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Editor: Geoffrey E. Garne

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IN SPITE OF ACCIDENTS

HAROLD DALGLEISH, Communication Secretary, Mudgee Church, South New South Wales



Baptised at Mudgee were (from left): Mrs. Vera Harvey, Noel and Jan Vogele, Margaret and Ed Elward and Mrs. Kaylene Crane. Pastor Lawrie Byrne stands proudly with the group the Lord led to baptism, "in spite of accidents."

Photo: H. Dalgleish.

FIVE MEETINGS of the Mudgee evangelistic lectures had already been held, and Pastor Lawrie Byrne and his family were coming from Lithgow to visit in the homes of some of the resulting interests. Then, at Ilford, the car left the road and hit a telegraph pole at a speed of eighty kilometres per hour. Rescue and police units freed the unconscious family, ambulance units sped them to Mudgee hospital, and then the emergency air ambulance transferred wife Keryn and young Kelly to specialised Sydney hospitals. Little Kelly's injuries were near-fatal, and we thank God that she was restored to health and strength.

Although our Conference president, Pastor R. W. Howes, endeavoured to continue the lectures for several more weeks, the accident put an effective end to our Mudgee mission, and it closed.

Three months later Pastor Byrne was on deck again. He took up his visits to the homes of the people who had attended the programmes and began Bible studies with them. The result was that six precious people were baptised into Christ in our Mudgee church in November and December of 1980. We give thanks for them, and we give praise and thanks to our heavenly Father whose work goes on, in spite of accidents! ##

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FAR-REACHING RESULTS OF CONTACT WITH . . .

"FUNNY" FOLK

EILEEN PEARSON

DURING a study session at a Victorian camp someone spoke on crowns for the saints being adorned with stars, representing souls won by them for Christ. The suggestion was that, instead of one large star being in a single crown, it might be shared among several saints' crowns. We painted mental pictures of crowns with glittering clusters of small stars, worn by saints whose witnessing had played a part, though small, in the wooing of a number of contacts.

The following story shows the complex nature of the process which results in a soul being won to Christ

Frank, whose father owned a bakery, was asked to relieve a regular delivery employee who was due his holidays. Because of some unnamed lanes and roads on this semi-rural round, the man accompanied him on his first run. With no suggestion of amusement in voice or face, the older man said, "The people in this next place are funny." Glancing in the direction of the farmhouse ahead, Frank wondered, "Funny? Mental?" But the other continued, "If ya get there after sundown on Fridee, they won't pay ya." "Funny! Mmmmm," thought Frank, looking questioningly at his companion, who went on, "Don't worry though; just leave the bread; they'll pay on Mondee." "Funny, peculiar," decided

Frank, and waited for more. "Some sort of religion; they go ta church on Satadee." But there was no explanation concerning sundown.

Sometime after this Frank met a young man in the bakery industry who happened to know the funny folk; he happened to be engaged to wed a daughter of the funny family. Obviously this youth too, was funny, so Frank refrained from further comment or question.

He noticed that the pleasant-faced proprietress of the small health shop had a sign on her door on Friday evenings, "Closed until 9 a.m. Monday." Funny?

As a child, Frank had been sent to Sunday school, the one nearest to home, but once he was a teenager, he opted out. "Not going any

more," and that was final. Nevertheless, deep down, there were vague wonderings as time glided along.

Radio lectures of a Mr. A. then caught and held his interest. He wrote for a magazine that was promoted on the session, then purchased a Bible to check the validity of some claims made in it. He sometimes read the latest issue of this magazine as he sat waiting at the wheel of the taxi he was then driving for a living.

The Signs Is Better

An Adventist church member customer, Sister Wood, read the title and said "That's a good magazine, but the *Signs of the Times* is a better one." Hazards of traffic precluded further conversation, but the seed had been sown.

From time to time a certain elderly resident at the large geriatric centre required a cab, and it was always Frank's that he called for. On one occasion, this coincided with the visit of the kindly person who visited his ward. Sister Hazel McGeary, a keen Dorcas worker, was using her talents to cheer, and witness for the Saviour she loves. Her thoughtfulness and spiritual talks were much appreciated by this gentleman, so on the spur of the moment he invited her to accompany him and Frank on their little trip.

On a subsequent outing, parked in a delightful setting by the lovely lakeside botanical gardens, they sat chatting amicably.

Grabbing Attention for the 5-Day Plan

MRS. R. J. CORNELL, Gladstone Church, South Queensland

SEVERAL BIG SHEETS of white cardboard, plus brown paper for the "filter," can produce a reasonable giant facsimile of a cigarette and a lot of publicity for the 5-Day Plan.

This novel publicity stunt worked in the Queensland boom city of Gladstone—the editor of the local daily said it was "a crazy idea—but it worked."

Our scoop of the year which resulted from the publicity was having the Mayor "kick the habit" from the first day of our latest 5-Day Plan. Alderman Col Brown, the mayor, had been a two-pack-a-day man, and a smoker for thirty years. When interviewed for the Gladstone *Observer* he said, "I am impressed with the scientific basis of the Plan, and the way it reinforces the power of the will."

At the "great lynching scene," the mayor joined with Gladstone church members in exultantly stringing up the symbol of his former habit.

We have plans to include a positively gargantuan cigarette in our 1981 Harbour Festival. It will be surrounded by a smoke haze and people handing out advertising for our next 5-Day Plan.

Gladstone has shown that such publicity has brought public awareness. When our pastor was transferred, the headlines in the local paper read "Mr. Anti-Smoking Farewell," and the news was broadcast over the radio.

Our anti-smoking position has given the church a very positive health image. The constant newspaper coverage bears witness to the continuing public interest. Under our new pastor we are carrying on the good fight, and expect that when the time for his transfer eventually comes around that he, too, will be reported on the radio as "Toowoomba's Mr. Anti-Smoking." Lead on, Max. ##

Anggia Wightman, Jacque Spence and Jamie Spence (in the tree) give Gladstone Mayor, Alderman Col Brown, a hand in lynching the demon cigarette.

Photo: courtesy Gladstone *Observer*.



ADVENTIST HEALTH MINISTRY AROUND THE WORLD

New Sabbath-Keeping Policy Brings Blessing to Bangkok Hospital

ON JULY 3, 1979, the Advisory Committee of Bangkok Adventist Hospital voted to close the cashier's office during the hours of the Sabbath. This action was taken in faith, despite falling admissions and an operative loss of 360,000 baht for June. January had seen a loss of 500,000 baht, and almost every month between January and June had closed in the red. A substantial percentage of the cash received was collected on Sabbath.

Beginning with the first weekend in July, patients who are admitted on Sabbath pay no deposit. Anyone needing to be discharged on Sabbath makes the necessary financial arrangements on Friday. "Medical Ministry," page 216, provided the guideline for the handling of funds received in the emergency room: "Physicians need to cultivate a spirit of self-denial and self-sacrifice. It may be necessary to devote even the hours of the holy Sabbath to the relief of suffering humanity. But the fee for such labour should be put into the treasury of the Lord, to be used for the worthy poor, who need medical skill but cannot afford to pay for it." People paying for emergency care are no doubt surprised to read on the back of their receipt the reason for the closed cashier's office and the fact that the money just paid at the admissions desk goes into a special fund to provide medical care for the worthy poor.

The Lord has honoured the faith of the Bangkok Hospital leaders. Not only did admissions jump higher than they had been for years, but in addition, the end of July showed an operating gain of 761,000 baht, over twice as far in the black as June had been in the red. A non-Adventist staff doctor remarked, "I believe the hospital is doing so well, because now you are doing what you know is right." ##

They Heal Through Singing at Walla Walla Hospital

"THE EMPLOYEE SINGING GROUP will be meeting on the surgical floor at 10.30." Following this announcement by switchboard operator Marilyn Overbaugh, X-ray technicians, respiratory and physical therapists, nurses, secretaries, leadership and administrative personnel join for a unique part of their medical service at Walla Walla General Hospital . . . singing.

Employees donate their break time to march through the patient wings, with guitars and songbooks, singing from their hearts. They watch for an opportunity to smile and wave to patients. Sometimes visitors join with the group. Patients may request special songs to be sung.

