselves* to this experience—only God can bring us to that point, for no one can crucify himself. It takes another to crucify us. As we continue to seek Him, to behold Him, to sit at His feet in relationship and communion, He will accomplish the rest of it for us as fast as he can, without destroying our power of choice.

To Honour God

The object of the Christian life is something more than simply assuring us personally that we have salvation. It is to reproduce the character of Jesus in us so that honour and glory can be brought to God. Jesus said it in Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He said it in John 15:8: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." And He said it in John 17:10: "I am glorified in them." Our works, our obedience, our victories, are not for the purpose of saving us in heaven; they are for bringing glory to God. And if we are interested only in getting to heaven and not in bringing glory to God, then we might seriously question whether we can expect salvation in heaven. There is an even larger business than the certainty of our own salvation—and that larger business is to bring glory and honour to God before the universe.

Sanctification is a matter of coming under God's control. Jesus often referred to our relationship to God in terms of the master/servant relationship. He said, "No man can serve two masters." Matthew 6:24. A servant is under the *control* of his master. However, Jesus reminded us that coming under His control will bring us freedom. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. When we are controlled by God, He



then works in us "to will and to do of His good pleasure." Philippians 2:13.

When we have come to the point of surrender, of crucifixion of self, of giving up on ourselves, and are under the control of God, we can know the ultimate power of God for overcoming. We don't have to wait until the end of our lives in the hope of getting in at least one good day. *So long as* we are surrendered to Him, we have victory and spontaneous obedience. The key words are *so long as*. The disciples are a case in point. One day they went and cast out devils. Another day they came to Jesus in disgrace and asked, "Why couldn't we cast them out?" On again; off again. Did this mean that they were lost? Did this mean they were no longer disciples? No! Jesus loved them and kept walking with them.

We see this same idea in Matthew 16. Peter says, "Thou art the Christ, the Son of the living God" And Jesus replies that the Father Himself has revealed this to Peter. Yet in the same conversation Jesus has to say to Peter, "Get thee behind Me, Satan." Verses 16, 23. Peter gets congratulations from Jesus at one point and a rebuke at another. One minute Peter was surrendered and trusting in God's power; the next minute he drew back and tried to handle things himself. In John 11 we have the story of Martha. One minute she exhibits a beautiful trust in Jesus, that He can do anything, even raise the dead, if it pleases Him to do so. A short time later she resists His instruction to remove the stone, as her faith falters and she depends upon herself again. In the growing

Christian life, there are times when we are looking to Jesus, and we experience victory and power. There are other times when we depend on ourselves and our own power, and we fail. Growth in the Christian life consists of depending on Jesus' power more and more constantly.

Since, as growing, immature Christians, we do not live in constant dependence upon Jesus' power all the time, we often fall and fail. God has made provision for this (see 1 John 2:1, 2). But as genuine Christians, we will remember that even though God has made provision for sin, we must never make such provision. He that is forgiven much, loves much; and he that loves much, obeys much (see Luke 7:41-43, John 14:15).

Obedience Now

Those who believe in sanctification by faith *plus works* can believe only in imperfect obedience until Jesus comes. But those who believe in sanctification by faith *alone* can believe that perfect obedience is possible any time that they are depending upon Jesus instead of their own power.

Sanctification comes by justification. Jesus said that the more one is forgiven, the more he loves (see Luke 7:47). What does that mean? What is the purpose of studying the Bible, of praying, of a daily relationship with Jesus? It is for the purpose of understanding God's great love, His grace, His forgiveness, His death at the cross. The time spent in thoughtful contemplation of the life and death of Jesus is to lead us to know and love Him more. And as we understand His acceptance, his forgiveness, and His mighty love, we come to trust and love and obey Him more. The more we love, the more we will obey. This was shown by Jesus when the adulterous woman was dragged to Him and deposited at His feet. He said to her, "I don't condemn you" (John 8:11). That's the cross—that's justification. No one needs to feel condemned today. Jesus doesn't condemn—He justifies and forgives all who come to Him. Jesus came not to condemn the world, but that the world through Him might be saved. And only when we have understood that great truth are we enabled to go and sin no more.

The only way we can ever hope to go and sin no more is to discover, and to continue to be reminded day by day, that God doesn't condemn us. The good news is that there is no condemnation for those who are in Christ Jesus. The good news is also that Christ has made provision to keep us from sinning, that He may be glorified through us. ■

"THE BLUES" INVAD



IT WAS QUITE an invasion, really. A happy one, despite that colour, blue.

Come to think about it, the blue wasn't a "blue" blue. Rather, it was a bright and lively blue, worn as the predominant uniform colour of some 200 Year 10 and Year 12 students from our Adventist high schools—Strathfield (Sydney), Avondale (Cooranbong), Hamilton (Newcastle), Erina (Central Coast)—who last Thursday made a four-hour invasion of Avondale College campus. It was a winner of an invasion.

I first saw the blues from the windows of Classroom 7 on the upper floor of the E. G. White building, where I was teaching Bible Survey. "The blues have arrived," I announced to the class. Later I went to the auditorium. The blues were there. I went to the cafeteria. The blues were there. I attended the on-the-lawns lunchtime concert by a college group. The blues were there. I went to the demonstration basketball match by two of Avondale's top teams. The blues were there. I sat, mouth open,

and watched our Dr. Jim Hanson's Avondale College gymnastic troupe put on a display. The blues were there. The blues were everywhere, it seemed.

They saw (and most likely envied) Avondale's top-rating science department with its seven resident lecturers holding doctorate degrees, and its other highly qualified teaching staff.

