



A DIVISION FIRST . . .

RADIO SPEAKERS' SEMINAR

An A.R.T.P. Public Relations Report



From left to right: Alan Holman, production designer, A.R.T.P.; Warren Judd, production manager, A.R.T.P.; Pastor Arthur Bath, Lay Activities director, C.P.U.M.; Pastor Tony Kemo, Papua New Guinea; Pastor Ripine Rimone, Samoa; Pastor Hufanga Fui, Tonga; Pastor John Silver, manager, A.R.T.P.; Pastor Russell Kranz, director of Communication, Australasian Division; Pastor Alsake Kabu, Fiji; Pastor Haiaku Baiabe, Solomon Islands; Pastor Afaese Manoa, Tuvalu; Geoffrey Batchelor, audio technician, A.R.T.P. (Delegate not shown, Dr. John Reynaud, Tahiti.)

A GROUP OF SEVEN radio speakers from the Pacific islands met at Advent Radio-Television Productions headquarters in Wahroonga on October 20 for an eight-day seminar. It was the first time that such a seminar had been held in the Australasian Division, and subsequent enthusiasm indicates that it certainly won't be the last.

These men were brought to Australia from as far away as Tahiti and Tonga, not to mention the new country of Tuvalu, a small group of islands that were, until recently, the Ellice Islands. The reasoning was simple. In these areas, the radio outreach has had a steadily increasing importance with the advent of transistor radios, and the need to cover distances is not readily understood by urban Australians. In addition, it was felt that the arrival of television was imminent in Fiji and Papua New Guinea, thus highlighting a need for training national workers in that specialised media.

(concluded on page 2)

RADIO SPEAKERS' SEMINAR (concluded from page 1)

For the first few days of the programme, the group was privileged to have as a guest speaker Pastor Victor Cooper, the General Conference associate director of Communication. This widely experienced Englishman and his wife were greatly appreciated as they outlined the theories and practice of communication, emphasising the radio ministry.

Casual but Rewarding

The informality of the meetings was a highlight of the seminar, while the times between sessions were quite often spent in casual but very rewarding small-talk. It was apparent from the outset that there was a need for more feed-back from those lonely outposts of our Division, relative to the equipment used and cultural problems in communication. The seminar thus became an interesting two-way learning process, with the "lecturers" often asking more questions than the listeners!

The programme itself was divided into four well-defined areas: the theory, the practice, the observation and the promotion. This process of instruction covered the departments represented at Advent Radio-Television Productions and the Division Communication Department. This included the development of radio techniques on both sides of the microphone—each man learning to handle the sound equipment, as well as writing and producing a short radio programme.

There were interesting sessions devoted to television presentation. The new video equipment recently purchased by Advent Radio-Television Productions was extensively used by the delegates, who were both amazed and delighted at the results of their efforts. In rotation, they used the camera, the recording unit and the speaker's desk. New ideas and

possibilities were generated in these hours of screen-testing. It is quite possible that the experience gained in this time alone will herald a new era in evangelism in Papua New Guinea and Fiji, where video-tape libraries and clubs are becoming increasingly popular in the major towns.

The need for promotion and advertising was spelt out in both the areas of radio programming and Bible School evangelism. Feed-back from the delegates was urged as the needs and requisites of each country were evaluated. Strong and earnest discussion highlighted the sessions spent on this aspect of the work.

The men also examined the Bible school with interest, for their roles as radio broadcasters include the promotion and control of their local Bible schools. Filing systems and procedure were carefully noted.

There were many sessions devoted to writing, compiling scripts, researching material and developing radio-station goodwill. One afternoon was spent at the Australian Film and Television School in Sydney, where the very latest in television and audio equipment was seen in action. Eyes popped as they saw whole banks of TV screens, connected to sophisticated computers, monitoring different aspects of a production. That same afternoon, a Christian FM radio station was visited, much to the enjoyment of the delegates, who found the general use of computerisation almost too much to assimilate.

All too soon it came to an end. A luncheon was held on the final day, at which Pastor Aisake Kabu, the delegate from Fiji, spoke about the tremendous time the men had experienced, and how the Pacific would soon become aware of a new "tone" of gospel communications in the widely spaced islands of the Pacific.

#



A Little Child Shall Lead

SAY IT FOR THE CHILDREN

We were working on a cattle-station in central Queensland, and having our dinner with the family. My brother and I bowed our heads for a silent grace. The look of wonderment on the face of the family's six-year-old son led his father to ask, "Say it for the children, will you? I want them brought up properly." That being done, we then ate our dinner.

The next day, with dinner again ready, young six-year-old piped up, "We haven't said anything. We've got to say something." This soon established the habit in that family. By now he will have his own family, and I trust that he "says something" for them, too.

Jack Southon,
North New South Wales.

READY TO GO HOME

I was talking to our three-year-old son about Jesus and our church, and explaining that its name is "Adventist" because Jesus came to live on earth once as a baby, and we believe He is coming again, and how we should all be ready to meet Him and go home to live with Him in heaven.

Our little fellow looked quite thoughtful, and then suddenly said, "I like cucumbers—will Jesus have any cucumbers for me in Heaven? And 'matoes and vegies I like?" Discussion continued, in the course of which he stroked his arm, clad in his favourite, ruby-red velour jumper (Grandma's gift), and then he said "I'd better take this with me to keep warm! What else will I need to take when I go with Him?"

Mrs. Marilyn Hastings,
Victoria.



Dr. John Reynaud, speaker for the French Voice of Prophecy programmes in Tahiti, at the mixing console in the A.R.T.P. studio.

Photos: A. Holman.



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

Week 126

Sunday

The man with whom I usually have a Bible study on Sunday is middle-aged and professedly confirmed in bachelorhood, but today he rang to ask me to cancel our study. Laughing self-consciously, he confessed that he was going to see a young lady. "Don't worry," I said. "Far be it from me to obstruct Cupid's darts."

Tuesday

Sometimes a pastor sees things that make him want to laugh, and sometimes he sees things that make him want to cry. There are other times when he does not know whether to laugh or cry, so he laughs anyway.

I'll give you an example. I rejoiced with one of our church members when she told me she had found a job as a saleswoman in a store, but thought nothing more of it until last week, when I was walking through the store. I saw her and walked over to speak. Instantly, she put her hand to her mouth and looked guilty. My dismay turned to amusement when she withdrew her hand to reveal brightly painted lips.

Another time we visited an elderly couple. The husband answered the door, with a hearty, "Come in, Pastor." His wife scuttled across the kitchen, but she was too late. We saw her hide the hot teapot in the cupboard.

Each time I felt amused at their guilt, but saddened by their hypocrisy. Don't they know that they can hide nothing from the Lord?

Thursday

My bachelor friend, who cancelled his study on Sunday, called tonight after work to talk to me. Trying hard to hide my surprise at the dramatic change in his appearance, I ushered him into the study. The man seemed lit up. Everything shone, his eyes, hair, skin, shoes. Even his glasses sparkled. Was this the dull, precise, little man I had seen last week?

"Pastor," he began, "I want your advice." Well, of course, I was delighted to help. "You see, I've met this young lady, and we want to get married." No more explanations needed. After a long, man-to-man talk, he assured me, "Oh, no, don't worry, Pastor. I won't rush into things. We plan to be engaged for at least two months."

Friday

Went out for two hours this morning to complete the territory I have been working on all week. In two weeks the church begins the general Appeal for Missions, and I want to finish the businesses before then. ##

NO ADVENTIST SCANDAL

RECENT ARTICLES which appeared in the Australian and world press, suggesting Adventists are threatened by a theological scandal over Ellen White's literary borrowings, have been answered in a statement from the General Conference.

The Australian reports were taken from the *Guardian* (London). Apparently one of their journalists in San Francisco had picked up a rather lengthy treatment of the topic in the religion section of the *Los Angeles Times*.

Since the person making the accusations against Sister White is an Adventist minister of Long Beach, California, the story was local news; only condensed versions reached us in this part of the world.

To contend the articles publicly here in Australia would have been to promote the material contained in them and to spread a spirit of controversy throughout the media, which would not have been beneficial nor wise.

In order to acquaint RECORD readers with the latest General Conference response, we are publishing the full telexed news release received from Washington, as follows:

November 5, 1980

Washington, D.C.—Officials at the world office of Seventh-day Adventists made it clear today that the life and work of Ellen G. White are considered to be the confirmation of the gift of prophecy within the 3.5 million-member denomination, in spite of recent charges of "literary borrowing" made by her critics. Such claims, involving the writing of some forty-six books, before her death in 1915, are not the first to be made.

An Adventist minister, who later left the church, began criticising her work as early as 1887. Many of his claims were reviewed in the book "*Ellen G. White and Her Critics*," written in 1951 by F. D. Nichol, a respected Adventist clergyman and editor. The latest "copyist" cry has come from Walter Rea, an Adventist pastor in southern California.

Assertions that she borrowed heavily from other authors in all her writings are without foundation. "Of her enormous literary output—25,000,000 words—only a small fraction can be traced to other authors," Dr. Robert W. Olson, secretary of the Ellen G. White Estate, said.

"Recent studies by two other Adventist clergymen, Raymond Cottrell and Walter Specht, indicate Mrs. White was an avid reader. This is an astonishing fact when one considers the endless demands made by the church on her time. While her formal schooling may not have achieved academic attainment as many others have, she compensated by reading widely," Dr. Olson said.

Her son, W. C. White, when referring to "*The Desire of Ages*"—her 835-page book on the life of Christ—said she had read from the works of Hanna, Fleetwood, Farrer, and Geikei. As she read their works, these authors brought back to mind descriptive scenes presented to her before. Though having exceptional literary gifts of her own, she relied on these authorities for the historical and geographical information not revealed to her in vision.

Dr. Olson says, "Though some question the propriety of copying from others, it appears to have been a common practice in the eighteenth and nineteenth centuries." Raymond Cottrell when comparing thirty Bible commentaries, while working on the Seventh-day Adventist commentary from 1935 to 1957, was amazed to find that many of these respected commentators had "copied significant amounts of material from one another without giving credit." In Dr. Olson's judgment, borrowing does not dilute her claims to inspiration, because originality is not a test of one's inspiration.