Chaplain Hain says they always have enough people to sing. "Singing is a way to express Christian happiness. Employees that join us are expressing their joy in Christ," he maintains. Employees who have little patient contact indicate that it helps them to get a better perspective on the reason they are there . . . for patients. ##

Keep This News Working . . . CIRCULATE IT

An old electric tram rumbled along, displaying on its side a large poster, "Race Into Space." It was advertising a series of lectures, with details as to where and when.

Proudly our Hazel informed the men, "That's my church, the Seventh-day Adventist, that's giving those lectures." That name conveyed nothing to Frank, but the space bit intrigued him. So he accepted the invitation, and attended, taking along his bride-to-be. The taxi parked in front of the lecture-hall on lecture nights became a regular feature of the landscape.

Thanks to Mr. A., the evangelist's task was considerably simplified: the young pair were already tithe-paying Sabbath-keepers. Rhondda had been reared in a conscientious Sunday atmosphere—strictly no secular business on Sunday. Once convinced of the sanctity of the seventh day, Frank had quickly adjusted to the strict routine. All mundane affairs were in order, and the "Taxi" sign was lowered well before midnight on Saturday. To the delight of his in-laws-to-be he was ready, with a clear conscience for church attendance with Rhondda.

Now, here was this Spaceman claiming that Saturday is the seventh day of the week, the Sabbath, God's holy day! A calendar check confirmed it. Well! If that's not funny! The man's right! Down came the "Taxi" sign on Friday afternoons now, and neither set of parents was happy about these funny ideas.

Neighbours, noticing the vehicle parked nearby each day after Frank had collected Rhondda from her place of employment, never could have guessed at the weighty problems, really serious difficulties they were discussing.

Saturdays were a taximan's most lucrative times. The wedding-bells they had been anticipating could be heard fading away in the distance. It seemed there would be scarcely enough money to tithe. (There was, but that's another story.)

Bernie (now Dr.) Brinsmead, a keen young intern, fresh from Avondale, was given the privilege and responsibility of nurturing these "interests" into full acceptance of the gospel. At the close of an evening study in Frank's family home, and elated at the good progress made, his elation flopped to deflation, as they said, "We're sorry to have to ask you not to come [Oh, no! It can't be true!]. It won't be convenient for a while [Excuses! And they seemed so sincere!]; unless we could meet somewhere else for the time being?" NO WORRIES!

Family in Ballarat

Should you by choice or chance visit our Seventh-day Adventist church in the Victorian city of Ballarat, you may notice a redhead at the organ, and receive a gracious greeting from her husband, an elder (co-elder with, and weekday workmate of the "funny" young bachelor of bakery days). They have a firstborn son, Steven, and a chubby charmer, Sarah, completes this well-respected and loved happy little family—four stars. And who could tell how many others might result from their consistent witnessing?

Were yours the prerogative to award stars for saints' crowns, how would you allocate these?

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ARE ADVENTISTS IMMUNE?

LAST WEEK we focused attention on the disintegration of the home in our own nation and abroad, and expressed the conviction that one of the causes of this tragic situation was the pattern of permissiveness which has been embroidered into modern society.

There is significant evidence that the Christian community at large has not been left untouched by the wave of immorality that is sweeping across the world. In a hard-hitting article entitled "Evangelical Lawlessness," which appeared in the prestigious religious journal *Christianity Today* (October 6, 1978), Dr. Klaus Blockmühl, professor of theology and ethics at Regent College, Vancouver, Canada, declares that "the landslide of immorality has reached the church."

A survey conducted by Harold Ivan Smith, a specialist in single adult ministries in California, seems to back up Dr. Blockmühl's contention. Smith's research was prompted by a startling statement by author John H. Gagnon that "90 per cent of those who were formerly married have had sexual relations since divorce or widowhood." Smith decided that it was time these figures were checked out with reference to a Christian group. "Because of the absence of research on formerly married Christians," he says, "I studied a group of singles at a large church in California. . . . The first criterion I used was faith, asking, 'Are you a Christian?' and then, 'Would you call yourself 'born again'?' Questions about church membership, attendance, and activity in the fellowship followed." Smith reports that "in the data report, respondents identified themselves as born-again Christians." His questions in the survey were very explicit. He explains "it is one thing to know what formerly married Christians believe—but another to see what they practise." In response to the question, *Is celibacy realistic for the formerly married Christian?* 47 per cent of men and 24 per cent of women expressed the view that celibacy is realistic; 29 per cent of men and 28 per cent of women were uncertain, and 24 per cent of men and 48 per cent of women found celibacy unrealistic. From replies to his question, *How many times have you had sexual relations in the past year?* it emerged that only 9 per cent of the men and 27 per cent of the women were celibate, although many noted that intimacy had occurred with only one partner and "in a serious relationship."

It is interesting to notice the rationalisations that were employed by those engaging in extra-marital sex to justify their position. Among the explanations given were these:

"I've prayed about my sexual needs and God has answered them and given me someone to relate with. I couldn't have planned it that way."

"I don't feel condemned by God."

"My personal faith affirms God's laws for the whole man, not unreal, antiquated ones."

"Christ wants us to live abundant lives; to me that includes sex."

But lest the mistaken impression should be created that this state of affairs resulted in unqualified satisfaction, notice the resultant conflicts reported by many of the participants in the survey:

"Sometimes I feel so despondent after having had a good time sexually that I feel like I want to die rather than live with this torn-apart feeling."

"One part of me says, 'It is right and beautiful.' The other part tells me that as a Christian I shouldn't be doing it."

"I have tremendous guilt. My guilt prevents my spiritual growth."

"I feel like a tramp."

Mr. Smith, who likewise reported his findings in *Christianity Today* (May 25, 1979), draws this penetrating conclusion: "The absence of clear, precise teaching frustrates most formerly married Christians. The large numbers of undisciplined Christians and the misuse of Scripture (by foes and advocates alike) fuels the debate between unbelieving realists and unrealistic believers. If Paul did not flinch in addressing the behaviour and attitudes toward sex, why are we so timid?"

What About Adventists?

We have no doubt that a similar survey among Seventh-day Adventists would present a very much better picture than in the case of this non-Adventist congregation. But possibly we would be naive to imagine that the figures would register zero. As Adventists we are exposed to the same propaganda that bombards the eye and the ear, the intellect and the heart of everyone else, from TV, radio, the paperback, the magazine, the newspaper and the billboard. We are made of the same authentic clay as the rest of mankind. We are subject like everyone else to the waywardness of the human heart, which is "deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. No, as Adventists we are not immune. We cannot claim any special degree of impeccability.

Yet we needn't be overcome! But the preservation of our purity, individually and as a church, requires more than just taking it for granted that "because we're Adventists it doesn't affect us"! We're going to have to engage in a purposeful and deliberate programme to fortify and safeguard our defences, individually and collectively. This programme is going to have to include the adoption of a philosophy toward sex which views it as the badge of belonging; as the exclusive expression of total commitment between a man and a woman who belong to each other for life. We dare not allow the world's philosophy to become *our* philosophy. Our sexual philosophy must be as distinctively Adventist as is our philosophy on health, on education and on every other aspect of living. "Don't let the world around you squeeze you into its own mould, but let God re-make you so that your whole attitude of mind is changed." Rom. 12:1, Phillips. We must not, dare not, condone sin in our own lives or in the church we love.

Secondly, it is going to involve fortifying our minds with the truths of Scripture, through a personal daily study of the Word of God. "Thy Word have I hid in mine heart," wrote David, "that I might not sin against Thee." Ps. 119:11. There "are given unto us exceeding great and precious promises: that by these ye might . . . [escape] the corruption that is in the world through lust." 2 Peter 1:4.

Finally, we must settle it in our minds once and for all that life's greatest and most satisfying fulfilment is found in a relationship with God, and not with another person. We must not forfeit the blessedness of that divine-human relationship in exchange for a merely human-human one. It is much too dear a price to pay. God has called us to holiness. We must uphold the standard of our high calling in our own lives and among all who fall within the circle of our influence. Martin Luther was telling the truth when he wrote: "Christ has earned for us not only God's mercy, but also the gift of the Holy Spirit, that we should have not only forgiveness, but also an end of sins. Whoever remains in his earlier evil ways must have another kind of Christ. Consequence demands that a Christian should have the Holy Spirit and lead a new life, or know that he has not received Christ at all."