Many of the girls of the blue invasion saw what must surely be one of the brightest, best-equipped and best-positioned typing classrooms anywhere. And they met Avondale's charming lady teachers in the commerce department, and those highly qualified male teachers. Nice people, all.

Among the blue invaders there probably were some of what we call "the practical-minded," of both sexes. I could guess that their eyes opened wide when they saw Avondale's largest (from a space and staff point of view) department—Applied Arts. What a range of educational

BEFORE the invasion came to an end, the front row (from left): Ross Ecclestone (Strathfield Open Day organiser), Dr. Jim Cox (president), I High, deputy headmaster). Back row (from (Strathfield), Grant Mitchell (Strathfield), Jo

Photos:



ED AVONDALE

opportunities are there—motor mechanics, cooking and baking, building construction, sewing, home-making and management, sculpture, ceramics, painting, drawing, pottery, copperwork—and more! What did you think, blues?

Teachers Braced for Action

Hours before the blues invasion, Avondale's various teaching faculties were busy in the auditorium working at setting up their departmental exhibits—especially for the blues invasion. In the theology department we were quite pleased with ours, with its posters, pictures, operating movie, operating video and our sign—"Have a drink—with the compliments of the Theology Department." Best of all, we discovered more than a few of the invaders were positively interested in preparing for the Adventist ministry at Avondale College. And the education department, next exhibit to us, talked to many teachers of tomorrow who now plan to prepare for service at Avondale College.

lved posed for this picture.

aster), Peter Baskin (assistant dean of students, rrie (dean of students), Barry Wright (Avondale Jakes (Strathfield), Mrs. Lorraine Hendra (Avondale High), Peter Beamish (Newcastle). wwend.

And there was the veteran educator, Dr. Noel Clapham, on the other side of our exhibit, seated, with members of his humanities department staff, talking to a group of the blue invaders. Great. And so it was from exhibit to exhibit. Great.

Historic Occasion

Say, historian, when you write up 1982 at Avondale College, do give "the day of the blue invaders" a paragraph—it was historical—the *first ever* organised Open Day for Adventist high school students. Next week a large group from Lilydale Academy is coming our way. Another invasion—but not the first. The *first* was "the blues."

What an invasion! What a day! And, as Dr. James Cox, our principal, thoughtfully prayed in the benediction which closed a truly great occasion: "We thank Thee, God, for the privilege of life and all the good things that go with it."

Avondale College surely is one of those "good things." Think so, blue invaders? We here at Avondale are sure that *you* are some of God's good things. We enjoyed your invasion of our college, your college. Come again, and bring your friends. ■



"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle."
— "Education," page 225.



WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

Samyuk Health Foods Opens in Korea

ONE OF THE NEWEST and most exciting "infants" in the group of world-wide health food companies is Samyuk Health Foods. It is based in Seoul, the capital of South Korea, and operated by the S.D.A. Church ("Samyuk" is a term relating to the three areas of life—physical, mental and spiritual, and therefore particularly relevant to our church). Samyuk Health Foods actually began quite a few years ago as an outgrowth of "College Foods" at the Korean Union College, under the direction of Mr. George Haley. This college industry includes a dairy herd and a modern milk-processing plant. Milk and cream are pasteurised and packed into modern cardboard packs and distributed around the city by three large delivery vans. At one time ice-cream was produced and sold in attractive family packs and some local fruits were canned. Several protein foods were also canned on a small scale. Whole-grain flours were produced and a bakery was operated.

About two years ago, the cannery was closed by the government because of inadequate facilities. Permission to modernise the plant was refused because the college is in a "green belt" which surrounds the city and in which building is strictly controlled.

As a result, an area of nine and a half acres of land was purchased about 100 kilometres south of Seoul in a rural area, and plans were laid for the construction of a new factory complex on this site. Towards the end of 1980, control of the project was passed from the college to the Korean Union Mission and Yoon Choong Yeh was appointed manager. Mr. Yoon had been a lecturer in the Business Department at the Korean Union College, and he set about putting together a comprehensive five-year plan to cover development of the project for the years 1981 to 1985.

Overseas Advice

It was felt from the start that some imported technical help would be necessary to get the project underway. After consultation between the Far Eastern and the Australasian Divisions and a visit to the area by Mr. Craig and Mr. Myers, Sanitarium agreed to release Mr. Alwyn Wiltshire for a period for six months to help get initial production started.

Mr. Wiltshire is now on leave from his job as technical supervisor at Cooranbong Factory. He gives an up-to-date account of his experience in Korea below:

"We arrived in Seoul at the end of

September, 1981. At that stage, three buildings were virtually completed. These included the first section of a modern factory building, a boiler house and a very nice two-storey office block.

"A considerable amount of equipment had been transferred from the college. This included a bulldozer and a large forklift (both surplus U.S. Army equipment), a complete bakery (in pieces) and a number of pieces of cannery equipment, grain dryer, hammer mill, etc.

"Following our arrival, a new fully automatic oil-fired boiler was ordered and eventually installed, along with a diesel standby generator capable of carrying the factory in the event of a power failure (also U.S. surplus, reconditioned by our own engineers). Canning equipment was also overhauled and painted and set into place; services were connected, government permits obtained and new labels designed and printed.

"Finally, early in February this year, the first cans rolled off the line. At the time of writing Vegeburger (a fine gluten mince), Vegemeat ("tender bits"), Vegelinks (flavour and texture very different to Australian) and Nuteena (similar to the Loma Linda product of the same name) are in full production and being distributed in the main centres. Frozen Vegeburger and Vegelinks are planned for local institutional use and a range of whole-grain cereal flours will soon be available. There are another three or four canned products which we hope will be in production in the near future. Plans also call for grape juice, TVP, bakery products and soy milk, etc., when space and equipment can be provided.