"The church's confidence in the prophetic leadership of Ellen White is unimpaired by recent allegations of her critics," Dr. Olson says. Adventists fully believe that God spoke through her a century ago when the organisational features of the church were in the beginning stages and that her counsel is as dependable today as it was then. "Her writings are so Christ-centred and practical they have led spiritually minded readers into a deeper Christian experience," he added.

Critics have charged she had selfish motives for writing books and imply she was wealthy. "On the contrary, she died in debt," Dr. Olson says. Instead of accumulating personal wealth, she gave generously to the acute needs of the church and its institutions everywhere.

"No, the Seventh-day Adventist Church is not about to disregard Ellen White's books or lessen its convictions regarding her work as a true prophetess of God," Dr. Olson concluded.

##

In Touch

—with the President

JOY IN THE LORD

THOSE WHO MAKE Christ first and last and best in everything in their lives are the happiest people in the world. After describing the close connection that should exist between Himself and His people, by using the illustration of the vine and the branches, Jesus went on to say, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." John 15:1-11. In the light of the meaning of this passage of Scripture, the three-letter word "JOY" might be understood as follows: J stands for Jesus, O equals nothing and Y stands for You. Real joy means that there is nothing between Jesus and you.

As we again approach the festal season when the world celebrates the birth into this world of the Son of God, how our hearts ought to be brimming with joy unspeakable! We are of course more concerned with the event than the time element in history. It is the event around which all history gathers. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:16, 17. The purpose of Jesus in coming to this world was to bring life, joy and hope. He said, "I am come that they might have life, and that they might have it more abundantly." John 10:10. He didn't come to take the blue out of our skies and the lilt out of our songs. He desires the happiness of His people. He wants them to experience the peace and joy that is found only in a close relationship with Him.

We are called to be representatives of the Son of God in this dark world of strife, hunger, sin and sorrow. But because of the "blessed hope" we have in Jesus, the sunshine of God's love and mercy ought so to radiate from us that men and women will be attracted to the One who gave His life for them. There can be no darkness, gloom and pessimism in the presence of the One who declared Himself to be the light of the world. God's people are set as light-bearers on the way to heaven. We should reflect the light shining upon us from Christ. Our lives and conduct should be such that people will receive a right concept of Christ and His dealing with His people as they associate with us. The psalmist declared, "In Thy presence is fullness of joy." Ps. 16:11. In spite of the many trials and difficulties he faced from day to day, the Apostle Paul spoke of an "unspeakable joy" which belonged to all who are in Christ. It is only as we abide in Christ that we can be free from fear, and enjoy the peace that passes understanding.

When we truly represent Christ, we will make our association with Him appear attractive, as it really is. If we brood over the miseries that have befallen us, and murmur and complain and become critical and sour, we are giving to others a false representation of God and the Christian life. In spite of the many problems in life, the assurance is ours that we will never have to face them alone. The One who visited this earth nearly 2,000 years ago and who has promised to return to gather His people home, has left us an

undying assurance, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. The Lord is at our side. He is able to do more for us than we can ever ask or think. We ought therefore to trust Him more. He is by our side to guide, strengthen and help, however dark the future may appear. He is ready to listen to our every plea and prayer, however insignificant it may seem to us.

As we look back on the year that is soon to end, our mistakes and failings may want to claim our attention. I guess all of us could say, "If only I could have the chance to do this or that again, I might have done better." But by dwelling on our disappointments and failures for too long we are apt to become discouraged. The true joy of Christian experience is dissipated if we sit too long on the gravestones of past performance, to weep over what we might or might not have done. Nothing is gained by saying, "If only I had another chance!" Sure, we should always be trying to make our best a little better. The Bible declares that if the fruit of the Spirit is being produced in our lives, we will experience love, joy, and peace. This will be an ongoing, developing experience.

Wherever you move, the sun casts its bright spots and its shadows. God has not promised that we will not have burdens and sorrows to bear. But He has invited us to cast our burdens upon Him, and He will share them with us. I heard a minister encourage his congregation once to think of ten things for which they could be thankful whenever discouragement came, and joy would soon fill their hearts. This reminded me of the hymn we so often sing:

"Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done."

To maintain the joyous Christian experience that truly represents the One we serve, we need to practise the sentiments of this song. Besides all the blessings that are ours from day to day, there are around 3,000 promises in God's Word upon which we can meditate and appropriate to ourselves.

Perhaps the greatest joy that a Christian can experience is the joy of winning a soul for Christ. In Christ's parable recorded in Luke 15, He speaks of the joy over finding the lost sheep, the joy that resulted in finding the lost coin and the joy at the return of the prodigal son. Then He exclaims, "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. When the Ethiopian was led to Christ by the evangelist Philip, as they travelled in the chariot together, he found a new dimension in life—and the record says that he went on his way rejoicing (Acts 8:39). The Lord invites us to share in such joy.

As we move into the new year, may we do so with the confident expectation that the best is yet to be. There are precious souls just waiting to hear yours and the Saviour's welcome. In working for others we will truly find joy in the Lord for ourselves.

K. S. Parmenter,
President, Australasian Division.

Meatless Sandwich-Boards

EDNA HOLMESBY, Communication Secretary, Brighton Church, South Australia



Ladies of the Brighton church, South Australia, at work during the well-received cooking demonstrations.
Photos: E. Holmesby.

ANNOUNCEMENTS for meatless dishes, written on sandwich-boards, greeted everyone as they made their way through the Westfields Marion shopping-centre on Wednesday, July 2 and Thursday, July 3, 1980. Not that a display of meatless dishes would be new to an Adventist. The big and exciting thing was that it was organised by the Adventist Community Services as their initial attempt at a public relations commitment.

Under the capable leadership of Mrs. Jean Haynes and her committee, Mrs. Irene Powell, Mrs. Doreen Mitchell, and Mrs. Mary Gabb, the ladies of the Brighton church, South Australia, came along with their vegetarian dishes; and a more attractive and delightful variety of food would be really hard to describe. It almost took the form of a banquet.

As the people looked at the display, quite complimentary remarks were passed, and it was an education to learn how many people there were in our area who said they really disliked meat. Recipe sheets, with the corresponding dishes displayed, had been printed, and these found a ready sale at the price of thirty cents a copy. Of the 500 copies available, very few were left when eight o'clock Thursday evening found the tired but satisfied helpers ready to head for home.

Backing our efforts was the Sanitarium Health Food Company's cooking demonstration of "Tender Bits." By the time Mrs. Daisy Powell and Mrs. Barry Freeman had wrapped them in savoury whole-meal flour and given them a quick dip in the frying-pan, they were quickly transformed to "Tasty Bits." This also helped tremendously in generating public interest.

What was all this leading to? Well, on July 13, 20 and 27 at 2.30 p.m. at the Brighton church social centre, vegetarian cooking was shown in the form of a taste-and-see demonstration, with a charge of \$6 for the three lessons.

Our public effort resulted in thirty-four persons attending. The interest was so keen that a fourth lesson was planned for August 3. Mrs. Joan Reeves took the lead, with Mrs. Jenny Whyatt and Mrs. Marilyn Godding ably assisting her. Our indispensable Mrs. Marjorie Dodd, food nutrition expert, supported the team and kept a lively interest in all of the proceedings.

When the plans for the project were at committee level, the church board took one look at the church hall and wondered how we could invite folk there in its present condition. Thus began another phase of our public relations effort. Thanks to four faithful members, who gave of their holiday week-end, and special thanks to Mr. Stokes, the floor received a shiny coat of Estapol and the walls were painted—elevating the hall to the status of a social centre.

Now back to the shopping-centre. A 5-Day Plan was to be held at the social centre from July 7 to July 11. Advertising material was distributed at the shopping-centre and its surrounding areas. At the shopping-centre, the children were completely fascinated by Smoking Sam, and expressed themselves by saying that they wished that they were told more about the evils of smoking while they were at school.

From the general reaction, it is obvious that we need to educate the children, and this is something, perhaps, for next year's planning. Fifteen adults attended the 5-Day Plan. Of the fifteen who braved extremely bad weather, ten received their certificates. One outstanding case was a lady who was in the habit of smoking three packets of cigarettes a day. When she completed the course, on the Friday evening, she had not smoked one cigarette.

At the shopping-centre, Mrs. Gabb had an interesting display of literature from the Anti-Cancer Foundation and the Heart Foundation, as well as many pamphlets on drug abuse, which people were free to browse through and take if they were interested. The health-assessment van also was involved, and 600 people availed themselves of the free health check. So impressed was the management of the Marion shopping-centre that the health van was invited to return in October for "Health Week."

The public relations venture at the social centre, and the work entailed at the shopping-centre, involved fifty church members, and a number of people from other churches also gave freely of their time.

##

LOOK
Meatless
COOKING
DISPLAY

It would have been hard for shoppers not to have noticed the eye-catching sandwich-board notices.

On Culture and Theology

GRAEME LOFTUS*

*Pastor Loftus is an Australian at present doing post-graduate study at Andrews University.

ONE DAY BEFORE LEAVING Australia, wanting to take one last whiff of what it meant to be an Australian, and to fortify the essence of my national heritage, I took my wife and two sons to Old Sydney Town. Those of you who have visited that spot know how a remarkably successful attempt has been made to reconstruct what Sydney was like in its first ten years of existence.

We emerged from one little shop, still clutching our bags of boiled sweets, to confront a commotion in the street. Several British soldiers, dressed authentically in red and white uniforms, were dragging two protesting convicts down the dusty road. They stopped by a big bullock-wagon wheel and read out a charge before the curious public. "Patrick Loftus, sentenced to ten lashes."

How they whipped the poor man without hurting him, is beyond me, but that faded into the background with the shock I experienced at hearing his name. Could he have been one of my renowned ancestors? Immediately I went to the administration office and inquired as to where they got their names. Every name was taken from the authentic petty sessions of Sydney's first court.

From that day my interest in "roots" suddenly took a downturn! But the whole experience did say something to me about our cultural heritage.