G. E. Garne.



PIONEER WITNESS

G. ROMANO, Communication Secretary,
Malanda Church, North Queensland

CATHERINE WILLCOCKS is a charming thirty-year-old mother of three boys. She lives with her husband, Graham, in the extreme north at Gove, Northern Territory. This remarkable little lady spends part of her week as a clerk for the Nabalco Mining Company, ordering spare parts for machinery used in mining bauxite.

Catherine is a new member of God's church; she was baptised in May of 1980. She doesn't have a church to attend, and she has never attended prayer meeting with friends, but she knows the Lord well.

Special Agreement Solves Problem

When she took the job with Nabalco, the Sabbath wasn't a problem, but five weeks later, when they realised she wasn't a union member, they asked her to join. This she refused to do, on a number of occasions, until finally the company realised her worth and drew up a special agreement to allow her to continue under the present arrangement. The company normally cannot employ people who are not union members.

There are times during strikes, and other union actions, when Catherine is called out to drive the left-hand-drive 85-ton Caterpillar 777 dump trucks, which have to be backed into position for loading and unloading. The loading is carried out by an articulated Dart 600 front-end loader, which fills the huge trucks in three drops. Catherine drives this also, when required.

And what does she do when she has a free moment from looking after Dad and three growing boys? She's out working for the Lord—*Signs, Channels, Good Health*, whatever she can come by, are distributed by her alone. Not always alone, as one of her small boys sometimes lends a willing hand. You see, she's the only Adventist in town. She says she hasn't done anything, but I say she is letting her light shine.

The religion column in the local weekly is kept full by Catherine with good thoughts from *The Book and Ellen White* under the title, "The Seventh-day Adventists." Please pray for Catherine, and if you have any spare literature, send it to her at 14 Chesterfield Circle, Nhulunbuy, N.T. 5797. ##



The group participating in the ordination service at Wantirna were (from left): Dr. E. G. Thrift, Medical director, W.H.C.C.; Pastor C. D. Judd, president, T.A.U.C.; Dr. and Mrs. W. R. Chapman; Pastor and Mrs. L. M. Davis; Pastor J. K. Hankinson, Ministerial Association director, T.A.U.C.; Pastor R. E. Clifford, secretary-treasurer, T.A.U.C.

Photo: R. K. Brown.

Ordination Honours Health and Education Ministries

R. K. BROWN, Communication Director, T.A.U.C.

TWO SPECIAL MINISTRIES were recognised in an ordination service held in the Wantirna church, Melbourne, Victoria, on Sabbath afternoon, December 20, 1980. Lyle M. Davis, Education director of the Trans-Australian Union Conference, and W. Raymond Chapman, deputy Medical director of the Warburton Health Care Centre, were ordained in a special and solemn atmosphere.

The president of the Union, Pastor C. D. Judd, led out in the service in which he emphasised the place of the educational ministry and the health ministry in the total outreach of the gospel. Pastor Judd referred to the pattern of Christ's ministry, as recorded in Matthew 4:23: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

Ellen G. White says of Christ's ministry, "In the work of the gospel, teaching and healing are never to be separated."—*The Ministry of Healing*, page 141. Pastor Judd mentioned the ancient school of the prophets as the forerunner of the unique educational system of the church. The educational ministry is a vital part of the total evangelistic programme of the denomination.

In setting these two men aside for the ministry, Pastor Judd said, "I am very conscious that these candidates are more than professional men; they are real missionaries in their different spheres of service. They have brought a strong spiritual emphasis into the ministry to

which they have been dedicated and have served faithfully for many years."

Pastor Davis has spent thirty-one years in the teaching work, twenty-two of these in boarding colleges, which must be a record in itself. He came to the T.A.U.C. from Longburn College, New Zealand, about one year ago.

Dr. Chapman commenced denominational service in 1954. After spending seven years at the Warburton Health Care Centre, he was called to Karachi Adventist Hospital, Pakistan, where he spent eight years. He has been back in Melbourne for the past ten years, and is currently deputy Medical director of the Warburton Health Care Centre.

Others participating in the ordination service were the new secretary-treasurer of the T.A.U.C., Pastor Roy. E. Clifford, who had arrived from Africa the day before; associate Ministerial secretary of the T.A.U.C., Pastor J. Keith Hankinson, and the Medical director of the Warburton Health Care Centre, Dr. E. G. Thrift. A special item was rendered by Jan Judd, accompanied by her husband Warren. The chairman of the programme was the church pastor, John A. Mitchell. ##

Let us proclaim the second advent, but let us also proclaim that Christ came back in the Spirit and still dwells among us . . .

“I AM COMING BACK TO YOU”

WALTER R. L. SCRAGG



IN THE PERPLEXITY of the days immediately prior to Christ's crucifixion, His disciples seemed unable to penetrate the gloom occasioned by His imminent loss to them. All kinds of questions fed their anxiety: What would happen to them? How would the Jewish leaders regard them? How could they remember and apply His teachings? How could they live without Him? Who would provide for their needs?

Chapter 14 of John's Gospel pulls together the reassurances that Christ offered His disciples and that in turn are offered every follower of the Lord. By reflection on these promises the post-Passion life of the church might gather courage and strength.

In at least three areas the disciples faced a perplexing period beyond the resurrection-ascension of the Lord. First they faced the loss of His presence. It was this that prompted Thomas' rebuttal to Jesus' assertion, "My way there is known to you." (John 14:3. *He complained: "Lord, we do not know where You are going, so how can we know the way?" Verse 5. The disciples could not imagine life without Jesus. For years He had filled their lives with love and joy. They had clustered about Him, feeding on the charisma and charm of His personality. Now, if they understood Him aright, He would die and go away from them.

It was Philip who faced the other two perplexities. Christ had spoken often of the Father; now Philip asked to see the Father as an assurance of His identity with the teaching and deeds of Christ. Philip seemed to be saying, If only we can see the Father, this will assure us of Your authority, and then we will be able to survive Your departure.

You can imagine how they would be feeling after observing the march of miracles that accompanied the Master. No more would they see Him heal the sick, refute the spirits, feed the multitude. And with that would go the parables,

the astute replies to the religious authorities, the teachings about how life should be lived. What could replace the presence, the deeds, and the teachings of Christ?

Christ's answer is set in anticipation of the second advent. "I shall come again," He said, "and receive you to Myself." (Verse 3. In other words, Jesus tells them to remember that the departure will not be permanent. He will come again at the second advent, but that will not be all He will do. The crucifixion, resurrection, ascension, and return are part of the one eschatological event. Each act assures and implies the other. The total event is not complete until all are fulfilled. Thus Jesus encourages them to see themselves caught up in the end of the age, the last days, which the events of the Passion of Christ ushered in. Within this age certain realities would appear among them that would change forever the relationship between God and man.

In obvious references to His promise "I shall come again," Christ explains that there is another sense in which He will come back to them—"I will not leave you bereft; I am coming back to you." (Verse 18. Christ says this immediately after His promise of the other Advocate, the Spirit of truth. Christ evidently expected the disciples to see His return in the coming of the Holy Spirit as well as in the physical appearance in the end of time. This coming with the Spirit would be a secret return. "The world cannot receive Him . . . but you know Him, because He dwells with you and is

in you." (Verse 17. But it would nonetheless be real. Because the Spirit is among you, He says, I am also among you.

The Spirit would bring Christ among them in a way impossible to that moment. "You will know that I am in My Father, and you in Me and I in you." (Verse 20. Christ even picks up the expectation of the dwelling places in the Father's house, toward which they so eagerly looked, and suggests that the disciples will become dwelling places for the Father and Son. "Anyone who loves Me will heed what I say; then My Father will love him, and We will come to him and make Our dwelling with him." (Verse 23. Jesus was encouraging His disciples to anticipate dwelling with God in heaven by having God dwell with them on earth.