"Current production is carried out by Kim Sang Ki and Kim Tae Kung, with the assistance of two young ladies. Both these young men had valuable training and experience at the college plant, and they are well qualified to supervise all stages of production and quality control. Production is at the rate of 600 cans per day, but a larger retort just installed will boost this to 1,200 cans per day.

"Korea is an extremely interesting country with a turbulent history reaching back some 5,000 years. Lying at a strategic crossroad of Northeast Asia, the Korean Peninsula has been trampled by armies of Chinese, Japanese, Mongols and Manchus, Russians and Americans.

"So Korea is an interesting blend of the very ancient and the very modern. As I drive through the rural area on the way to the factory, it is not



Mr. and Mrs. A. P. Wiltshire.

Photo: *Sanconews*

uncommon to see a lumbering water buffalo pulling an ancient cart while overhead fly the latest sophisticated jet fighters. Most rice farmers and orchardists these days, however, have graduated to small two-wheeled tractors which chug along with cart in tow two or three times the speed of the old buffalo.

"Seoul has a population of over eight million, in a city which covers an area no larger than Melbourne. When you see the modern banks, hotels and multi-storey apartment buildings, and note that the 1988 Olympic Games are to be held here, you can't help but marvel at the progress that has been made since the Korean war. Then, much of Seoul was just a pile of rubble.

Significant Number of Christians

"While the Eastern religions of Confucianism, Buddhism, Shamanism and Taoism predominate, some 20 per cent of the population are Christian, and this would be much higher than most countries in the Far East. It is common to see young people on Sundays (and also on Saturdays) walking along the streets or riding buses or subway with Bible and hymnal under their arms.

"We are enjoying our stay in this intriguing country. Now that the winter is just about over, we are looking forward to visiting and photographing some more of the beautiful temples and palaces that have been preserved, some of them for hundreds of years. We plan to visit the demilitarised area of Pan Mun Jon soon where one can see some of the 'other' Korea to the north where conditions are far different to what they are in this relatively prosperous country."

—*Sanconews*.

HEALTH HISTORY IN A NUTSHELL

ARTHUR N. PATRICK, Director, Ellen G. White Research Centre, Avondale College

THE Seventh-day Adventist health reform emphasis gives evidence of humanitarian concern and person-affirming love. It can also stir intense discussion and even provoke divisive controversy. But the penetrating volume by George W. Reid, *"A Sound of Trumpets: Americans, Adventists, and Health Reform"* (Washington, D.C.: Review and Herald, 1982), will be welcomed by those who wish to think rather than react emotionally.

Reid charts the American health movements from 1800 to 1870, fitting pioneer Adventists into the scene and affirming both Ellen G. White's role and the contribution of Adventism to a viable philosophy and theology of health. Hence in a nutshell, a mere 190 pages, Reid gives data and interpretation which rises above dogmatism and conflict.

The studious reader will welcome the last thirty-six pages of the book, devoted as they are to notes and references, a bibliography of both primary and secondary sources, plus an index. *"A Sound of Trumpets"* is a popular exposition of the research for Reid's doctoral dissertation, presented to Southwestern Baptist Theological Seminary, so it is a well-informed study. Also, Reid is the long-time chairman of the Department of Religion at Southwestern Adventist College, Texas. It is surprising to find a study as thorough as this, presented in such readable style.

Reid acknowledges controversial authors like Ronald L. Numbers, without accepting certain of their interpretations. For instance, a footnote on page 171 says: "Numbers' work is a thorough, compact, and well-documented study of Ellen G. White's role in Adventist health reform. While professing objectivity, its clear tenor leans toward discrediting much of what Mrs. White claimed."

Health reform, especially the Adventist version of it, has contributed meaningfully to modern life. Nutritional practice, the daily bath, exercise, the outdoor life, ventilation, preventive medicine, and "the ideal of treating the whole person rather than simply palliating localised systems" all bear witness to this fact. But Reid affirms: "Above all this, health reform illustrates a spiritual leadership that, despite obstacles and even ridicule, has carried its benefits to millions of persons." Page 154.

Those who want to transcend conflict and chew on the kernel of Adventists' contribution to abundant living will value what Robert Baker, professor of Church History at Southwestern Baptist Theological Seminary, calls "this excellent study." ■



Felicity and her neighbour Sandra, busy in the take-away food kitchen.
Photo: L. D. Warren

Health and Temperance in Nowra

MRS. LILLIAN D. WARREN, Communication Secretary, Nowra Church, South N.S.W.

FINDING a suitable place to display healthful drinks is a problem in rapidly expanding Nowra. Outside Woolworths would seem a suitable position—but no, Woolworths now has a liquor shop, and would not appreciate a display of non-alcoholic wines on their doorstep.

Our Health and Temperance secretary, Mrs. Felicity Murchison, finally found a site in front of Mr. Jim Kibble's pharmacy in the main shopping centre. The chemist, himself a Christian, encouraged the display. By 9.30 on the morning appointed, the girls were busily handing out drinks. Felicity was assisted by her neighbour, a non-Adventist, and also by Mrs. Betty Rowell, who was holidaying here from Melbourne.

Crowds gathered around them and leaflets disappeared as the faithful witnesses mingled with the people and invited them to try their

favourite type of wine—but with a difference—there was no alcohol. Altogether 200 leaflets were distributed, and approximately the same number tasted the wine.