A Different Cultural Viewpoint

This was brought home to me again recently in the United States of America, when an American friend said to me one night at a social function, "Are you one of those feisty Australians?" Being a colonial, of limited vocabulary, I'd never heard that word before, so I asked him what it meant. "Oh, the type of fellow who would start a brawl in a pub," was his reply. "Thanks a lot, mate!" I said. But as I cogitated on that revelation of how others see us, wondering at the same time whether I should push his face into a nearby plate of popcorn or, better still, apple sauce, a text of Scripture came to mind. "For Jews demand miraculous signs and Greeks look for wisdom." 1 Cor. 1:22, N.I.V.

Culture is a very real thing. We bring to the questions and decisions of life a whole baggage of national predispositions, patterns of thinking, habits of behaviour and, worst of all, theological frameworks.

This trait has its weaknesses and its strengths. Its main weakness is that too often we fail to distinguish between a belief held and the personality holding that belief. If a person's theological framework is different from mine, he becomes a theological galah. On the other hand, the main strength of this trait is that once truth has indeed been arrived at, or discovered by painful experience, we will not let it go lightly.

I began to see, too, how the heritage of American history has moulded their cultural approach to life. The founders of the New World were Puritans, religious refugees, seeking freedom to worship God in the way they wanted. Anyone who has studied church history knows that the Puritans were heavily influenced by John Knox, who in turn was

heavily influenced by John Calvin. That meant they had a strong belief in the sovereignty of God and the radical nature of sin. Sin was more than just wrong behaviour: it was a power that resided in man from birth and affected all his deeds, even his converted spiritual deeds, until death; making his salvation constantly and always dependent on the grace of God, and that alone.

This theological approach to life didn't fit the type of life needed in an emerging nation, bent on carving out its own destiny. The human initiative needed to open up a new continent made it inevitable that eventually John Wesley's emphasis on the human will would swallow up the essence of Puritanism. Even the Presbyterian churches finally became really Arminian in their theology. Jacksonian democracy began to emerge in the political realm. The great American dream captured the mind and heart of this country so blessed by God, materially and physically. Personal freedom and respect for the liberty of the individual became an umbrella, not to arrive at specific truth, but to encompass pluralism.

Now the great tragedy of Calvinism, when it goes bad, is that it turns into predestination and a self-defeating quietism, almost negativism. But when Wesley's emphasis on the human will goes bad, it turns into perfectionism. It wasn't long before educators in the United States began to mould the nation's cultural thinking with an inherent belief in the perfectability of man. It is interesting to realise that Ellen White grew up in this Methodist environment. A close study of her conversion experience in "Life

Sketches" reveals that she never fell into the trap of Methodist sanctificationism or perfectionism, and that she clearly understood its dangers for the rest of her life. But it does explain the cultural language that was used to explain theological concepts in her day, and why she sometimes appears to have a "wax nose" when she speaks on issues of perfectionism.

A Cultural Transplant

But it is even more important for us to realise that, without being able to help it, this denomination, because of its cultural baggage, has unconsciously done its theology through the spectacles of perfectionism from the time of its cradle. Because Seventh-day Adventism in Australia was initially a cultural transplant, we imbibed this propensity to theological perfectionism without being aware of it. During the 1950s and 1960s many individuals in our midst took this perfectionism really seriously, and in typical Australian fashion pushed it to its logical conclusion. But, to their despair, they found it spiritually bankrupt. It was through those bitter lessons that the Calvinistic truth of the deep radical nature of sin emerged again, with justification by faith alone as being the only way God deals with this. We have a moral obligation to share with the world field the validity of those eternal theological truths we learned through cultural experience.

It is interesting to watch the progress of history. The economic, political, social and moral influences in the world are causing the great American dream to crack somewhat in many indigenous minds. The time has come for the two theological systems to listen to the strengths that each has. American theology is sensing and hearing again the radical nature of sin, while Australian theology could well learn in many areas from the initiative of our brothers in the United States.

The Jews needed the Greeks and the Greeks needed the Jews. It was only the blood of Christ that broke down the dividing walls of culture (Eph. 2:13, 14), and we need that blood again today. ##

Promised Blessings Received

M. R. SMITH, Secretary-treasurer, Tasmanian Conference

TODAY BROTHER X brought his special thank offering to the Lord. Others may like to hear his story. About four years ago Brother X began returning tithe on his gross income. Rather than reducing the funds available for his personal use, he found that, with God's blessing, there has always been an abundant surplus.

Brother X, now past retiring age, decided a few weeks ago to sell his small five-acre farm and farmhouse. There was only one trouble—there were a number of other such properties for sale in the area, and no one was interested in buying.

Brother X presented the matter to the Lord, thanking Him for the many blessings received, and telling Him that he would like to give a substantial thank offering as soon as funds became available from the sale of the property.

The agreed fair price for the property between Brother X and the agent was \$85,000. Before long an interested person offered \$80,000. "No thanks," said Brother X, "I do not really have to sell." The agent left, but next morning telephoned the glad news of accep-

tance. The date of settlement was arranged. Brother X then found a suitable replacement house, but could not obtain possession of it for a week or two after he was due to leave his farm. What could he do with his furniture and his family during that period?

The Lord looked after that, too. The purchaser of the farm decided to take a holiday in New Zealand, and returned on the day Brother X was due to move into his new house.

The old neighbour cannot understand how Brother X was able to sell his property, and at such a high price, when there are so many still unable to sell. Brother X knows it was God's blessing, and he gives Him all the praise.

Have you put God to the test in your financial matters? ##

Bowral School Fund-Raising

DOROTHY RICHARDSON, Pastor's Wife, Bowral, South New South Wales



Paintings left over from the art and craft exhibition provide a pleasant backdrop for the tulip-time catering.



Catering involved a cafeteria-style delivery. Organisers Mrs. Dorothy Richardson and Mrs. Eve Morgan are on the right.
Photos: J. Richardson.

THE BOWRAL Church School fund-raising committee has been working hard. To start with, the church board encouraged all church members to give initial donations, as they were able, and then to plan to continue making an ongoing weekly or monthly commitment. During the two years, approximately \$15,000 has come in from the church members toward the land and school building. When it is considered that Bowral church has an active membership of about forty-five, this amount is very gratifying.

Toward the end of last year, after searching for over a year, a four-acre block of land, only one mile from the centre of Bowral, was purchased and paid for completely, at a cost of \$31,000. The Schools Commission and the Conference supplemented money the church had raised.

Community Projects

Because the church members have been so heavily involved with donations, the projects for raising money have been geared so as not to be a further burden on them, and the projects have been to obtain money from the public. Mrs. Dorothy Richardson has been the fund-raising leader. Over the two years, almost \$8,500 has been raised from public donations and a wide variety of projects, which include: catering (wedding and community functions); jumble sales; street stalls; rag-drives (sold to garages); walkathons; scrap-metal drives; baby-sitting; stamp drives (stamps packed and sold to school stamp clubs); organising and holding an art and craft exhibition, plus catering over tulip-time to busloads of visitors who come to see the tulip gardens.

Walkathon a Success

Last year's walkathon of fifteen kilometres, in which twenty people walked, brought in over \$2,000. This year over \$1,000 was raised with a twenty-kilometre walk. What a lot of fun we had, as people aged from six to sixty participated, and then finished off with a barbecue picnic! Systematic canvassing at homes and businesses produced the sponsorship money.

The art and craft exhibition—featuring both non-Adventist and Adventist artists and craftsmen from all around the state and

Canberra—has been of a very high quality and very well organised. We sell their work on a 20 per cent commission basis. To start with, the art-conscious local community wondered what the Adventists could do—but they have been surprised and amazed. We hope to have the exhibition as a yearly feature, and we are becoming known as the best exhibition for quality and variety. This year we had four prizes in the art sections; the prizes being donated by businesses of the district. Newspaper coverage, including photos, has been very good.

Art-While-You-Eat

After the three-day exhibition, we rearranged the art, hanging it around the walls, in order to put in tables for the catering at tulip-time, and thus continued to exhibit and sell to the tourists who come in for meals. Two- or three-course meals were provided on a cafeteria-style basis. Last year the art and craft exhibition and catering brought in \$1,100, and this year over \$1,300.

We plan for our school to commence for the 1981 school year. We will need a loan to complete the school building, but we are thrilled to be able to have a school at last. Our eventual plan, as the school grows, is to be able to progress to a high-school level. There is enough land, and we have a master plan, set out in up to seven stages.

If you desire a Christian education for your children in a beautiful, healthy country district, then Bowral, Mittagong or Moss Vale area would suit you. Mittagong is four kilometres from Bowral, and Moss Vale eight kilometres the other side, and all are handy to Sydney or Canberra.

Social Highlight for Papanui

HEATHER TOPP, Communication Secretary, Papanui Church, South New Zealand

A NUMBER OF RESIDENTS from the Papanui area (Christchurch, N.Z.) were invited to a luncheon in an informal atmosphere with the wife of Mr. Robert Muldoon, the Prime Minister of New Zealand, during the afternoon of August 21, 1980.

Mrs. Y. Fraser, senior deaconess, and Mrs. Heather Topp, communication secretary for the Papanui church, accepted invitations to attend on behalf of the church.

Mrs. Muldoon was introduced by Mr. W. Whitehouse (president, Papanui Electorate), following a warm welcome. Mrs. Muldoon related some entertaining and amusing anecdotes of events which have taken place during her travels abroad while accompanying her husband on political, economic, and diplomatic occasions.

While refreshments were served, Mrs. Muldoon mingled with the crowd of approximately 150, and the Papanui church members were delighted to spend some time in warm discussion with her. At the conclusion of the function, the writer was suddenly approached and warmly embraced by an obviously short-sighted gentleman, who declared, "I am so pleased to meet you, Mrs. Muldoon, I have been waiting for this occasion for a long time." A hasty explanation politely assured him of mistaken identity. Later we discovered that Mrs. Fraser was presumed to be Mrs. Muldoon's secretary! (Who says that the church and politics don't mix!) Fortunately the guest of honour remained beyond earshot, and did not notice the mix-up.

##

PAPUA NEW GUINEA IS A LAND OF . . .

CHANGE AND OPPORTUNITY

DOUGLAS E. ROBERTSON, District Director/Pilot, Laiagam District, P.N.G.U.M.



Pastor Benjamin Nema (left) and Pastor D. Robertson conduct a baptism at Paiela.
Photos: D. E. Robertson.