The sense of the presence of the Godhead in the believer—its coming to the believer in the new age of Christ—runs strongly through His farewell discourses. In the symbol of the vine Jesus says, "He who dwells in Me, as I dwell in him. . . ." (Chap. 15:5. The theme of the prayer of John 17 includes the union of Father and Son with those who "put their faith in Me." (Chap. 17:21.

Jesus' daring claim is that He will come back with the Spirit and the Father and be in His followers. John's report of this promise matches Paul's declaration concerning the community of saints "in Christ" (Ephesians 1) and his personal awareness of the indwelling presence (Gal. 2:20, 21). The difference lies in the context in which John places this promise.

It is in the light of the second advent promise of John 14:1-3 that the gospel talks of the coming of Father, Son, and Spirit into the lives of the believers. In this we see established Christ's assertion concerning the life of faith: "In a little while the world will see Me no longer, but you will see Me." (John 14:19. Thus Christ restores to the church that which the disciples regarded as most precious—His continuing presence. And this presence can only be assured through the "going away" that the cross-resurrection event represented.

Through the Passion events Jesus proclaims that His presence with them is already established. The going away is not really a departure but the opening of a door into a new age where the presence of the Father, Son, and Spirit is eternally guaranteed to the believer. The difference between the presence before and after the Passion is the change from a presence in which Christ may be seen "over there," objectively distinct from the disciples, to a presence even more significant in which the subjective reality of Christ may be "seen" within.

Jesus Unites Himself with Father and Spirit

Within this new age the teaching of Christ is known, affirmed, and understood through the activity of the Spirit. Jesus declares, "I am the truth." (Verse 6. Again the activity of the

Community Services Award to Mayor

MRS. URSULA M. HEDGES, Communication Secretary,
Papatoetoe Church, North New Zealand



Mayor White and his wife receive the Community Services Award from Mr. Rodney Gorton, Papatoetoe church elder.

Photo: U. Hedges.

MR. WHITE, Mayor of Papatoetoe, New Zealand, was presented with a Community Services award by Mr. Rodney Gorton, elder of the Papatoetoe Seventh-day Adventist church, at a luncheon recently held in the church hall in Wentworth Avenue.

This is the first time this award has been presented in New Zealand, although others have received it in America, Australia and other countries. About fifty people, prominent in the community for welfare work or other responsibilities, were present by invitation at the luncheon.



commands and obedience to them (verses 15, 20).

But the world must be shown Christ even though it lives in blindness, unable of itself to receive, see, or know Him (verse 17). It is the one who has faith in Him who does the "greater things" that will continue and expand the activity of Christ in the world. Although the world lives in ignorance, through Christ's going away to the cross and the resurrection, the world will be shown that Christ loves the Father and does exactly as He commands (verses 30, 31), and continues His work in the Christian believer.

The coming of the Son into the Christian community becomes the initiation of all witnessing. It is through this indwelling that the branch "bears much fruit." Chapter 15:5. It is through this unity that "the world will learn that Thou didst send Me, that Thou didst love them as Thou didst Me." Chapter 17:23. But this fruit, this learning by the world, must always be understood first as a witness to Christ united with the life of the community and only then as a witness to the ignorant world. It seems that Christ was suggesting that the "greater things" would be the personal victories and deliverances wrought through the continuing victory of Christ over the "Prince of this world." Chapter 14:30.

(continued on page 14)

Father through the Son suggests itself: "I am not Myself the source of the words I speak to you: it is the Father who dwells in Me doing His own work." Verse 10. God's truth stands in opposition to the "truth" known by the world. For the disciple, the source of this truth will be the "Spirit of truth." Verse 16. One cannot help noticing how Jesus unites Himself with Father and Spirit as the source of truth, just as the presence with us is also Father, Son, and Spirit. The coming back through the Spirit to show the way of truth involves the complete Godhead with the disciple.

The definition of truth within this chapter centres upon the commands of Christ. Love becomes the motive for obedience to these commands: "If you love Me you will obey My commands." Verse 15; "The man who has received My commands and obeys them—he it is who loves Me." Verse 21. Of those who obey Christ's commands, Jesus says, "I will love him and disclose Myself to him." Verse 21. "Seeing" Christ, then, lies in obedience to Him. It is important to understand that the inner seeing of Christ is not a mystical experience built upon contemplation of the Saviour, but is dependent on obedience to Christ's commands. These have an objective reality that is disclosed through the activity of the Spirit. Far from being a charter for the mystic, the farewell discourses of this Gospel challenge the disciple to an ethical and moral life-style built on the teachings and commands of Christ. They are a charter for an objective, active obedience patterned on Christ.

The teaching will not cease but will continue through the Spirit's encompassing "everything." "Your Advocate, the Holy Spirit whom the Father will send in My name, will teach you everything and will call to mind all that I have told you." Verse 26. Because the presence of the Spirit is assured, truth will be inwardly confirmed, written on the mind and the heart (Heb. 8:10). And in his obedience the disciple has the example of the Son toward the Father who does "exactly as He commands." John 14:31.

Power of the Spirit-Governed Life

If the indwelling presence and the guiding presence "come back" in the age of the end, what of the deeds of Christ that had confirmed the faith of the disciples and confounded their opponents? "It is the Father who dwells in Me doing His own work." Verse 10. The disciples are invited to "accept the evidence of the deeds themselves." Verse 11. And then in His declaration about outward acts of the Spirit-filled community Jesus says, "In truth, in very truth I tell you, he who has faith in Me will do what I am doing; and he will do greater things still because I am going to the Father." Verse 12.

The true power of the Spirit-governed life reveals itself only through the indwelling Christ. Through this indwelling "if you ask anything in My name I will do it." Verse 14. This activity is twofold. The words and commands of Christ are inextricably bound up with the deeds of the believer. The deeds of Christ through the church include the power to obey His commands. It is the love that God generates that enables reception of Christ's

Mr. Gorton's speech and presentation took Mr. and Mrs. White by surprise, for they had no idea of the award presentation. Because of his contribution to the community, both in his mayoral and private capacity, and his involvement with various welfare organisations and Homai College for the Blind, it was felt that Mr. White was a worthy recipient.

Pastor Parmenter, Community Services director of the Central Pacific area for the Seventh-day Adventist Church, spoke on the need for community services, even in New Zealand. He said, "This desire to help others is motivated by a true Christian love that seeks no rewards. This is why SAWS, the international Adventist welfare organisation, had distributed \$14 million last year and is operating clinics for the Kampuchean refugees staffed by over-worked volunteers. SAWS feeds over 100,000 a day in Chile, 35,000 a day in Haiti and another 100,000 a day in Peru.

Besides these efforts, SAWS, supported by donations from members of the Seventh-day Adventist Church and by gifts from world governments, corporations and individuals, brings help in times of national disaster or aids in agricultural development, such as in Chad, where the people are being taught how to irrigate their farmlands.

On the New Zealand scene the church's Community Services include 5-Day Plans to stop smoking, happy holiday clubs, Christian Services for the Blind, nutrition and vegetarian cooking classes and hypertension and weight control programmes." #

The Year of Disabled Persons begins with a . . .

CAMP FOR BLIND CHILDREN

R. K. BROWN, Health, Temperance and Communication Director, Trans-Australian Union Conference



Simon Giddings, aged nine, played his violin for the camp concert. Simon competed in all events of the mini-Olympics and won many of them. He experienced a new adventure by swinging on a long rope suspended from a tree and plummeting into the water when given the signal to let go the rope.

BEFORE IT WAS MADE PUBLIC in Australia, the Seventh-day Adventist Church was planning to commemorate 1981 as the "Year of the Disabled" by introducing a camp for blind children. The importance of this emphasis was underscored by the Governor-General of Australia, Sir Zelman Cowen, in a speech in late January, during which he called on Australians to help disabled people to enjoy life and make a useful contribution to society.

It was in the early months of 1980 that the secretary for Christian Services for the Blind, Pastor E. F. Giblett, and the Youth leader, Pastor R. E. Possingham, decided that they

would sponsor the first Blind Camp in the Trans-Australian Union Conference. Drawing on the experience of Pastor R. A. Vince, who had led out in conducting a similar camp in 1979, they were able to put together a programme that was attractive and interesting to young people handicapped with blindness.