Another 400 leaflets were given to the Bomaderry High School for the benefit of the pupils. The deputy headmaster asked for permission to make photocopies of some *Alert* articles. They regularly receive *Alert*, for use in the classrooms.

But the witness did not end there. Mr. Kibble is having his carpark adjoining his shop converted into a health food store. Maybe it was the fellowship luncheon which Mr. and Mrs. Kibble attended at the Adventist church one Sabbath that impressed him to ask Felicity to help him start the vegetarian take-away food bar? The appetising hot foods and salads are becoming quite popular, and some clients are coming regularly for their favourite dish. ■

"WEIMAR KITCHEN"

EVEN if this book managed to catch your eye you probably wouldn't give it a second look. Its plain cover and lack of illustrations makes it less appealing than most other recipe books of today. However, it is said that you can't judge a book by its cover, and that is certainly true of the *"Weimar Kitchen"* recipe book. If you are interested in preparing food which is both nutritious and appetising, this book can tell you how.

Today you can read just about any popular magazine and discover that too much fat, sugar, refined foods, meat and eggs are a disadvantage to the body. However, those same magazines will feature recipes loaded with sugar and fat, and based on refined cereals.

There are no such inconsistencies in the *"Weimar Kitchen"* book, for none of the recipes contain white flour, eggs, butter, milk or even sugar. (Not even the bread.) Yet there is a section on sweet things which will make the mouth water. This book could be particularly useful for anyone who is on an egg- or milk-free diet. It is certainly a unique book, and is one of the few vegetarian recipe books that I can unreservedly recommend, and at a price of around \$5.50 it's good value. Available by writing to The Weimar Institute, P.O. Box A, Weimar Ca. 95736, U.S.A. Weimar is a self-supporting Adventist institution, combining college-level education and a comprehensive health programs outreach.

—Matthew G. Steele,

Dietitian, Warburton Health Care Centre.



The original wood-and-iron structure built in Ballville Street by Prospect members in 1905.
Photos: The late Lionel Brown



The new church, built by Walter Were on the same site, as it appeared on completion in 1937. Recently refurbished, it continues to provide worship facilities for today's congregation.

South Australia Looks Back

ERIC WERE, Communication Secretary, Prospect Church, South Australia

IN SEPTEMBER 1886, when the colony of South Australia was barely fifty years old, a small group of Adventists headed by J. O. Corliss moved to Adelaide to commence an evangelistic campaign. The first Adventist sermon to be preached in South Australia was delivered by Pastor Corliss in the Norwood Town Hall, creating great interest among many of the citizens.

Within a few weeks a number of families professed belief in the new teachings, and on November 27 the first Adventist church in Adelaide was organised, with twenty-five initial members. Charles Davey, a builder, was elected the first elder of the infant church. Brother Davey later built a family home in Farrant Street, Prospect, and as a resident was destined to play an important part in the formation of the Prospect Seventh-day Adventist church. An ardent lay-worker, Mr. Davey began distributing copies of the *Bible Echo* and other literature in his district.

Meanwhile, a man who with his parents and eight brothers and sisters had arrived in Port Adelaide in 1880 from Bristol, England, named Walter Were, was raising his family in Farrant Street, Prospect, where he too followed the

building trade. Walter Were II was a committed Christian, and played an instrument in the Salvation Army band. One evening in 1896, Charles Davey visited the Were family with his tracts and found Walter receptive to Advent truths. The family Bible was brought out and the prophecies of Daniel and the Revelation were investigated. The whole family joined in study. The eldest child (Walter Cornelius), although only eight years old at the time, in later years was able to tell his own children of the well-remembered thrill of Bible discovery in those early days.

On June 27, 1897, Walter Were and his wife, with other believers, were baptised in the Adelaide City Baths by Pastor G. B. Starr. Sabbath school and other meetings were held in the Were and Davey homes. Then, as numbers grew, they met in the Oddfellows Hall of Prospect Road, and later in a room of Prospect Town Hall.

The Prospect company was organised into a church, and in 1899 a committee was formed to consider the erection of a permanent house of worship. The well-known Adventist leader Pastor A. G. Daniells acted in an advisory

capacity on this committee. However, because of shortage of money in those hard times it was not until 1905 that plans came to fruition and the Balville Street church was completed. It was a humble wood-and-iron structure, built mainly by voluntary labour. Walter Were III, now a youth of seventeen, worked on the building team together with his friend Fred Davey, son of Charles. The membership of the new church stood at about forty, and as some indication of the wage level of that era, the average yearly tithe contributed per member was £4 (\$8)!

The new Prospect church contained a baptismal font, and Walter Were III was among the candidates in the first baptism held in 1906. (A. W. Semmens, the man who initiated Adventist health work in Australia, was the celebrant.) Walter later spent a short period at "Avondale School," at Cooranbong, New South Wales, but the building trade seemed to call, and young Walter returned to work with his father in the family's Busy Bee Joinery Works at Torrensville.

Walter III was now looking for a life partner, and chose a country lass, Ida May Mills, who with her mother and sister had become Adventists through the work of J. E. Steed. Walter and Ida were married in the Prospect church in 1911 by Pastor Morris Lukens, and set up home in Gordon Road, Prospect—their home for the whole of their married lives. They raised a family of seven sons and one daughter, two other sons having died in infancy. This large family filled a pew in Prospect church where Walter, like his father before him, held office in most positions, including that of elder. He was included many times on the church preaching plan, both in his local church and in the suburbs and nearby country areas, and served several terms on the conference executive committee.