ACTION WAS TAKEN in April, 1980, to discontinue the services of about 500 workers employed in the Western Highlands as part-time missionaries.

For several years the Western Highlands has been unique among other local missions in its employment and payment of workers. As an expedient in pioneer times, due to a shortage of funds and workers, laymen were encouraged to assist the mission in its outreach in new areas. In return, they received, as a token, one bar of laundry soap and one packet of salt per quarter for their services. Later, from donations and surplus funds, some of these workers were paid a small amount in cash, receiving up to \$17 per quarter. Three classifications of workers evolved and were rated, according to their pay, as "soap and salt," "subsidised," and "part-time" workers.



National missionaries and church members who attended the Stewardship seminar at Laiagam.

Since independence, in 1975, inflation has had its effects in Papua New Guinea, as in most other countries. When setting the last yearly budget, the Western Highlands Executive Committee was faced with a grim shortage of funds on the one hand, and on the other, the necessity of increasing the wages of some 500 workers; wages that had once, at best, been barely sufficient, were now hopelessly inadequate. The executive therefore made the painful decision to retrench these workers, retaining only its regular workforce of pastors and licensed missionaries.

Retrenched, but not Discouraged

In the Laiagam District of the Western Highlands Mission, seventy "soap and salt" workers and fifty "subsidised" and "part-time" workers have returned to their homes, leaving that number of churches and companies without a missionary to care for the church programme. These retrenched missionaries, far from being discouraged, have returned to their homes, giving a new stimulus to the local church programmes. The church members have been encouraged to look upon the dismissal of their missionaries not as a disintegration of the mission programme, but as part of the "coming of age" process in this country, and to take their part as working laymen in their own villages. Over 100 churches and companies in the Laiagam District, previously cared for by a missionary, are now carrying on their own church programmes. Under the guidance of their district pastors, laymen are conducting their own daily church worships, preaching their own Sabbath services and, in some areas, are gearing for greater outreach.

Strong Foundations Being Laid

Strong foundations are being laid at this time by the mission administration for the strengthening of our local church programme and the training of the laymen for future witnessing. Pastor David Pokawin, Stewardship director for the Western Highlands, recently conducted a very stimulating Stewardship seminar, the first in the Laiagam District. Pastor John Hamura, Sabbath School and Community Services director, gave the Mulitaka members a clear outline for witnessing in their area, and plans are now afoot for a lay evangelistic programme in the near future. We expatriate workers, overseeing the work programme in Papua New Guinea, have learned to respect the faith and devotion of the national laity. In the twelve months to July of this year, around 350 souls have been baptised in the Laiagam District, mostly because of laymen sharing their faith in branch Sabbath schools, and humbly explaining the truth from their picture rolls.

The work of our mission in Papua New Guinea has progressed, traditionally, through appropriations, donations and the goodwill of other countries. In some areas our members are now showing a degree of independence by



The opening of the Maramuni church, Laiagam District.



Participants at a laymen's seminar at Porgera, Laiagam District.

providing the finance for their own permanent-materials church buildings. Representative new churches are now standing in Paiela, Yangintapus and Maramuni. Because the nearest saw-mill is up to four days' walking distance over mountain passes of up to 10,000 feet altitude, all timber for the Paiela and Maramuni churches was pit-sawn on site, representing months of hard work.

A Last Outpost

Oksapmin, with its little gourd-men, is one

of the world's last outposts. For nearly nine years, attempts have been made to gain a foothold close to the Government airstrip, so that the mission could set up a headquarters to serve the village churches in the surrounding area. The airstrip is Oksapmin's only access to the outside world.

In 1979, after a change in Government administration, ground was acquired within five minutes' walking distance of the airstrip, and a grass-roofed church, seating approxi-

mately 200, has been erected. However, because of pressure from other missions, the local village people in Oksapmin have put a taboo on all building materials necessary for native-style buildings. This makes the building of the district pastor's house now almost impossible (all materials for the large church were carried from nearly ten miles away).

Hopefully, when funds become available, a permanent-materials pastor's house will be built in Oksapmin, with all the materials being flown in by mission aircraft. This will ease the pastor's present, uncomfortable lot of being washed by each rainstorm that chooses to fall on his ancient house.

An Amazing Contrast

Nine "seven-day" villages have now been established in this forgotten corner, and the church members are an amazing contrast to their neighbours living yet in darkness.

We rejoice in the knowledge of God's blessing and in His overruling providence, despite constant threats to the progress of His work. We request, also, your prayers for our pastors and missionaries, our teachers and departmental men, and most of all, our faithful lay members as they now shoulder the task of completing God's work in Papua New Guinea.

##



Pastor David Pokawin (left), Stewardship director for the Western Highlands Mission, and an interpreter, conduct a seminar at Laiagam.

Ordination in Tonga

D. E. G. MITCHELL, President, Papua New Guinea Union Mission

DURING MY LAST OFFICIAL VISIT to the Tonga Mission as president of the C.P.U.M., I had the happy privilege of participating in the ordination of the two young men pictured. They are Pastor Tevita Lanivea and Pastor Palu Fuatapu and their wives. It was a special, happy occasion for me, as Palu Fuatapu is regarded as our Tongan son. He was disowned by his own father (a minister of a Protestant church in Tonga) when he was baptised. He was chased from home three times and taken in by Pastor Suli Taimi. When we arrived in Tonga, in 1963, we assumed the responsibility of caring for him and sending him to Fulton College to train for the ministry. At the present time, Palu is working full-time in "tent evangelism" in the northern group of Vava'u, in the Friendly Isles.

Pastor Tevita Lanivea was won to the message by a fellow student, while he was head prefect at the Tonga College. He also went to Fulton College, but as a married man. Since graduation he has laboured on Eua, about eleven miles south of the main island of Tongatapu.

Others participating in the ordination were the Tonga Mission president, Pastor J. R. Lee, Pastor M. Niuafe, Pastor P. Hale and Pastor H. Fui.

##



Pastor Tevita Lanivea (left) and Pastor Palu Fuatapu, with their wives. They were recently ordained to the ministry in Tonga.

Photo: D. E. G. Mitchell.

Continuing Pastor J. D. and Mrs. Guinevere Anderson's story . . .

To Melanesia With Love

Chapter 11
HURRICANE AT URU

JUST OUTSIDE the mission campus, the old pagan priest had built his house. It was he who sat directly in front of me when the three men had accused me of helping the Government. He was also the same old priest whose receipt had been covered with blood. He was too afraid of his spirits to build on the campus, for he had taken a leading part in the sacrificing of the pigs to the spirits before the frightful massacre.

While he was working in his garden, seven native police, with special information, had entered his house and torn away a covering of leaves from the corner-post. The leaves had been wrapped around one of the Government rifles stolen at the time of the tragic slaughter. A search was made for the old priest and he was commanded to go to his house. Fear gripped him. When he arrived at the door of his house, another command was rapped out: "Bring out the rifle you have hidden!"

"I have no rifle," he hastily disclaimed.

"You go over and get that rifle you have in the corner!"

The old man went over and pulled away the covering of leaves, bringing to view the rifle. Quickly he called out, "Ay, who i put this here?"

"We do not care who put it there. You bring it out and give it to us."

Reluctantly, this was done.

"Now, you walk on down the track in front of us. Do not run."

He obeyed at first, then panicked and ran. Seven rifles were fired, killing the old fellow instantly. Without staying to attend to the corpse, the police passed on. Zarazope was squatting in front of the schoolhouse, speaking with the village chief and the school assistant, when they were surprised by a visit from these seven soldiers. They startled the little group at the mission by retelling this story.

"You had better go and bury him," they continued, and passed on to attend to other duties.

Zarazope was now faced with a new problem. The dead man was believed to have many strong spirits. This greatly concerned all who assembled and heard the story.

"If we go near, we shall be attacked by his devils," they whispered, in fear and trembling.

As they all talked, planned and wasted time, another group showed some interest—not humans, but pigs. By the time it was decided that Zarazope and Chief Aliniu would go up and bury the unfortunate priest, very little of his body was to be found. The pigs had almost devoured it.

They found one of his hands which had been badly lacerated by a large coconut crab. Usually, when in need of bait, the men would put their hands into a hole in the mudbanks and a small octopus would take hold. It was easily pulled out and used for bait. The old priest had been fishing this way a few days before, but that time the octopus had turned out to be a huge coconut crab. It took hold readily, clamping its powerful nippers onto its morning breakfast.

Quick Thinking

The old priest had gone to my wife, prior to the massacre, with his hand bleeding badly. She dressed his hand and bandaged it, while he kept backing away from her. Then, her suspicions aroused, she pulled the bandage around the post and, giving it to him to hold, slipped inside the door he was backing to, and bolted him out. She returned through another door, finished the dressing and left him. The old man begged for my rifle, but she would only say, "Taboo, taboo—me no savvy," meaning it was not for her to touch.

Doubts as to the power of the heathen spirits began to be seen more and more, as younger boys and girls, in their teens, came regularly to school. As they learned to read and write, the Bible became a much sought-after book. Zarazope now felt life was very different; his God had not broken His promise: "When thou passest through the waters I will be with thee . . . when thou walkest through the fire thou shalt not be burned."

All his troubles were not over yet, however.

One morning, upon waking, he found his eyes were gummed shut. Sandy blight had struck him.

"How shall I carry on with the school and morning and evening worship?" he wailed.

His native helper, Gulealamu, now became a helper in the fullest sense of the word. Following Zarazope's orders, he brought out the picture roll and told the pupils the story unfolded by the pictures. He led Zarazope to worship and to school, conducting each lesson his teacher had given him. Although under somewhat of a handicap, Zarazope continued full-time work and, in this way, endeared himself to all under his care. Finally, his sight was fully restored and he commenced a building programme. Soon Gwagwaekwala mission became known far and wide for its good houses, green lawns and its maternity hospital.

Man's extremity is God's opportunity. Under the care of Zarazope and his assistant, the mission work built up strongly and spread to other centres.

Gulealamu went to the teachers' training school at Batuna and became the first trained teacher from Malaita.

One night, at about 9 p.m., as we were kneeling by our bed in prayer, a roaring noise startled us. It seemed to be coming down the mountain on the other side of the harbour.