The camp was planned for January 4 to 9, and it was held at The Basin, a youth campsite twenty-five miles east of Melbourne, Victoria. Because this was the first camp, and because it was something new, many months of preparation were needed. Since the idea was first conceived there has been a change of leadership in Christian Services for the Blind in the Union, Pastor R. L. Hodgkinson having replaced Pastor E. F. Giblett, and both men worked together on this project.

Although the enrolment was not as large as expected, about fifteen young people registered to attend the blind camp. Some of the children had more than one handicap, and this complicated things a little. Fortunately the leaders had the support of about twenty youth counsellors. These young people gave their time voluntarily, and stayed with their blind charges twenty-four hours a day for five days.

Pastor Hodgkinson, in speaking of the work of the counsellors, commented that this experience in helping handicapped people brought the best qualities out of our own young people. He saw much evidence of dedication, kindness and understanding among these young people.

Activities at the blind camp included swimming, horse-riding, archery, trampolining, water-skiing and finally a mini-Olympics. In addition there were some spiritual exercises, such as a daily worship period. In the evenings there were programmes, and on the final night there was a concert in which each young person participated with an item.

The leaders told me of the remarkable changes which took place in the attitudes and responses of these young people in just a few days. They became attached to their counsellors, and responded warmly to love and understanding. It was my privilege to talk to some of them on the last day, and I asked them for their reactions. Typical of the reactions was that of **Kathleen, aged 17**: "This is the first time that I have met Seventh-day Adventists. I come from St. Paul's Blind School in Melbourne, a Roman Catholic institution where I have been for the past three years. I like the people here. They have been very kind and helpful at all times. I would love to mix with them for longer, and I hope that maybe I can return another time."

As I walked around the camp, my heart was moved with compassion. I saw a practical demonstration of Christian living—young people giving up their holidays to help someone else. I saw Seventh-day Adventist pastors who had come from interstate, separated from their families by thousands of miles, giving their time to help these young people find fellowship and inspiration. I understood that day what Jesus meant when He said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40. ##



Campers, counsellors and staff at the "New Vision" Camp for the Blind, held at The Basin, from January 4 to 9, 1981.

Photos: R. K. Brown.

A BRAND NEW FAITH

DAN MATTHEWS, Director, Faith for Today

I'M NEW at Faith for Today. I've been here less than a year, and I'm excited about the future of this television ministry which was founded by Pastor and Mrs. Fagal thirty years ago.

Faith for Today was the first television programme of the Seventh-day Adventist Church, and today it is the second-longest running programme on television. Only Meet the Press has been on the air longer.

As times changed over the years, necessary changes had to be made in our programming and format. You may remember that in the early days we had a male quartet and a ladies trio associated with the broadcast. They sang on the programme and sometimes made personal appearances to promote Faith for Today, but we have had no trio or quartet since 1966. Then, about ten years ago, we began the Westbrook Hospital series, which has been well received by viewers and stations. But perhaps this programme in its present form has run its course.

It's time to look at our programming again. The television and film industry, the American economy, and a number of other factors have changed so much that we must re-examine the work and mission of Faith for Today as we enter a new decade of service to the public and the church. This is a natural process for any progressive ministry.

We've had to ask whether we can continue as we have in the past and still be an effective ministry. Is there a need for a different type of programme to attract today's audience? How can we minister to today's audience? What kinds of programme are television stations looking for in the eighties? Is there a need for Faith for Today to exist?

It didn't take the Faith for Today staff long to conclude that there is definitely a need for this

unique ministry. We know it generally involves more than one factor to influence a person to become a Christian, or specifically, a Seventh-day Adventist Christian. Over the years, Faith for Today has had a part in helping thousands of people make their decisions for Christ. According to our current records, more than 28,000 people have reported to us that Faith for Today helped them make that important decision.

The history of this television ministry has been to demonstrate practical Christianity in ways that show how faith works in the lives of everyday people.

There are a lot of fine people who tune in to preaching programmes regularly, and I'm glad that our denomination has excellent radio and television preachers who are reaching these folk. But there is another broad audience who won't watch a preaching programme. They will, however, watch another kind of programme that has definite religious overtones, such as Little House on the Prairie, for example. This is an audience that would rather see a sermon than hear one. And this audience must be reached with the gospel, too.

At Faith for Today we feel there is a place for Seventh-day Adventists to present a message of practical Christianity on television where it can be shared with the general public. The Faith for Today staff is dedicated to this type of ministry.

Focusing on our audience, then, we asked ourselves, What programmes can we produce that will attract them? What should we produce?

When our staff tackled these questions, the ideas really started flowing. We began doing things we've never done before. And that's why today we're talking about "A Brand New Faith." Here's just a preview:

1. *We're producing TV Specials.* The first was "The Harvest," a one-hour family special that television stations have aired on Thanksgiving Day, Labour Day, Sunday afternoons, and during times when religious programmes are not generally scheduled. "The Harvest" has received excellent recognition from the television and film industry, and to date has garnered three awards for outstanding family programming. So far the programme has aired in such major cities as Dallas-Fort Worth, Los Angeles, Boston, and Chicago, as well as in smaller cities. This is just the beginning of what we can do with television specials.

Our second special is a half-hour documentary about a paraplegic mountain climber. Rick Leavenworth, twenty-three, is a born-again Christian whose legs are paralysed. But he believes that there are no mountains in life that a Christian cannot climb by the grace of Christ. And he doesn't let his own handicap stop him from climbing real mountains. It's an inspirational film that we've produced with

Morning Star Films, and is scheduled for release very shortly.

Production is about to begin on our third special, the true story of a young Christian couple who had two children born with cystic fibrosis. Written by our Faith for Today screenwriter, Don Davenport, the film is called "After the Third Cry." Don has brilliantly captured the pathos, the love, and the faith of this couple in the face of personal tragedy.

The plan for our television specials is to place them on stations all over the country. And we're aiming for prime-time showings, when a large segment of the population is watching.

Now that we're doing specials, you shouldn't get the idea that we've stopped running Westbrook Hospital. That series is still on 143 commercial and cable stations in North America, as well as being aired in eleven countries overseas. What we are doing now is coming up with some new ideas for expanding our coverage with the series.

2. *We're localising Westbrook Hospital.* Our programme department staff has selected "The Best of Westbrook," and they are preparing a package of programmes for use by a qualified pastor or church member to use on his or her local television station. Thus, a person in the local community is the host of the programme.

The localised Westbrook Hospital series is now aired in a select number of cities in the United States and overseas. A fine example is Pastor Bert Regoso, of Manila, Philippines, who has been the local host in his country for more than a year. His telecast is seen nation-wide every Sunday afternoon on eleven channels.

3. *We're making foreign-language soundtracks.* As we take Faith for Today overseas, we must supply foreign-language soundtracks for places where English is not commonly spoken. We have found that stories about people appeal across cultural and national boundaries, and our drama format is especially well-received.

By localising Westbrook Hospital and taking it into more cities in North America and overseas, we are making new use of our already-existing programmes.

So far I've told you about the things that are happening at Faith for Today now. You may wonder if there is more. Yes, there certainly is. For one thing, Faith for Today is working with the North American Faith Action Advance committee and the General Conference Communication Department in distributing television spots for the Seventh-day Adventist Church. In test runs in Lubbock, Texas, we discovered that the attitude of viewers toward Seventh-day Adventists improved by a clear 30 per cent after they'd seen the spots on television.

As I work with Pastor and Mrs. Fagal and the rest of the Faith for Today staff, I'm continually impressed by the dedication and faith of these people. They're concerned about the millions of this world who don't know Jesus Christ, and they see Faith for Today television ministries as one way of reaching people with the gospel. May I thank you for your generous faith gifts, and encourage you to continue to remember Faith for Today in your prayers and contributions. ##



Truong and his counsellor, Warren Noble of North Clayton, compete in the mini-Olympics relay race.

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

To Melanesia With Love

Chapter 16

RANOGA, AND THE PROBLEMS OF CHILD-REARING

OUR SECOND TERM on Malaita was drawing to a close and my wife, taking the two children, preceded me to the homeland to bear our third child.