In 1920 Walter Cornelius Were started his own building business, constructing many homes in the suburbs of Adelaide. He became known as a conscientious builder whose team "did not work on Saturdays."

Early in 1936 the South Australian Conference made use of Walter Were's building expertise in the construction of a two-roomed school at Prospect. This small school has grown over the years, and is now the thoroughly



The Walter Were family in 1948. All the children are still living. Back (from left): Stanley, Bertram, Ronald, Laurence, Wilfred. Seated: Eric, Shirley (Mrs. J. Smith), Walter (father), Ida (mother), Cyril. Photo: K. Rainsford.

50 Years of God's Leading

NAT E. DEVENISH, Communication Director, South Australian Conference

TOM WALSH WAS a young van salesman, and Edith was the young lady shop assistant who checked his sales book when he returned to the store each day. Tom and Edith fell in love, and on December 26, 1931, they were married in a Methodist church in Liverpool, England.

Approximately eighteen months after marriage Edith purchased at the door a magazine entitled *Present Truth*. Both Edith and Tom were impressed with what they read, and purchased further publications (books like *"The Great Controversy"* and *"Patriarchs and Prophets"*) from the door-to-door bookseller, Brother S. G. Cowley. On March 24, 1934, these good folk were baptised in the Seventh-day Adventist church in Liverpool.

During the next few years Tom joined Brother Cowley in selling *Present Truth* in the Roman Catholic areas of Liverpool on a part-time basis. In 1936 the Stanborough Press made a presentation to Tom for gaining 200 regular readers to *Present Truth*.

After losing his regular job as a van salesman because of Sabbath difficulties, Tom tried various ways to earn a living, finally moving to Lincolnshire where he was employed with full Sabbath privileges by the owner of a large country estate. The estate owner gave Tom and Edith permission to use the estate hall to conduct

meetings for the public. With the use of a projector and slides hired from the British Union Conference, Tom conducted a series of evangelistic meetings which were well attended. War was declared that year and a regiment of the dragoons took over the estate, including the hall, which meant an end to the meetings.

Tom then took up full-time literature evangelism around Birmingham, selling *"Good News"* and *"Bedtime Stories."*

Later Tom moved to employment at Granose Foods, and Edith joined the staff of Stanborough Press. In 1952 Tom and Edith migrated to Australia, settling in Adelaide, where Tom was employed by the Sanitarium Health Food Company.

Each Sabbath one will find Brother and Sister Walsh attending the Prospect church. At the end of 1972, Tom retired from the Sanitarium Health Food Company, to take life a little easier.

It is a pleasure and privilege to visit with Tom and Edith Walsh at their home in the Adelaide suburb of Blair Athol. They will tell you of their love for the Saviour and the Advent message that means so much to them.

The Walshes recently celebrated their Golden Wedding. We congratulate Brother and Sister Walsh, and wish them continued health and happiness together. ■



Tom and Edith Walsh.
Photo: N. Devenish

Golden Wedding Anniversary for Cresswells

C. H. EDWARDS

A VERY HAPPY event was recently celebrated at the home of Mr. and Mrs. Keith Cresswell, Barrington Street, Christchurch: their Golden Anniversary. They received a beautiful bouquet of flowers with golden ribbons from the Sydenham Seventh-day Adventist church with a Golden Anniversary card, signed by many members.

Marjory Marion (Molly) Neil and Lionel Keith Cresswell were happily married in a private home in Napier on June 13, 1932, by a Methodist minister. At that time Molly Neil was a member of the Anglican Church and Keith Cresswell was a member of the Presbyterian Church.

Keith was injured in the Napier earthquake just over a year before his wedding. He had been working upstairs in Henry Williams and Son, Ltd., Hardware Merchant's Building, when it collapsed, with many other premises on that fateful day when some 145 people were killed. Molly Neil had been a nursing sister in St. George's Hospital, Christchurch, prior to her wedding day.

Molly and Keith remained in Napier for a time, then went to Dannevirke, where Keith managed his father's bookshop. Later they moved to Christchurch, where Keith worked for Mason Struthers hardware store. From Christchurch they shifted to Wanganui, where Keith was manager of that company's shop.

While in Wanganui, Molly was baptised by Pastor Giblett in 1949, and she remains a very faithful member to this day.

In 1962 Molly and Keith came south to spend their retirement and took up residence at Diamond Harbour, where a number of Adventists have lived over the years.

We wish this faithful couple God's richest blessings. ■

modern Adventist High School. The next contract was the building of the City church in Angas Street, together with the then conference administrative office and social hall on the same site.

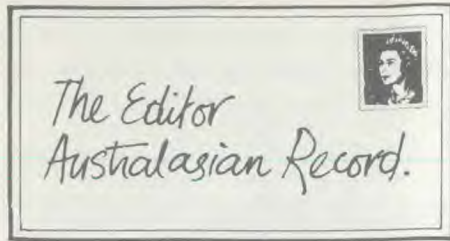
Toward the end of that same year (1936), Walter Were accepted the contract to build a new impressive solid brick church on the Balville Street site for the Prospect members. Adjoining homes were subsequently purchased and demolished to provide parking space and a site for a spacious community hall.

Walter's surviving children are Eric, Cyril, Ronald, Laurence, Wilfred, Bertram, Shirley, and Stanley. Some of these are, or were, professionally employed in the organised work of the Australasian Division.