In seconds, a great wind tore a two-chain-wide pathway down the mountain, struck the island of Uru, and tore up the big sacred tree, thus freeing all the spirits, to the natives' way of thinking. It hit our house with a shocking impact. First, the limbs of the kapok tree rattled over the iron roof, then large nut trees came crashing down.

"Daddy," Myrtle asked, "is our house strong?"

Strong! I thought. The boards saved from the sea were off some ship which had gone down in possibly another such hurricane, and had not had a nail in them. Those that could be lifted, piled up on each other. The old sail was torn to ribbons, although we now had verandas enclosed with six feet of weatherboard and wire gauze. Blackboards, tubs, pots and buckets, chalk and bread—every movable thing—went bush.

#

The Money-Tree

B. METCALFE, Pastor, Auburn and Guildford Churches, Greater Sydney

AS HAS BEEN our custom, the Saturday night before last Christmas, the members of our two churches, Auburn and Guildford, along with mission interests, were invited to our home for a social evening.

Departing slightly from the procedure of the customary gathering, we placed a miniature Christmas money-tree on the back patio and invited those present to place money gifts on it for our Kampuchean Relief Fund. The response was overwhelming. Cheques and notes dotted the tree, to a total of almost \$300.

Why not do something similar in your church this year? For, as Jesus said, "It is more blessed to give than to receive."

#



The money-tree, festooned with notes for Kampuchea.

Photo: B. Metcalfe.

A NEW ZEALAND STORY OF . . .

Prayer, Planning and Sleepless Nights

HEATHER TOPP, Communication Secretary, Papanui Church, South New Zealand

MANY WEEKS OF PLANNING, prayer and sleepless nights by the Lay Activities team of Papanui church, South New Zealand, and their additional committees, culminated in a most successful opening night for the first 'It Is Written Seminar' to be held in Christchurch. The Autolodge proved to be a most pleasant and satisfactory choice of venue, and the management's attention to every detail ensured the seminar ran smoothly, and in an appropriate setting.

Pleasant Surroundings

The décor was restful, and a brilliant display of spring flowers, arranged by Phyllis Harvey, and gentle organ music, presented by Roger Higgins, added to the already relaxed atmosphere. Registration had its moments of "near panic" as Bible kits, complete with pencils, rulers, Bibles and Vandeman notes were distributed at the entrance. Eighty-one registrations were recorded, with forty-one Adventists and forty non-Adventists present.

"A Blast from the Past"

A warm welcome was extended by Gavin Topp, outlining the Vandeman concept and method of Bible study. Pastor Kevin Price spoke on the topic of "A Blast from the Past." This was followed by an audio-visual presentation.

Dinner was a superb, healthful meal and included many unusual vegetarian dishes. This gave the participants an opportunity to mix and become acquainted.

Pastor Godfrey, the good shepherd of the Papanui church, who had originally agreed to be involved in the seminar, had unfortunately been hospitalised for a period of two weeks, so Murray House kindly prepared and presented his subject, 'The Metal Man Tells Your Future.' His well-constructed delivery held the audience captive, and the effective use of overhead projection made Bible-marking an absorbing exercise.

God Has Blessed

Adventists believe God's hand has richly blessed this outreach, as positive feed-back from non-Adventists and Adventists still rings in the ears of those who were instrumental in the organisation of this programme.

As the seminar proceeds, we trust God's Holy Spirit will be poured out in a very positive way.

##



Murray House, expounding gospel truth from the Book of Daniel.
Photos: H. Topp.

The Story of the Carteret Islands

PETER PONDEK, Sabbath School and Lay Activities Director, North Solomons Mission

THE CARTERET ISLANDS are 100 kilometres to the north of the mainland of Bougainville. They comprise five little islands in a semi-circle, like a rainbow. On these islands there are many dear people. But they are very poor, because they have not enough ground to grow their food. The people grow coconut trees, and eat only dry coconuts and fish.

One of the old men from the island of Yolassa, named Nogosso, heard the story of salvation from a layman who visited the island. This old man made his way to the mission headquarters and called for a missionary for his own island and people.

On October 1, 1979, we placed our first missionary there: Solomon Nuaku, with his wife, Miriam, and four children. The number of Sabbath school members on the island is thirty-eight.

As you read this news of the people in the Carteret Islands, try to imagine the difficulties of preaching the gospel to the people on these five little islands. We desperately need a boat to transfer missionaries and teachers to these isolated islands. May God give you the desire to help us in providing a boat for spreading the good news to these people in the Carterets.

##



Hungry seminar participants enjoyed the vegetarian delicacies that were provided as part of the programme.



LETTERS to the EDITOR

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

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

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

A COLD WELCOME

Dear Editor,

I am concerned about the welcome one does not get when visiting other churches.

We have recently moved to an area (around Avondale) where there are many Adventists and a wide choice of churches. We decided to visit the one nearest us. No one was there to welcome us at the door, no one spoke to us, and no directions were given to the children's department. No word of welcome came from the pulpit to visitors. We walked out without a word spoken.

Thankfully, not all churches are like this, but what if a non-Adventist had decided to see what we had to offer them? I'm sure that person would not have come again. Too many churches are like the one we visited. One large church we used to attend had a special welcoming committee—often a husband-and-wife team. They made you feel so wanted, it was a joy to belong to God's family.

I feel a welcoming committee is a must for every church. When members of the church see a visitor they should make an effort to speak. I know it's hard for some, but a blessing is available for those who give as well as those who receive.

Something was lacking that Sabbath day. I know we go to worship our Lord, but there is also fellowship with God's people; and that handshake, that smile, is so important. What are your thoughts?

Mrs. Margaret Barons,
North New South Wales.

SETTLED AT THE CROSS?

Dear Editor,

It is in response to the letter entitled "Christ and the Atonement" (RECORD 6/10/80), that I put pen to paper, with some brotherly observations to share with A. R. Fish of Victoria. The main purpose of my letter is to assist in defining more clearly the nature of the atonement.

Firstly what does the "atonement" mean? We are familiar with the old reply to that question—"at-one-ment"—and I believe that is a good answer. "Reconciliation" may be a good synonym. Now let's pick up the Word of God and turn to Romans 5:11, where we find the word "atonement" used in the K.J.V.; but in the R.S.V., N.E.B., N.I.V. and Phillips paraphrase we find the word "reconciliation." These two words are interchangeable. Other words such as "expiation" or "propitiation" may also be used.

Before you get bluffed by all of these big words and turn the page, please note carefully that the Apostle Paul says in verse 11 that "... we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Here Paul is saying that the believer has now been reconciled to God through Christ.

But let's read it in its context. Verse 8 says "... while we were yet sinners, Christ died for us." Then verse 10 says it more clearly still. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." The N.I.V. says "having been reconciled."

Paul, who is dealing primarily with the atonement, is continually saying that the atonement is a past event. The words "we have now," "having been reconciled," "we were reconciled," certainly places reconciliation, or the atonement, in the past. Then, in verse 10, he tells the "how" of the atonement. "... We were reconciled to God by the death of His Son. ..." This then is the "trigger mechanism" of the atonement; that is, the death of Christ. But it did not merely begin a process of reconciliation, but was the atonement *in toto*.

Now this seems to bring forth various protests from some Christians. But I cannot help but feel that their protests are based on a misunderstanding of that word "atonement." It is not speaking of persevering in the faith, but is speaking of our being in harmony with God, via our representative, Jesus Christ. The atonement is the basic premise upon which we can claim salvation, but it is not all there is to our salvation. We must persevere in the faith—faith in the reconciliation which Christ has effected for us.

"All this is God's doing, for He has reconciled us to Himself through Christ; and He has made us agents of reconciliation. God was in Christ personally reconciling the world to Himself—not counting their sins against them—and has commissioned us with the message of reconciliation." 2 Cor. 5:18, 19, Phillips.

Was the atonement settled at the cross? Was that work completed? Paul says "Yes!"

Philip Frahm,
North New South Wales.

AN INTERESTING COMPARISON

Dear Editor,

The "Overview of a Historic Meeting," supplement to the RECORD 8/9/80, reported deliberations with Dr. Desmond Ford, following his promulgation of views which differ from traditional Seventh-day Adventist teachings.

I found the recorded comments of the opposing parties to be quite extraordinary. Might I show why, by comparing them with exchanges from similar situations in other churches?

A. J. Tomlinson, an early Pentecostal leader, wrote concerning one T. S. Payne, who chose to present differing views to their congregation: "For this vile man to even attempt to inject poison into precious, innocent souls, is nothing less than a heinous crime. ... I have a righteous indignation against a man that would have the gall and brass to even attempt such a thing."

From Herbert Armstrong's much-publicised dismissal letter to his son, Garner Ted: (You have made) "distorted and false accusations against your father, God's apostle. You have dishonoured your human father and the living Christ, the head of God's church. You have caused divisions and offenses in the church of God and now you force me, reluctantly, according to Romans 16:17, to mark you before the church."

Now to page 3 of the "Historic Meeting" supplement: "The committee assured him [Dr. Ford] of continued financial support, and made no statement regarding a termination date."

"We express appreciation to Dr. Ford for his many years of diligent service for the church. ... His wealth of knowledge and personal life-style have been a source of blessing for many." [The "many" who were influenced by Dr. Ford at Avondale no doubt added a quick Amen to that.]

[Dr. Ford said] "that he understood that the steps the church had taken were necessary, and he again expressed regret for the trouble created."

Those whose ways have to separate because of theological differences, so often feel that they have to justify their respective positions by attacking the character of their former brethren. What a refreshing change to see how cordial was the relationship between Dr. Ford and the Glacier View committee! It speaks volumes for the personal qualities of all involved.

If the gulf cannot be bridged, and my understanding is that this is the case, can this cordiality continue? From the groundwork laid, I think so. And I trust that this venture of mine into prophecy will be fulfilled.

This event has reminded me of my own separation from the Seventh-day Adventist Church in 1964, also because of theological differences. Those differences are not important, as far as the thrust of this letter is concerned (although agreement with the health message taught me by Seventh-day Adventists, that has resulted in my not having a day off sick since then, is certainly important to me), but the reaction from various church members was interesting. Some obviously considered my departure to make me no longer worthy of a "hello," or a handshake; but others, and easily

the majority, continued as though nothing had happened. Could I thank them, sixteen years later, for that?