Raymond, born at the Sanitarium in Sydney, on November 26, 1929, was the delicate one of the family. He ran into every sickness and trouble there was.

The other two children were very outspoken at times, hiding nothing, giving away full information, and this was to cause trouble. In the islands my wife had tried to find some other name for the boxes we used as furniture, such as "cupboards." Once while I was away, she had taken the old piano-case and, putting shelves in it and doors on the front—the timber for both shelves and doors being kerosene boxes—she called it a "linen press."

Then she had taken the big box in the bedroom, turned it on its side, put shelves, legs and doors—with sawn cotton reels for knobs—on it. She was so proud of her work as she hung the mirror from two bush-carved, upright pieces, calling it her "bureau."

Sure enough, secrets could not be kept. It happened that, when we were on furlough in 1929, Myrtle was sent to school at Wahroonga, New South Wales. One morning her teacher asked her, as they walked hand in hand to school, "Myrtle—how do you manage for furniture in the islands?" "Oh, that's easy," replied Myrtle. "Daddy makes chairs, tables and beds and things. But Mum—she's a good carpenter! She makes linen presses and bureaux—with doors and mirrors!"

Her teacher, Miss Schnapel, was now most interested.

"How do you manage for food, on the boat when the seas are so rough, Myrtle?"

"Oh, that's nothing! It's easy! Our Dad is a good cook, but Mum *can't eat it!*" she said, thinking back to the times her mother was seasick and could not eat anything.

New Home at Ranoga

The year 1930 saw us all settled in a newly built home on the island of Ranoga. Buri, our village, was on the hill overlooking the sea. On this rise—with its flat top—the people built their homes, the schoolhouse and church, all neatly ensconced among the lovely trees and tropical thicket of vines, ferns, orchids and flaming hibiscus.

Our home was nearer the would-be harbour on the same ridge, but facing this harbour, with two streams flowing into it from either side of the house. The tropical growth was luxurious. Butterflies and birds were in abundance, mosquitoes were thick, and there was every species of crawling, creeping thing imaginable. ble.

Here we had to carve out a courtyard, finish our home, and continue with our work. We had two doors on the front that were to open onto a veranda, but there were only a few boards put there for the time being.

One day the children and their mother opened the doors to see me off from the wharf.

Raymond, only eighteen months old, sat on the kerosene box which held the door open. The box tipped forwards, throwing him off the high veranda, seven feet—head first—to the ground. His mother rushed to pick him up, feet first, but could not get him to breathe. In her distress she ran to the end of the lawn and threw him up in the air, then darted down the hill and caught him again. This great thrust into the air, and her prayers, gave Raymond his breath. How happy they all were—and how they thanked the Lord for sparing Ray!

I'm All Right

Ray also had more malaria than the other two put together. He was the most patient, lovable little chap, and had never a word of complaint. Sometimes it was hard to know how sick he really was. His answer to every question was: "I'm all right, Dad."

Even with a high temperature, he was always "all right."

Ray, being the unfortunate one, was cared for by the other two children as they would have cared for a pet. He was their responsibility, so they informed us one day. They surely took charge of Ray.

After the years of pioneering work on Malaita, we had been concerned with our growing children—especially Myrtle. Then we had been asked to move to Ranoga, where we lived in a house built by Brother Broad. Here, on the peninsula, with the sea on one side and a slushy mess of a harbour at the front of us, was our home. We were happy here, and once more enjoyed speaking the Marovo language, which was understood by the Ranoga people.

Then, in 1931, Ray, now two years old, was struck with cerebral malaria. Had it not been for the special class on tropical diseases we had attended at the University of Sydney, during furlough, we would never have known what ailed the child. We had also attended classes at the Sydney Sanitarium where, under Dr. Harrison, we took instruction in minor surgery.

A Raging Fever

Ray awakened at 5 a.m. one morning, quite out of his mind and in a raging fever. He called out for his mother to give him a drink—to tell him stories—"Quick! Quick!" We realised the danger and recognised the cerebral form of malaria. It did not take us long to get ready, then Guinevere began hunting for the other two children.

She ran toward the bush, then heard the soft mumble of voices. There they were, kneeling on the mud floor of a new toilet we were in the process of building, crying and praying to God to spare their brother.

A sea trip of three hours lay before us, as we headed off to the Methodist hospital and doctor. As Ray lay in my arms, his heart beat as fast as that of a little bird.

Arriving at the wharf, we rushed to the hospital with the child, only to hear the doctor say:

"I think it's too late. There was no flinch against the needle as I injected him, Pastor. But you both go and rest in our house. I'll stay by the boy."

We could not rest. We stayed at the hospital and waited.

After an hour, which seemed like a week, my wife begged the doctor to give the child some more quinine. He assured her it was useless, but she had prayed during that hour and felt that God would spare us our little one. To be kind to her, the doctor injected Ray again. The nerve flinched!

"Ah!" he cried. "We're right!"

We had never seen a doctor look so happy.

Weeks and weeks passed before Ray could walk, but just to have him alive was a wonderful comfort to us. Dr. and Mrs. Seyers opened their home to us until the doctor discharged Ray. Dr. Seyers told us that Ray's blood was nothing but a stream of malarial germs, and urged us to get him out of the islands as soon as we possibly could.

How good God was to us in sparing our son; for which we have often praised and thanked Him! Ray grew and did very well in the islands.

Always in Trouble

Still, Ray was always in some kind of trouble. Wild dogs attacked him one day, as he and Cyril went to gather the eggs. Cyril lifted Ray up into a coconut tree and, climbing up himself, pushed the child ahead of him. Their little pup, Socks, rushed at the dogs to protect the children—only to be crushed and crippled by the hefty animals.

Tiri, the cook boy, heard the barking of the dogs and rushed to the children's aid. Life in the islands was hard, and rearing children was full of danger.

The children loved the native boys and wanted to be with them all the time. Whether they were fascinated with the language, which they readily learned and used to its full extent, I do not know. They liked the boys and the boys loved them in return.

Once, while school was in progress on the hill, our two boys went down to the wharf where the engine boy usually worked on the boat. They had seen the boys catch the rope between their toes and walk across to the boat, and Ray thought he could do likewise. While Cyril—with bent pin and line—was fishing, Ray tried to walk the rope between the boat and the wharf.

As soon as he put his weight on it, the boat pulled in and down he went—into ten feet of water, Cyril heard the splash and ran along the wharf. He jumped in—shoes, hat, glasses and all—to save his brother. He caught Ray and, putting him on his shoulders, climbed up the stones at the base of the wharf, which had been dislodged by the latest earthquake. In that position Ray could just get his head above water and take a breath.

Ray waved his arms about in his struggle for balance, and the natives—always with eyes on the water for fish—saw him. The whole school bounded down to the wharf, down the hillside, and pulled Ray to safety. Ray pointed to the water, saying: "Cyril, he stop! Cyril, he stop!"

God's Plan

In this vast land
Of soil and sand,
God has a plan
For every man.
But man oft finds
That human minds
So rarely can
Learn all God's plan.

As God and Man
Christ Jesus can,
And He will yearn
To help man learn.
And o'er rough roads
He'll lift man's loads,
And so he may
Not lose his way,
He'll hold man's hand
To God's Gold Land.

—Doris Miller.

Beautiful Music

Cyril was pulled out and the boys, in order to get the water out of him, put him over their shoulders and shook him, all the way up to the house. When Cyril finally revived, and was warm and comfortably tucked in bed, he scolded the boy who interfered with his listening to the "most beautiful music" he had ever heard. When a person is drowning, it is said that he hears "beautiful music." I do not know if this is so, but when a child of ten comes out with such a phrase, it sounds pretty convincing.

Prior to the official time for our furlough in 1936, my wife and children preceded me home to accommodate the children's schooling. They had been studying under Blackfriar's Correspondence School tuition, which required a State school examination in Sydney, every so often, before they would advance the student. This time the examination came in 1936, the same year as the General Conference Session in San Francisco, California.