The pew occupied by Walter Cornelius Were for more than eighty-five years, now vacant, reminds members of a "stalwart in Israel" whose strong faith in the message and personal integrity were an example to new waves of believers, including a fifth generation of Were Adventists, who face a changing and sometimes perplexing world. ■



Keith and Marjory Cresswell.
Photo: C. Edwards



QUALIFIED SUPPORT

It continues to grieve me to see prominence being given to the work of the W.C.T.U., when the servant of God in "The Great Controversy," pages 587, 588, has stated that where the Temperance Movement is allied with the Lord's Day Observance Council, *God's servants should have nothing to do with them.*

And are they allied to the Lord's Day Observance Movement? I have in my possession *The White Ribbon Signal*, which is the official publication of the W.C.T.U., and quoting from page 117: "Another matter brought forward was the increasing number of functions being held on the Lord's Day. After discussion it was decided each member write to their respective Member of Parliament asking him to cooperate in endeavour to have the law enforced against commercial projects being held on the Lord's Day."

Page 112 of this paper records the appointment of Lord's Day observance superintendents. And what is their work? Is it not to apprehend folk like the late Brother Eager of Mount Gambier, who brought a busload of passengers over into Victoria to participate in baptism and who was fined—"for carrying passengers on a Sunday"?

Yes, I am aware of all that E. G. White wrote about the W.C.T.U. But we must update our thinking.

The book "Whirlwind of the Lord" outlines the life of Francis Willard, W.C.T.U. founder. Toward the end of her life—owing to the witness of Ellen White, Francis became an S.D.A. Together these two ladies attended one meeting—the last they ever attended—and pleaded with the controllers of the W.C.T.U. to *withdraw* their Sunday legislation plank. This the controllers refused. The two ladies then withdrew—*never* to return.

Read again "The Great Controversy," page 588: "God's . . . servants cannot unite with them."

A. R. Fish,
Victoria.

Weddings

CRABTREE—FENNER. The clarion bells chimed sweetly on August 15, 1982, at the beautiful Port Macquarie church, New South Wales, as Gaylene Esther came down the aisle on the arm of her father, Charles Fenner, to stand beside a happy young man, Gary Malcolm Crabtree. Charlie and Irene Fenner are loved and respected church members of Port Macquarie. Gary is the son of Lindsay Crabtree, well known in Coff's Harbour, and the late Mary Crabtree. Relatives and friends travelled many miles to be with Gaylene and Gary on this happy day. As they walk hand in hand through life, may they follow closely in the steps of their Master.

W. A. Baines.

JACKSON—MANNERS. Glen Jackson and Julianne Maree Manners made vows of love and loyalty to each other when they were united in the bonds of Christian marriage on Sunday, August 22, 1982. The wedding was held in the garden of the Three Chimneys, at Hornsby, New South Wales. Loved ones and friends were present from interstate. May God's blessing attend Glen and Julianne as they travel life's pathway together.

D. R. Dunn.

Till He Comes

CHRISTIE. Emma Jane Christie, wife of Reg Christie of Cooranbong, New South Wales, died on August 13, 1982 in the Charles Harrison Memorial Home, after three years' residence. The Christies had been married for forty-nine years, and became Adventists in 1949 after showing interest in the Voice of Prophecy radio program. They were baptised by Pastor H. Stacey in Parramatta, and later became foundation members of the Katoomba church. To husband, Reg, son Brian, daughter Margaret and family members, we extend heartfelt sympathy and the blessed assurance of God's promises for those who rest in Him. Pastors L. H. Barnard and L. J. Laws assisted the writer.

L. C. Coombe.

DAVIES. On Wednesday evening, July 28, 1982, Edward Albert Davies peacefully passed from life to death at Bonalbo Hospital, New South Wales, while a group of Adventist friends were praying for him in prayer meeting. His death, at the relatively early age of forty-eight, brought to an end a period of sometimes extreme physical suffering, during which time he was tenderly cared for by his loving wife, Fay, a member of our Bonalbo company. He died believing in his Lord, and looking forward to the resurrection. A large gathering of relatives and friends met at the Casino church on August 2 for the funeral service and to show love and concern for his wife, four children and two grandchildren. We believe the Lord will comfort them in their sad loss.

E. A. Raethel.

IRONSIDE. Mrs. Georgina Alice Ivy Ironside (nee Chapman) passed away peacefully on August 8, 1982, at her home in Normanhurst, Sydney, New South Wales, aged eighty-two years. (Her husband, Norman, predeceased her on October 31, 1980.) Their saddened family comprises sons Edgar (wife Betty), Kevin (wife Marjorie) and daughter Mrs. Noni McTackett, and their families; seven grandchildren and four great-grandchildren. The loving condolences of Sister Ironside's fellow members of the Thornleigh church and many other friends are extended to the sorrowing family. Many friends joined the relatives at the farewell service at the Avondale Cemetery, Cooranbong, New South Wales. Lovingly and tenderly we committed this trusting mother to God's eternal care to sleep in Jesus and to await His call to awake to everlasting life. Pastor L. Lock was associated with the writer in the service.

Ralph Tudor.

IRVINE. After a long illness, Helena Isabel Irvine (nee Jackson) passed peacefully to her rest in Lismore, New South Wales, on Monday, July 19, 1982. Friends and relatives gathered at the Gundurimba Cemetery, a peaceful bushland setting, and close to the property where her married life was spent. Mrs. Irvine trained as a nurse, and always showed a sympathy and compassion toward misfortune and suffering. She was a kind and generous friend, a gifted storyteller, and a courageous friend, who always had an encouraging and uplifting influence upon her acquaintances. Her example lives among her family and friends. To her family, her husband Ted, daughters Helen (Mrs. Coomb), Heather (Mrs. Hill), June (Mrs. Percival), and son Don, plus thirteen grandchildren, we extend our sympathy. Pastor F. Pearce assisted the writer at the graveside, where words of comfort were expressed to the sorrowing ones.