John Waddell,
Greater Sydney.

1. Tomlinson, Homer A. (ed.), "Diary of A. J. Tomlinson," Vol. 2, page 48.
2. Robinson, David, "Herbert Armstrong's Tangled Web," page 101, has a reproduction of this letter.

CHRIST'S FINISHED WORK

Dear Editor,

On page 6 of the AUSTRALASIAN RECORD 14/7/80, my esteemed and beloved mentor, Pastor A. S. Jorgensen, answered in his usual balanced and helpful way the question of whether it is correct for Christians to speak of a "finished work" of Christ on Calvary for salvation. I wish to make, without contradiction, a few additional comments.

Clearly, Christians do use the phrase, "the finished work of Christ." By this the older theologians (especially the Puritans) had in mind, particularly, the atonement of Calvary. This, in fact, is what the "work of Christ" meant to them. Notwithstanding John 17:4, the whole phrase is not Biblical, though the thought is. We have only to consider verses such as the following to see that there is an accomplished or "finished" aspect to forgiveness: "God was in Christ, reconciling the world unto Himself, not imputing¹ their trespasses unto them" (2 Cor. 5:19); "so the issue of one just act is acquittal and life for all men" (Rom. 5:18, N.E.B.); He is the propitiation [atoning sacrifice] . . . for the sins of the whole world (1 John 2:2); "when He had by Himself purged our sins" (Heb. 1:3); "now once in the end of the world hath He

appeared to put away sin by the sacrifice of Himself." Heb. 9:26.

Just as clearly, men are exhorted to repent for the remission of sins (Acts 2:38), receive the abundance of grace (Rom. 5:17); and be reconciled (2 Cor. 5:20).

We must realise, however, that our acceptance of the proffered gift of God's forgiveness neither creates nor increases it; on the other hand, our rejection neither destroys it nor reduces it. His forgiveness at the cross is the divine fact to which we respond either positively or negatively.² It is this divine act of forgiveness, which is offered to us in the gospel of Christ, that the older theologians termed "the finished work of Christ." If we use the phrase,³ we should follow their example and make the same restriction.

1. Compare Rom. 4:7-8, where "not impute sin" is synonymous with "iniquities are forgiven."

2. 2 Cor. 2:15, 16.

3. I was under the impression that E. G. White used the phrase, "the finished work of Christ" on one occasion, though I have failed to locate it. The following quotation is, however, pertinent. "He took in His grasp the world over which Satan claimed to preside, and restored the human race to favour with God. And at this glorious completion of His work, songs of triumph echoed and re-echoed through the unfallen worlds."—*The Youth's Instructor*, April 16, 1903, italics mine.

Norman H. Young,
Avondale College,
North New South Wales.

DINAH'S REHABILITATION

Dear Editor,

I would like to thank Sister Elaine Fletcher for her article, "In Defence of Dinah," which appeared in the RECORD 22/9/80.

I had always taken a dim view of Dinah, because of her outburst when she told Job to curse God and die. It had always seemed to me that she was worse than Job's supposed friends and comforters. But Sister Elaine has now changed that, by her explanation of Job's reply. When Job said that Dinah spoke like a heathen woman, not that she was a heathen woman, there is a world of difference.

I have had to rethink Dinah's situation, which caused the outburst. She did share with Job the loss of their large family, the loss of their material possessions, and the apparent quarantine imposed by their relatives and friends. She did not share his loathsome disease, but she did choose to remain with an evil-smelling and repulsive-looking husband. Top marks, Dinah!

It is fitting that she shared in the restoration. The Living Bible tells me that Dinah and Job had three lovely daughters. The Apostle Paul tells us that the Lord looks not on the outward appearance, but on the inward parts. It seems safe to assume that these three daughters had lovely characters.

In rearing these daughters, Dinah could only pass on to them something she already had, a lovely character.

I am now looking forward to one day meeting these four, lovely women.

Thank you, once again, Elaine. Once I was blind, now I see.

Bert,
South Queensland.

"We can have the salvation of God in our families; but we must believe for it, live for it, and have a continual, abiding faith and trust in God."—*"Child Guidance,"* page 484.



book special corner

An Adventist Book Centre service

GIVE THE GOSPEL THIS CHRISTMAS

GOD'S WAY TO A NEW YOU by Dick Winn 1980 Missionary Book of the Year

A unique treatment of the dynamics of salvation as experienced in human lives. With a focus on total restoration of the sin-damaged character, this book deals with God as the Restorer and how He forgives the penitent sinner, then renews his characteristics and tendencies into harmony with His will, and finally gives him a totally new life in the earth made new. In developing the theme, the author draws upon a delightful analogy from his own experience—restoration of old cars—that contributes richly to reader interest.

\$A1.25
\$NZ1.55

Please send me:

☐ copies of "God's Way to a New You"

NAME

ADDRESS

.....P/Code

ADD FOR LOCAL POSTAGE



Weddings

ELLISON—MARKEY. On Sunday, August 24, 1980, in the Manjimup church, Western Australia, Stephen Paul Ellison and Diana Susanne Markey exchanged their wedding vows before a large congregation of family and friends. Stephen is the son of Mr. and Mrs. Adrian Ellison of Sydney and the Strathfield High School faculty. Diana's parents are from Perth, Western Australia. It is with thankfulness that we can ask God's blessings on their newly established Christian home in Western Australia.

J. H. Harris.

EVERITT—ENGELBRECHT. Soon after the close of Sabbath on August 30, 1980, family members, friends and church members gathered in the Woollahra church, Sydney, New South Wales, to witness and celebrate the marriage of Vernon Everitt of Edgecliff, Sydney, and Lorraine Engelbrecht, youngest daughter of Lola and Les Engelbrecht of Nord's Wharf, New South Wales. The wedding reception was prepared and provided by members of the Woollahra church. May God richly bless the newly-weds who are very much loved by the Woollahra congregation.

R. W. Jackson.

FEHLBERG—JURY. The wedding of Yvonne Lynette Jury and Dean Ross Fehlberg was conducted in the Wairoa church, New South Wales, on October 12, 1980, and what a happy occasion it was! The bride looked very charming and radiant as she and her glowing husband took their marriage vows. The reception which followed was held in the Wairoa Activities Centre amid good friends, inspired speeches—notably the groom's—and repartee. They left for their unknown destination in their unrecognisable car after the well-wishers had sung "Auld Lang Syne." We wish them God's blessing on their united lives.

T. T. Turner.

FISHER—FEHLBERG. Sunday, November 16, 1980, was the day chosen by Brother Alfred John Fisher and Sister Ella Jean Fehlberg to exchange their wedding vows. A large number of friends and relatives gathered at the Temora church, New South Wales, to witness the establishment of this Christian home which will be in Temora. Our prayers and best wishes go with them as they walk life's path together. Pastor Ed Parker jointly conducted the wedding service with the writer.

Ray Eaton.

GILMORE—RASCHPEKIN. On September 14, 1980, many relatives and friends met at the Russian Adventist church, Strathfield, New South Wales, to see Clive Lawrence Gilmore, son of Pastor and Mrs. Laurence Gilmore, and Irene Raschpekin, daughter of Mrs. Natasha Raschpekin, united in marriage. The freshness of springtime was in keeping with the occasion as this young couple pledged their love to one another. Assisting the celebrant was Mrs. L. Rodionoff, who translated the service into Russian for the benefit of elderly friends of Irene's family. We pray that the blessing of God will be in this new home, and that happiness will be their portion.

Laurence Gilmore.

GOLTZ—KENT. On August 31, 1980, in the hallowed presence of God, at the Toowoomba Seventh-day Adventist church, Queensland, Mark Goltz and Sharlene Kent exchanged their marriage vows. Mark is the son of Allen and Doris Goltz, and Sharlene is the daughter of Tom and Joan Kent. We rejoice to see another Christian home established in Toowoomba. May God bless Mark and Sharlene with true happiness.

R. H. Kent.

HARRIS—TURNER. Sunday, November 2, 1980, provided splendid weather for Gregory Kenneth Harris and Cheryl-Anne Turner for their marriage in the attractive Waitara church, New South Wales. In a lovely ceremony the happy couple united their lives to establish another Christian home. The reception was held in the Wairoa Activities Centre, where family and friends congratulated them. We wish them God's blessing as they face their future together.

T. T. Turner.

JONES—PEAKALL. Gentle falling rain did nothing to dampen the happiness of Peter, elder son of Len and Margaret Jones of Narrandera, and Diane, only daughter of Kevin and Anne Peakall of Wairoa, as they met to exchange marriage vows in the Waitara church, New South Wales, on October 19, 1980. May the bright sunshine which burst through during the reception at the "Opal Room," where many relatives and friends rejoiced with them, be a token of God's special blessing on their united lives, as they establish a Christian home at Narrandera, New South Wales.

R. A. Evans.

KENT—COOPER. The beautiful scene mirrored in the quiet waters of the Macleay River, Kempsey, New South Wales, formed the backdrop for the wedding of Jasper Clevestone Kent and Janine Elizabeth Cooper. On October 5, 1980, they gave themselves to each other in the exchange of their marriage vows. Jasper is the son of Brother and Sister Melvin Kent of Lismore, and Janine is the daughter of John and Olive Cooper of Kempsey. At the reception in a tent on the bank of the river, many relatives and friends wished Jasper and Janine God's richest blessings as they set up their home in Mullumbimby.

F. M. Slade.

LAUGHLIN—CONLEY. On a bright sunny Melbourne spring morning, at 11 o'clock, October 5, 1980, Michelle Joy Conley and Brian Andrew Laughlin met at the altar of our beautiful Ringwood church, Victoria, to pledge loyalty to each other as husband and wife. At the reception that followed in the church hall, friends and relatives from as far away as New Zealand gathered to wish the young couple God's richest blessing. Michelle is the eldest daughter of Pastor and Mrs. E. G. Conley, and the bridegroom's family are charter members of our Springvale church.