When she realised this, my wife wrote to me and suggested that I attend the General Conference for my furlough, saying that the meeting with fellow travellers, and the trip itself, would compensate for the three months we usually spent in furthering our education. One previous furlough had been spent at the university, studying tropical diseases for six months; another was spent studying dentistry, and so on. While I attended the General Conference, she would see the children through their examinations and study at the Sanitarium herself.

It was a wonderful furlough for me and helped me in my work, as I found on returning to the mission field. There, reporting to the native group who gathered to hear of my trip, I was able to tell them I had been to the Holy Land, had seen the places Jesus spoke of, and walked where He had walked.

One little fellow was so full of it all that he ran to his mother and cried: "Come quick—see Pastor Anderson! He's been to heaven! He's walked where Jesus walked!" ##

(To be continued.)



Pastor Veld shows the agony of a three mile "fun" run as he hands over to Graham Tooley.
Photo: R. T. Knight.

ACTIVE HAMILTON

R. T. KNIGHT, Communication Secretary, Hamilton Church, North New Zealand

THE MEMBERS of the Hamilton church, New Zealand, believe in salvation by works. They believe that as minister and laymen work together under the guidance of the Holy Spirit, people will be saved for the kingdom of God.

During the past two years Pastor J. Veld has led out in a strong programme of personal evangelism, mainly through "The Bible Says" lessons and the Gift Bible. A group of Adventist businessmen sponsored advertisements in a local paper, which resulted in about forty homes opened for study. Thousands of lead cards were also distributed, through which many more people started studies with "The Bible Says."

Pastor Veld always makes the initial call, placing the Bible and the first two lessons in the home. He then selects the most suitable lay member to continue the studies. The pastor keeps a good number of the studies for himself, and periodically visits with the lay members. This programme of minister-laymen co-operation has resulted in the baptism of forty-two people in two years.

Pastor Veld does not believe in the expression "natural increase," but he will admit that exactly half were "biological increase"—as twenty-one of the people

baptised were young people from Adventist homes.

This programme of lay member involvement in the work of evangelism has also brought about a spiritual uplift in the church, with more people attending prayer meetings and some backsliders returning to church.

Other members of the Hamilton church believe that the health message is an important part of the gospel, and that exercise is an important part of the health message. Every Monday evening they run for fitness around the Hamilton lake—a distance of about three miles. Some of the runners run the circuit two or three times.

Recently the group entered three teams of three runners in the Run for Fun relay. This is an annual event in Hamilton, with over 400 teams participating. The team of Lindsay Walker, Jim Dowman and Ray Diprose finished third. Kevin Smale, Pastor J. Veld and Graham Tooley were about fiftieth and Murray McKenzie, Simon Tarrant and Dennis Craw about eightieth. ##



From left: Pastor V. Wood-Stotesbury, Miss Janice Carbury, Mrs. Carbury, Miss Elizabeth Sargent, Miss Susan Jackson, Miss Beryl Ainsworth, Mrs. Nan Michael, Mr. J. O'Keefie and Mr. Mark Bailey.

Photo: V. Wood-Stotesbury.

AFTER MANY DAYS

V. WOOD-STOTESBURY, Evangelism Co-ordinator,
Greater Sydney Conference

THE WISE MAN WROTE in the long ago, "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1. When one dispenses the Bread of Life, it is multiplied by the Lord of the Harvest when it falls on good ground.

On my arrival in the Blue Mountains of New South Wales, in 1977, it was a real pleasure to meet Mrs. Violet Carbury and her daughter Janice. It had been my pleasure to have baptised these dear people nearly thirty years ago.

The seed surely fell on excellent ground, for Miss Carbury, a nursing sister, has faithfully witnessed for the Lord. She shared her faith with her friend Elizabeth Sargent, and saw her baptised as a member of God's church. Then Janice brought Miss Susan Jackson to my crusade meetings. The result: Susan's baptism! Susan in turn invited her cousin, Beryl Ainsworth, to hear the truth. It was my privilege to baptise this lovely Christian, too. Then Janice brought and encouraged, during my mission at Katoomba in 1980, Mrs. Nan Michael, Mrs. Fanny Naylor and Mr. John O'Keefie. All three are now members of the remnant church,

But the story goes on: Janice has brought some six of her fellow nurses to the 5-Day Plan, and all have given up the smoking habit. At present Miss Carbury is witnessing to two other ladies and a young couple.

Thank God for those who stay faithful during the years: but, even better, for those who share their faith. "They that turn many to righteousness as the stars for ever and ever." Dan. 12:3. ##

A MUCH-LOVED MAN

KATH MCKINNON, Lay Activities Secretary, Young Church, South New South Wales

A VERY LARGE number of people from Cootamundra, Cowra, Grenfell, Harden, Mandurama and Young gathered to say farewell to Pastor and Mrs. Walter Scragg, who were to leave Young on December 21, 1980, to live in Adelaide, where they will settle in full retirement.

Pastor Scragg, ninety years old, gave his heart to the Lord at the age of twenty-three years. During that time, he has worked for the Lord as:

- An evangelist for ten years,
- President of the North New Zealand and Tasmanian conferences,
- President of South Australian and South New South Wales conferences,

- A moving force in raising up four churches,
- Mission evangelist in Perth, raising up 179 souls,
- An elder and pastor of Young church for twenty-three years.

The following tributes were made on behalf of each church.

Mandurama. Church elder E. Green recalled the early formation of the church and the untiring efforts by Pastor Scragg, under sometimes

difficult conditions. Mr. Green's mother was one of the first foundation members.

Cowra. Church elder E. Richardson had many warm and wonderful memories to share, and knowing Pastor Scragg's fondness for poetry he recited a very meaningful poem.

Grenfell. Church elder K. Bruce remembers Pastor Scragg more as a friend, and recalled the bedtime stories he often told to his children. Although Grenfell was more often without a permanent pastor, he remembers that the pastor and his wife never failed to make time to visit with them.

Young. Church elder R. Brown spoke of the love and respect felt by the members and also the townspeople. He recalled the help he had personally received. He appreciated the fact that Pastor Scragg had always stood for truth and Bible principles.

Cootamundra. On November 29, 1980, the church gave a farewell lunch, and Pastor Gorrie spoke on behalf of the members there. Pastor and Mrs. Scragg were presented with a very fine painting in appreciation of the years of service among them.

Gifts from the other churches were presented; and Pastor Scragg in replying recalled the many wonderful times he and his wife had experienced through the years with all the churches, and how they felt great sadness at leaving the folk he had grown to love. Mrs. Scragg also confirmed this feeling, and said she would always remember the warm friends she had made.

Pastor and Mrs. Scragg will be greatly missed by all those who love him, and he most certainly will never be forgotten. They have always had an open, friendly house for any who cared to come, and many folk can recall being personally helped by them.

So we say farewell to them and, although it will be sad to lose them, they leave with all the love and respect earned by them as a result of their own love and trust in the Lord. ##

Ballarat Centenarian

M. HASTINGS, Communication Director, Ballarat Church, Victoria

MISS LILLIAN VICTORIA RICHARDSON was 100 years old on Wednesday, December 3, 1980.

A fit and spritely lady, she celebrated the day surrounded by presents, cards, flowers and well-wishers. To mark the happy occasion a party was held at the Queen Elizabeth Geriatric Centre, where Miss Richardson is a resident.

The Mayor of the City of Ballarat, Councillor Ian Clarke, visited her and she received a congratulatory telegram from the Queen.

She has lived in Ballarat since she was twelve months old; she was the middle child of a family of nine. She is a keen letter writer, and the staff at the Centre say she reads and writes letters regularly for other residents. Every day she reads the papers to "keep up with what is going on," and occasionally watches television.

She puts her long life down to Christian living and regularly saying her prayers. "I think that has a lot to do with my living so long," she said. Miss Richardson formerly attended one of the major Methodist churches in Ballarat, but followed the Adventist message after hearing it presented at a mission programme. She has for many years been a member of Ballarat church, but circumstances have not permitted for her to attend services for some time. ##



Mrs. Joan Chambers, M.L.A., presented Miss Lillian Richardson with a plaque from the Australia Day Council.

Photo: M. Hastings.



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 into 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.