B. E. Bobin.

LEE. John Lee passed quietly to his rest at the age of seventy-two years after a brief illness. His burial took place at the Karrakatta Crematorium, Perth. His wife, Maree Josie, was recently baptised into Christ and membership with the church at Rockingham, Western Australia. John was a man who loved his family, loved home and expressed his love for people in many kindly acts. Born in England, he migrated to Australia in 1948 and married in 1953. His wife is strengthened and blessed in the hope of the soon return of Jesus.

G. A. Lee.

MURRAY. Sister Constance Phillis Murray, a patient at Bethesda Home in Auckland, New Zealand, passed to her rest on August 5, 1982. A service was held at the Purewa Crematorium Chapel on August 7. "Faithful unto death" would describe this dear lady who lived to be ninety-eight years of age. May the great resurrection day soon come to restore her to the kingdom.

D. A. Hokin.

POTTER. Mark Jordan Potter, born prematurely on July 19, 1982, died next morning, after the briefest of life's battles. He was laid next to sister Gabriel, who died at eight months in 1980. At a brief service at Avondale Cemetery, Cooranbong, New South Wales, parents Jeff and Lillian were reminded of God's sensitivity to human feelings and of His faithfulness.

Jim Zyderveld.

SIMPSON. Matthew Simpson passed to rest on the day of his birth on July 19, 1981. He was the firstborn of Paul and Narelle Simpson of Sydney. He was laid to rest at the Northern Suburbs Lawn Cemetery, Sydney, New South Wales, on July 24. We look forward with Paul and Narelle (nee Hayes) to that day ever so soon when "little children are borne by holy angels to their mothers' arms . . . united, nevermore to part, and with songs of gladness ascend together to the city of God."

T. Rosevear

(The lateness of this notice is regretted.)

ATTRACTIVE PRIMARY SCHOOL IN RURAL VICTORIA

Shepparton is the hub city of the great Goulburn Valley which has long been famous for its massive fruit and dairying industries. The city is one of the fastest growing centres in Victoria, with an area population of 50,000 and only 2½ hours from Melbourne. In one of the newer estates is our one-teacher school containing all modern facilities. If you are looking for a progressive rural area and church in your decision to move out of the cities, write to, Principal, S.D.A. Primary School, Graham Street, Shepparton, Vic. 3630. Phone (058) 21 9457.

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FOR SALE

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Holiday S/C flat in Aspley, North Brisbane, from November 28, 1982, to January 30, 1983. Book now. Phone (07) 263 2006.

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**MILLICENT SPECIAL WEEKEND,
October 9, 10, 1982**

To thank the Lord for His blessings upon completion of our church building repayments, there will be a special day of Thanksgiving and Rededication on Sabbath, October 9. Sabbath school 9.30 a.m. Divine service 11 a.m., followed by a Fellowship Lunch.

Thanksgiving and Rededication Service 3 p.m.
also

Gala Day, Sunday, October 10, at Southend Youth Camp

Invitation extended to former pastors and families, former members and all looking for a happy (holiday S.A.) weekend. Inquiries: Pastor H. G. Josephs, 16 Bryant Street, Millicent, S.A. 5280. Phone (087) 33 3270.

TULIP TIME AT BOWRAL

Visit Bowral's famous Tulip Time Festival and enjoy a delicious vegetarian luncheon whilst viewing the Art Exhibition.

Open October 3-14 (excluding Sabbath).
Bus groups by booking only. Phone (048) 61 3439, or write P.O. Box 337, Bowral, N.S.W. 2576.
Pleasing menu, and all profits to assist the Bowral Adventist Primary School.

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Church members with \$100 (or more)

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CONTRARY to the law of gravity most things are going up nowadays. The U.S. dollar has risen against our Australian dollar lately, and this in turn, to the dismay of L.E.s and A.B.C. managers, has necessitated a rise in some book prices. We are announcing some specific changes in Flashpoint because the fourth quarter lesson pamphlet will show old prices. The new prices are as follows: Morning Watch Devotional Books for 1983, "The Upward Look" (Senior) and "This Is the Day" (Junior), \$A8.55 each. Remember the prices may be higher, but the value of such books will remain unsurpassed.

OPENING DAY for the Stanthorpe School, Sth. Qld., was August 29—Pastor L. R. Thrift, T.T.U.C. Education director, was on hand to do the honours, as were a number of local government dignitaries—a full house. Always news when a new school opens.

YOUNG people of Warburton, Victoria, began their Family Week of Prayer on a high note. Danny Sheehy (from Queensland University, and one and the same with the misspelled lecturer of last week's Flashpoint) spoke on contemporary Christianity in a series of topics given over the weekend of September 10 and 11.

AVONDALE COLLEGE SUMMER SCHOOL

December 27, 1982 to 4 January 4, 1983

Open to everyone from 16 years of age and over!

- ★ Enjoy the Christian fellowship
- ★ Delve into Scripture more deeply
- ★ Pursue a variety of interests—topics of current interest, health, arts, crafts and culture.
- ★ Relax in Avondale's parks and gardens
- ★ Make creation re-creation

REGISTRATION commences at 2 p.m. on Monday, December 27, 1982. CLASSES commence Tuesday, December 28, 1982 and end on the evening of Tuesday, January 4, 1983.