E. G. Conley.

MATTHEWS—COX. A beautiful day, a beautiful church and a beautiful couple made a perfect setting in Rockhampton, north Queensland, for a wedding blessed of God. Ian Matthews and Cherril Cox had chosen September 7, 1980, as the day, and many friends from all over Queensland and some from as far away as Avondale were there to wish them well as they set up their new home. May God continue to bless them both.

J. Kosmeier.

MICHEL—RABE. On Sunday morning, November 2, 1980, Sylvio Michel, the son of Mr. and Mrs. Luc Michel of Georges Hall, Sydney, New South Wales, was married to Julie Rabe, the second daughter of Mr. and Mrs. James Rabe of Warburton, Victoria. The wedding took place in the Dundas Seventh-day Adventist church and was followed by a delightful reception held in the adjoining church hall. Many friends and relations were present to celebrate with Sylvio and Julie, and to wish them much of God's blessing as they establish their home in Sydney.

B. K. Craig.

OCZKO—ZEMANSKA. On a warm and sunny day, October 26, 1980, a happy group of relatives and friends gathered together in the Polish Oakleigh church, Victoria, to rejoice with Emanuel Oczko and Renata Zemanska as they expressed their love and devotion for each other in marriage vows. Emanuel migrated to Australia recently from Czechoslovakia, and Renata is the daughter of Stanislaw and Anna Zemanska, who are Polish migrants. May God bless them as they establish their home together and as they continue to witness for Him.

J. A. Skrzypczak.

PRESTON—GATHERCOLE. September 28, 1980, was the day when Lyndon Preston and Margaret Gathercole exchanged vows amid a beautiful garden setting in the Mildura Adventist church, Victoria. Local flowers blended with those brought from Sydney to form a lovely setting backed by an outstanding display of orchids. The bride and groom were especially thrilled that Lyndon's father was able to leave hospital to attend, only days after major surgery. Other friends and family travelled from as far afield as Murwillumbah. We wish Lyndon and Margaret Heaven's richest blessings as they set up a new Adventist home.

N. K. Peatey.

PULLEN—ROWE. Victor Denver Pullen and Irene Alice Rowe exchanged vows of marriage in the New Plymouth church, New Zealand, on Sunday, August 24, 1980. Many friends and relatives gathered to share their day of radiant joy. We wish these mature Christians the continued presence of Christ in the establishment of their home and in the growth of their love and happiness.

E. M. Greenwell.

ROWSELL—PAGE. Ross Thomas Rowsell and Noelene Gay Page were married in the Hillview church, Morisset, New South Wales, on October 26, 1980. Noelene is the fourth daughter of Mr. and Mrs. Albert Page, recently of Nambucca Heads, New South Wales. The newly-weds plan to set up their home in southern New South Wales.

C. A. J. Ogg.

ROYAL—O'NEILL. Grahame Vincent Royal and Cherie May O'Neill exchanged marriage vows in the "Japanese Gardens," Tuggerah, New South Wales, on November 9, 1980. They are to establish their home at Charmhaven, New South Wales. Grahame is the son of Mr. and Mrs. Neville Royal of Charmhaven, and Cherie is the daughter of Mr. and Mrs. Barry Peterson of Adelaide, South Australia.

C. A. J. Ogg.

SIMMS—EVANS. David Paul Simms and his beautiful bride, Dianne Elizabeth Evans, were joined in marriage on April 13, 1980, at the Warburton church, Victoria. This event, and the reception that followed, will remain a highlight in the lives of this happy couple. Many friends and relatives attended to wish them happiness and God's blessings. Our prayers and best wishes go with them as they establish a new home in the sight of our Lord. May they lack no good thing as they set up their home in Warburton.

Ray Eaton.

[The writer apologises for the lateness of this notice.]

TAYLOR—LITSTER. The first marriage celebrated in the beautiful new Wantirna church, Victoria, was that of Stephen Gregory Taylor and Delwyn Joy Litster, who exchanged their marriage vows on October 5, 1980. Their union brought together two families who have had long association with the church, particularly in the case of Delwyn whose great-grandfather was the first colporteur to work in Western Australia. Stephen and Delwyn will make their home in north New Zealand, where Stephen is an accountant with the Sanitarium Health Food Company. It was the wish of all that God's richest blessing will grace their future married life.

E. S. House.

THOMSON—HEALEY. Before a large gathering of friends and relatives, Genevieve Healey and Scott Thomson exchanged marriage vows in the Ilam Seventh-day Adventist church, Christchurch, New Zealand, on Tuesday, October 14, 1980. During the service this couple dedicated their united lives to the Lord they love, and they plan to establish a Christian home in Auckland. We wish them the richest blessings of Heaven as they walk life's pathway together.

A. A. Godfrey.

WALSH—CAMERON. The recently dedicated women's chapel at Avondale College, New South Wales, provided a beautiful setting for the wedding of Gregory Walsh and Patricia Cameron on Sunday morning, November 9, 1980. Many friends, relatives and college students gathered to witness the occasion and to express their delight and best wishes to the happy pair. Gregory and Patricia plan to continue studies at Avondale College, where they are both training as teachers. We wish them God's blessing in their new home, and every success and blessing as they continue to prepare themselves for God's service.

D. W. Croft.



BAGLEE. Albert Henry Baglee peacefully fell asleep in Jesus on November 6, 1980, at the Neringah Nursing Home at Wairoa, New South Wales. He became a member of the Seventh-day Adventist Church in 1923. For more than thirty years he was an active elder, first, of the Fairfield church in Sydney, then at our Gosford church, New South Wales. To his wife Grace, to his son Albert and wife Betty, to his daughter Merle and husband Ernest, to his eight grandchildren and six great-grandchildren, words of comfort and assurance were spoken, first at Searl's Funeral Parlour, North Sydney, and then at the graveside in the Northern Suburbs Cemetery, Sydney. Brother Baglee was one of God's own children, and we look forward with his loved ones to that great reunion day.

G. W. Maywald.

CAMERON. Robert Cameron passed to his rest at Quirindi, New South Wales, on October 31, 1980. Born in New Zealand seventy-eight years ago, Bob had come to Australia in his youth and spent many years in the outback. Twenty-five years ago he married Constance, a descendant of Fletcher Christian of *Bounty* fame, and no doubt her sweet influence led to his acceptance of the Seventh-day Adventist truth and his baptism some thirteen years ago by Pastor John Wade. Constance died five years ago. Words of comfort were spoken to his stepdaughter, Mrs. Best of Sydney, and a number of friends as we laid him to rest next to his wife in the Quirindi Cemetery. F. G. Pearce.

DAVIS. Irene Edna Ruby Davis was called to rest in Jesus on Sabbath, October 18, 1980, aged eighty-six years. After a service at Thornleigh, Sydney, New South Wales, she was laid by her late husband's side (John West Davis) at the Northern Suburbs Cemetery, on October 22. She was a gracious and gentle Christian, much-loved by her seven children, Edna, Stan, Ray, Melvin, Verlie, Gwen and Max, twenty-nine grandchildren and nearly forty great-grandchildren. As a church member she was about her Father's business, and, as a friend, she was kind and helpful. Pastor Ken Mead assisted the writer in bringing comfort and assurance to the many who came to pay their last respects. V. Wood-Stotesbury.

PASCOE. On Friday, November 7, 1980, Brother William Leonard Pascoe passed to his rest at seventy-four years of age, in Invercargill, south New Zealand, after a prolonged battle with illness. Brother Len had lived his life as a successful farmer in Southland. Brought up an Adventist, he enjoyed a happy relationship with his Lord, and passed to his rest expressing his confidence in Him. He leaves to mourn, his loving wife Elizabeth, brothers Arthur, Albert, Ernest and David, sisters Mary and Olive, his grandchildren, great-grandchildren and many friends. The many present at the Invercargill church and the Eastern Cemetery shared their sorrow at the loss of a Christian brother, yet rejoiced in the comfort and hope the return of our Lord freely gives. We await that happy day. A. S. Foote.

PRESCOTT. At the Stanthorpe Hospital, Queensland, Arthur Wilson Prescott, aged sixty years, was unexpectedly called to rest on November 5, 1980. Most of his life he had resided in Victoria. In recent months he spent some time with his brother, Don, in the Applethorpe area of Queensland. There his heart responded to the gospel invitation, he saw the realities of present truth, and enjoyed fellowship with the Stanthorpe church. We look forward with confidence to meeting Arthur again when the Life-giver comes to claim His waiting children. H. M. Pascoe.

SAKAI. On Saturday evening, August 9, 1980, little Michelle Sakai passed away at Invercargill, south New Zealand, aged three and a half months. She was the loved daughter of Raewyn and John Sakai, members of the Invercargill church. On August 12 we laid her to rest in the Invercargill Cemetery, encouraged by the promise that on the resurrection morning faithful parents will receive their little ones in their arms again, to share eternity together. A. S. Foote.

SMITH. Francis Willie Clyde Smith passed away on November 8, 1980, at the Repatriation Hospital, Hobart, Tasmania, at the age of eighty-five years. He was the father of Robert (secretary-treasurer of the West Australian Conference) and Bill (of Glen Huon, Tasmania). Born in Sydney, he worked in Tasmania and New South Wales, retiring to live at Bundanoon on the south coast of New South Wales. It was fitting that as a serviceman from the first world war he should be laid to rest on Remembrance Day, November 11, 1980. The service was held at the Cornelian Bay Crematorium, Hobart. R. G. Douglas.

WHITEHEAD. Our beloved brother Les Whitehead was called to lay down the responsibilities of life on November 7, 1980, at Mooloolaba, Queensland. After many years of faithful service as a builder, our late brother and his wife settled on the Sunshine Coast, hoping for some happy years of retirement in this delightful spot. But this was not to be. All his life he had enjoyed excellent health, but like a bolt from the blue he was stricken with a terminal disease. Words of comfort and hope were spoken by the writer to his wife and friends as we laid him to rest in the beautiful Buderim Lawn Cemetery overlooking the blue Pacific. He will surely rise again on the golden morning of eternity. M. S. Ball.

AYWON REMOVALS

Your own furniture removal and taxi-truck service

- Servicing all country centres, interstate and local areas.
 - Regular trips to the North Coast.
 - Packing and storage facilities provided.
 - Reasonable rates.
 - Free quotes.
 - Prompt, efficient and careful service.
- Phone John Paul on (02) 639 8756.
Or write 15 Kent Street, Baulkham Hills, N.S.W. 2153.