MAIL THIS COUPON NOW:

The Summer School Director
Avondale College
P.O. Box 19
Cooranbong
N.S.W. 2265

Please send me full details of the 1982-83 Summer School program, together with application forms for _____ people.

NAME (Block Letters)

ADDRESS

STATEPOSTCODE

ALL set to tread the historic dust of the Bible lands are the twelve or more adventurers who have already signed up for the 1983 Bible Lands Tour, to be led by Pastor Austen Fletcher ("We will be happy to provide for many more," says the pastor, a veteran of other exciting tours). Leaving on January 25, the tour group will visit, among other historic places of Biblical mention, the areas of the seven churches of Revelation—a more unusual addition to the "usual" Bible lands tour.

"FINALLY, BRETHREN . . .": Poise is the ability to continue talking casually while the other fellow picks up the check.



Flash Point

SHORT—hello! and to the point—fresh news. Flashpoint is here again with news items of note.

SPRING is well and truly here! Nesting birds and nestling lovers are only two of the obvious clues—the other would have to be the Sydney Adventist Hospital's Jog Into Spring fun run. At 10 a.m. tomorrow a goodly crew of joggers, and even walkers, will pound a ten-kilometre course through Wahroonga and Warrawee. Thankfully I'll only be there in spirit—my two-kilometre morning run will do me very nicely, thank you!

S.A.H. employees are serious about running, and health—something all Adventists should aim for. Among the 27,000 participants in the recent Sydney to Surf run were twenty-five S.A.H. staff members—giving the most practical of demonstrations of Adventist health principles and the energy they impart.

WHILE we are on the subject of Sydney Adventist Hospital, it is worth mentioning that the hospital offers plenty of career opportunities. The latest figures show that there are 891 full- and part-time staff members.

ON October 16 the new Morley church in Western Australia will be opened. Adventure in Faith offerings were directed toward building the \$200,000 church which will be opened on the weekend of the Western Australian Conference session, so that country delegates can attend.

BAPTISMS always add that diamond sparkle to a news item. The Spanish church in Sydney held their *third* baptism this year in September—bringing to fifty the number baptised *so far*. No one is taking a final count yet, as they plan on conducting at least two or three more baptisms before the end of the year—with a total of around eighty baptised. Ole!

SAMOAN believers in Greater Sydney are to be organised into a church on October 23. This is the second ethnic church to be organised in Greater Sydney this year. The other was the Latin American church in July.

WORK has just begun on the Doonside Junior High School, Greater Sydney's second high school. It is expected that the new school will be completed and operational by February 1983.

ONE of the first churches to be built in Greater Sydney has just been "opened"! The third and latest building to be called the Kellyville church was opened on September 18.

AVONDALE COLLEGE plans to feature three summer lay ministry training seminars during the 1,000 Days of Reaping. The first, December 27 to January 17, 1983, will draw on the expertise of evangelist Geoff Youlden. The second, December 26, 1983, to January 16, 1984, will draw on John Carter's experience. And the third, December 24, 1984, to January 14, 1985, by Graeme Bradford. Each evangelist will conduct an evening evangelistic campaign during the seminar, and participants will not only receive instruction during the morning study periods, but will spend the afternoons in home visitation and Bible study. It will be a work/study program of the most productive variety.

LAST WEEK the Avondale Ministerial Students Association conducted the annual Student Week of Devotion at the college. During the week of September 12 to 18 morning and evening devotions were presented by the students themselves. Now that is spiritual energy! The week *added* to the campus' spiritual tone.

THIS WEEK the students are off on their mid-semester vacation—from September 23 to October 24 to be exact! Not only are they taking a well-earned rest from studies, but they are also acting as roving recruiters. A recent survey showed that the best advertising for the college is done by the students themselves—so accordingly they have been deputised, armed with information and promotional papers and sent out to bring 'em in. The posse-bilities of such a group effort are boundless.

WE are *still* in the news! I can almost hear some of you begin to say "Oh, no!" as you remember reports in

Newsweek, *Time*, and other examples of bad press. On August 28 the *Adelaide Advertiser* ran a very favourable article on the lead page of their Saturday Review section. On the front page of the paper was "For God and Good Health—a Look at the Misunderstood Adventists in Saturday Review today."

WARBURTON and the Signs Publishing Company is still reeling from the visit of twenty North New South Wales literature evangelists and their wives from September 3 to 6. The trip was the culmination of an incentive sales program, with Warburton as the incentive. Normally-rainy Warburton was summerlike in the good weather it afforded—and as a parting gift on the Monday morning the literature men left a much-needed shower of rain. For the L.E.s it may have been a weekend of R & R, but for Warburton and the Signs staff it was AT—action time. Certainly it was enjoyed by all.

ONE of the visiting L.E.s, Elwyn Allum, of Port Maquarie, brought word of his daughter Jeanette, who has just begun a two-year volunteer stint at Atofi in the Solomons. Jeanette, who is serving as assistant tutor sister, writes that she loves working with the national nurses and is especially impressed by their simple faith.

WHEN a woman has her face lifted it causes a few whispered comments. When a campground has a facelift everyone is talking—at least in South Queensland. Huts have been repainted and repaired, kitchen repainted and a new kindergarten hall is under construction. All this was done to make this year's camp at real winner—it began on Friday September 24 and will run till October 2.

ONCE again the news has rolled in at a great rate. A rolling stone gathers no moss, perhaps, but hot news has a way of burning up the column inches. So *once again* we'll let it run itself out, and pay the consequences of turning over to page 15. Actually, that fellow who pastes up the RECORD is most agreeable.

(More Flashpoint on page 15)