CAR REPAIRS

All mechanical servicing and repairs. Roadworthy certificates. V.A.C.C. Registered. Friendly, personal service. Contact Lindsay or Ray Barrett, Winray Motors, 12 Windsor Road, Croydon. B.H. 725 0711 A.H. 728 1466.

CARPET STEAM CLEANING

Removes dirt and grit, resets the pile, giving that new look. Lounge suites too. Discounts for S.D.A. members. Call now for free quotes. We go everywhere! Phone (03) 743 3604 all hours. John Berry, Shelby Contractors.

CARMEL REUNION

ATTENTION EX-CARMELITES

A reunion has been planned for Sunday, January 25, 1981, at 5.30 p.m. in the Nunawading church hall. Ladies please bring a plate, gentlemen bring drinks. Children welcome.

FOR SALE

Atherton Tablelands area 2½—5—7½—10 acres avocados and pecan nuts. Some trees bearing on each section. Unlimited water available Johnstone River. Three miles Malanda. Bitumen road. Church. Sorry no church school. Property beautifully situated. Finance available to acceptable client. Sound investment. Full particulars:

A. Dawson, P.O. Box 14, Malanda, Qld. 4885. Phone (070) 96 5303 evenings.

HOME FOR SALE, CARMEL, W.A. Modern, double brick, 3 B/R, on 3/8 acre. Handy to Carmel College, S.D.A. Primary School and S.H.F. factory. Phone (069) 31 1996 before December 12 and (09) 293 5268 after December 16.

MEDICAL PRACTITIONER to assist in long-established Adventist medical practice, convenient to church educational facilities. Pleasant country environment. Write to Dr. G. H. A. McLaren, Box 113, Morisset, N.S.W. 2264, or phone (049) 73 1126.

NEW RELEASE

POPULAR Scottish and Irish songs with Pat Molloy and Tom Mitchell. Record or Cassette—\$8 posted. 97 Betula Avenue, Vermont, Vic. 3133.

NEW RELEASE

FANTASY—Tom Mitchell at the Wurlitzer: Series 3. A variety of bright, original music to please all tastes. With the best of Tom at the mighty Wurlitzer. Cassette—\$8 posted. 97 Betula Avenue, Vermont, Vic. 3133.

TO LET. Holiday flat—handy to beach—casuals only—reasonable rate. Baines, R.M.B. 13, Old Coast Road, Coffs Harbour, N.S.W. 2450.

WANTED, to share house on avocado and pecan nut grove. Atherton Tableland area. Preferably middle-aged couple—little domestic help—free to seek outside employment. References church pastor, please. Must be vegetarian. Further particulars:

A. Dawson, P.O. Box 14, Malanda, Qld. 4885. Phone (070) 96 5303 evenings.

YOUNG

ATTRACTIVE HOME in an elevated position, comprises 2 bedrooms with built-in wardrobes, sunroom, kitchen with lots of cupboards, spacious lounge, nice bathroom, big linen cupboard, has wall-to-wall carpet throughout (new), set in grounds with established orange, grapefruit, lemon and plum trees. Room for all backyard vegetables. Lock-up garage. Priced to sell \$21,500. Contact: Bowle and McKinnon, 166 Boorowa Street, Young, N.S.W. 2594. Phone (063) 82 3333.

PRAISE HIM!

Warburton Children's Choir

New cassette now available. Contains sixteen gospel songs from this excellent junior choir.

Write, enclosing \$8.10 (extra postage N.Z.), to: Warburton Adventist School, Warburton, Vic. 3799.

AUSTRALASIAN RECORD

and advent world survey

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

Editor	R. H. PARR
Associate Editor	R. W. TAYLOR
Editorial Assistant	LINCOLN E. STEED
Office Secretary	GLENDIA FAIRALL
Wahroonga Representative	LYNDREA MAYWALD

Annual subscription—post paid:

All areas covered by the Australasian Division	\$A12.50
Other countries	\$A18.50
Air Mail postage rates on application	

• Order direct from the Signs Publishing Company, Warburton, Victoria 3799, Australia.

All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria 3799.

Editorial Office: Phone (059) 66 2501.

Printed weekly for the Division by the Signs Publishing Company, Warburton, Victoria.

DIRECTORY

AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

148 Fox Valley Road, Wahroonga, N.S.W. 2076.

President	K. S. Parmenter
Secretary	R. W. Taylor
Treasurer	W. T. Andrews
Assistant Secretary	R. A. Evans
Assistant Treasurer	W. H. Stokes
Field Secretary	A. S. Jorgensen
Auditor	S. H. Macfarlane
Associate Auditors	G. J. Bland C. E. Fisher K. M. Hughes M. E. Mitchell

Departmental Directors

Education	G. F. Clifford
Education (Assistant)	H. T. Irvine
Health Food	F. C. Craig
Lay Activities and Sabbath School	H. C. Barritt
Assistant Sabbath School (Child Evangelism)	L. R. Chester
Health and Temperance	Dr. R. J. Swannell
Health and Temperance (Assistant)	W. G. Dowling
Ministerial Association, Stewardship and Development	A. N. Duffy
Communication Publishing	R. M. Kranz
Religious Liberty	J. T. Knopfer
Youth	G. A. Laxton
Youth (Assistant)	J. H. Harris
Christian Services for the Blind	K. E. Martin
Trust Services	R. A. Vince O. L. Speck

ADVERTISERS PLEASE NOTE: All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria 3799.

Advertisements approved by the editor will be inserted at the following rates:

First 25 words - - - - - \$5.00

Each additional 5 words - - - - - 25 cents

For your advertisement to appear, your payment must be enclosed with a recommendation from local pastor or Conference officer.

FLASH POINT



☆ ONE OF THE denomination's very best church newspapers, the North Pacific Union Conference *Gleaner*, is always a delight to receive, with its great range of beautiful four-colour covers and the wealth of missionary and witnessing news inside. The issue dated October 6, 1980, carries the news that the Heritage Singers, known widely by Adventist and other gospel music-loving audiences in the United States, and in other countries where they have travelled and performed, and indeed all over the world through the medium of their recordings, have been honoured to be invited to sing at the presidential inauguration in Washington, D.C., in January.

☆ Max and Lucy Mace, founders and directors of the group, received the exciting news shortly after their return from a successful concert tour of the Hawaiian Islands in August. The Maces admitted that their Hawaiian trip served a twofold purpose, in that they were more than ready for a visit to a choice vacation spot after a tightly scheduled concert tour for the previous three months, taking in the states of Washington, Oregon, Idaho, and California. There is more exciting news from the Heritage Singers, but perhaps it would be best to leave it to the Adventist Book Centres to tell. Truly we can praise the Lord for the influence of this talented group.

☆ There is good news, too, from the Sydney Adventist Hospital. As their public relations news-sheet, *Pace-maker*, tells it: "On October 14 this year the hospital was surveyed by the Royal Australian College of General Practitioners Family Medicine Programme. Last Friday we received a letter from the college informing us that our hospital has been accredited as a training centre for young doctors who may enter this course between their second and fifth year post-graduation. They rotate through various terms during their training, with specific emphasis on general practice. At the completion of their Family Medicine Training programme, which may be three or four years, they are then eligible to sit for a Fellowship of the Royal Australian College of General Practitioners. Graduates trained in these courses are ideally suited for general practice in country areas and also for mission service, because of their very extensive experience and training. The surveyors were very impressed with the hospital, which is the first private hospital to be accredited in this programme. Dr. Geoff Heise, who has worked with us this year, and now Dr. Jon Duffy, who joined our staff last Monday, will both be active participants in the training programme. By mid-January we will have a third resident for the staff."

☆ North Queensland Conference has taken out line honours in the Division's annual Appeal for Missions event. Last year's attainment was \$44,120, while this year's figure thus far stands at \$45,018 in the most recent report to hand. South Australia, Greater Sydney and South Queensland are all coming along nicely with high percentages of last year's results already gathered in, and further churches to report. As the campaign enters its closing stages there are many encouraging and "appealing" stories from all over.

☆ I especially liked the experience of the lady in Whyalla. She has canvassed the same territory for twenty years, and during that time has counted her many blessings and learned to live with her frustrations. Two items in the latter category were that she never received a large donation, and had never been able to establish contact with one particular man in her district. After earnest prayer, this year she was able to meet and canvass this man, receiving from him a \$20 donation.

☆ Pastor Russell Kranz's "new look" version of "These Times" radio programme continues to attract a large segment of the listening community. The Mayor of Mildura, Victoria, wrote as follows: "I regularly listen to your session and find it a most practical and relevant programme. I commend you. . . . I was pleased to hear you informing the listening public of Christian men in positions of authority and responsibility. As the 'salt of the earth' we must allow our influence to be real and Christ-honouring in these difficult days. I would appreciate receiving back copies of your programmes. Please inform me under what arrangements I can regularly receive your messages."

☆ CALLS AND TRANSFERS: PASTOR M. M. KENNAWAY, from North Queensland Conference to South Queensland, replacing PASTOR R. TINDALL. MISS E. L. HEATON, Victoria, has been granted study leave to complete her Bachelor's degree in Primary Education. COLIN E. McFAULL, Assistant Publishing director, North New Zealand Conference, will become Publishing director, West Australian Conference. As a literature evangelist Colin bore the sobriquet "Mr. Consistency" because of his reliability, organisation and balanced canvassing programme.

☆ The distance between Wellington and Wanganui, New Zealand, is 190 kilometres, and back in October sixty-nine-year-old Albert Sergent promoted the work of the Heart Foundation by running the distance in five days. The *Wanganui Chronicle*, describing him as an "exceptional veteran," said Albert finished the run "breathing easily, feeling as fresh as a daisy, and a day ahead of schedule." Medical authorities pronounced his fitness level as being far above average for the community. Albert believes he is proof that a good diet and regular exercise mean a long and healthy life. We congratulate him on such an impressive testimony to the Adventist life-style.

☆ "Finally, brethren . . .": Maybe the reason so many folk have their backs to the wall is because they have been putting up too much of a front.