If you can help us during any school holidays, please contact us at Rumberg Holiday Camp, via Foster, Vic. 3960. Phone (056) 64 6524.

M. and J. Forbes and R. Castleman,
Rumberg Camp Proprietors,
Victoria.

S.D.A. air services in this Division, before reliable sources dry up forever.

R. Fox,
Greater Sydney.

CHILDREN NEED BOOKS TO LEARN

Dear Editor,

I am writing this letter on behalf of the Education Department of the North Solomons Province in Papua New Guinea. The Lord's work in this province is continuing to progress, and especially in the training of young children.

This local mission is operating ten primary schools. The children in these schools are eager and willing to learn. We are also very thankful for the co-operation of the parents and church members in general to help run these schools.

I feel a very great burden when I see that our school-children's learning is affected because of the shortage of books. For years now the schools have been in need of books. There has been no properly set up room that we can call a library in any school.

The Education Department of the North Solomons Mission has tremendous challenges. One of our challenges is to build up libraries for these schools. As a matter of fact we have made special effort in 1980 to build libraries for the schools.

We feel that without the help of our brothers and sisters in other parts of the world we just cannot achieve our aim for this new year.

This is why we are launching this appeal to you. We are looking to our fellow church members in Australia and in New Zealand to help provide books for the libraries that we are attempting to set up.

We are asking you to help us with such books as:

- ★ *National Geographic* magazines
- ★ Ladybird Series
- ★ *Reader's Digest*
- ★ Bible Story books
- ★ Bedtime Stories
- ★ Other story-books that are suitable for primary school children.

Other books about Australia will help the children of Papua New Guinea to understand something about your country. We will appreciate books about other countries, too.

★ Some church magazines like *Signs of the Times* and *Review and Herald* are good for teachers.

★ Adventist school journals, such as *Jacaranda*.

★ Reading, listening and puzzle games.

★ Anything that our teachers can benefit from will also be appreciated.

We believe that many of you who read this letter and see our needs will be willing to contribute to help us in our work of educating the young children in this local mission.

Post your books direct to the Education director, S.D.A. Mission, P.O. Box 751, Arawa, North Solomons Province, Papua New Guinea.

Wishing you God's rich blessing as you plan to give liberally for the furtherance of God's work in education in this local mission.

Your brother in Christ,

K. Gideon Wut,
North Solomons Mission.

FULL ATONEMENT

Dear Editor,

Re Christ's atonement being completed and finished at the cross. Obviously, Christ's sacrificial atonement was completed on Calvary.

His mediatorial atonement will be completed when He finishes His intercessory work at the close of probation.

His restorial atonement, in its final and fullest sense, will take place at the restoration of all things at the end of the millennium, when our recreated planet will be at one with God and the universe once more. Then all that was lost will have been restored, and the work of "at-one-ment" will be finally and fully completed.

Could God be reconciled to a plan less complete?

Maurice C. Bland,
Western Australia.

HISTORY OF AN AIRSTRIP

Dear Editor,

I suppose that if the history of human endeavour were to be fully written, it would be discovered that often full credit had been given, in the orthodox texts, to the wrong person, and that many a person deserving of credit had been overlooked.

The article under the Historic Picture Gallery section of RECORD, dated December 15, 1980, is a case in point. A piece of misinformation crept in which should be rectified for the sake of the record.

From my investigations it would appear that "the hare-brained scheme" of Franklin Wainman was in reality that of another young man, Albert Harris, who entertained the idea of an airstrip at Cooranbong as far back as 1936. Ten years later, having returned to Cooranbong, after the war years, he made application, in writing, to the College Board, for permission to prepare an airstrip on its estate. I am acquainted with the text of the reply granting such permission. It is signed by the then-secretary of the College Board, the late Pastor E. Rosendahl.

Albert Harris was associated with two other young men in the initial stages of the project. Franklin Wainman was *not* one of them. However, for personal reasons, those young men withdrew their support and Albert was left on his own for several years. Most of the clearing of the timber was, therefore, done single-handedly by him. Frank came in on the project much later, after the back of the undertaking had been broken.

In conclusion may I suggest that someone be delegated to produce a document on the history of the Cooranbong airfield, as indeed of all

VOLUNTEER NEEDED FOR RUMBUG

Dear Editor,

With the May school holidays not too far away, Rumberg Holiday Camp wishes to make an appeal for volunteer assistance. (See the RECORD report of Rumberg in the issue of February 23, 1981.)

Recently we opened the camp during school holidays for underprivileged children. Most of the children show physical and emotional trauma. They come from institutions, broken homes, cottage homes. The majority of them are children from one-parent homes, and are often on the verge of physical and mental collapse.

We have worked closely with the Social Welfare Department in operating these camps, and up to one hundred children have been cared for at a time. We have catered for their physical needs, but their emotional needs are such that we need help. They have an overwhelming need for a little love, lots of reassurance and comfort. It is only with your volunteer assistance that we can successfully operate this much-needed programme.

To date most of our supervisors have been senior students, and they have worked nobly. It has, however, become more and more evident that we also need supervisors with more maturity and the wisdom of experience.

I AM COMING BACK TO YOU

(continued from page 7)

According to most scholars, the Gospel of John was written in the last decade of the first century. The generation that had known Christ personally had all but passed. The promise of His return still shone brightly, but some even within the church may have been asking, "Where is the promise of His coming?" as Peter had earlier indicated (2 Peter 3:4). The answer John brings from the teaching of Christ proposes a Christ who returns to an inner unity with the believer. He does not deny the physical return of Christ in glory; in fact, he asserts it. His memory is the same as other early Christian writers. There will be a coming in power and glory to take the disciples to be with Him. But what a tragedy if this expectation should so fill the thinking that the Christian overlooked the promises, just as powerful and important, that Christ would return with and in the Spirit to make His dwelling with the believer.

For those of us who watch the signs of the second advent and describe with accuracy and skill the literal and personal return of Christ, it would be wrong to forget that Christ came back in the Spirit and still comes among us. Let us proclaim the coming glorious second advent of our Lord with vigour and certainty, but let us also proclaim His Spirit-advent, which proclaims the continuing life of the Godhead among His people until He comes.

It was not only in anticipation of where His obedience to God's commands would lead Him, but also in expectation of the unity with the believers that this obedience would make possible through His return in the Spirit, that caused Him to urge, "So up, let us go forward!" John 14:31. ##

* All Bible texts in this article are taken from The New English Bible.



Weddings

COBBIN—CRAIGIE. It was in the beautifully decorated Ladies' Chapel of Avondale College, Cooranbong, New South Wales, on Monday afternoon, December 1, 1980, that Kendell Vance Cobbin and Jennifer Janelle Craigie pledged their love and loyalty to one another in marriage. Kendell is the younger son of Pastor and Mrs. Rex Cobbin of the Central Pacific Union Mission, while Jenny is the daughter of Mr. and Mrs. Don Craigie of Avondale. As they set up their home in the Nambour district, where Kendell has been called as assistant pastor, we know that the Lord will richly bless their united ministry for Him. R. E. Cobbin.

MARTIN—HILL. Sunday, December 21, 1980, was a memorable day for Shane Edward Martin and Karen Ann Hill as they met to exchange vows of love and fidelity, and unite their lives in marriage in Mossman, Queensland. Many friends and relatives joined with them to share the happy occasion. We wish them much of Heaven's blessing as they journey life's pathway together and set up another Christian home in the far north of Queensland. M. R. Potts.

MERZLIKOFF—BIRD. On Thursday, December 18, 1980, Eddie Merzlikoff and Lynda Bird met in the Galston Seventh-day Adventist church, New South Wales, to exchange their marriage vows. Many relatives and friends gathered for the happy occasion and at the reception held later at Springfield Reception Centre, Dural. We wish Eddie and Lynda much of God's blessing as they set up their home in Sydney. Eddie is the son of Mr. and Mrs. V. H. Merzlikoff of Sydney, and Lynda is the daughter of Mr. Wallace Bird of Western Australia and Mrs. Freda Bird of Berowra, New South Wales. B. K. Craig.

PADDISON—BROWN. Astley Paddison and Gwenda Brown vowed before God at Oxford church, south New Zealand, to unite their lives on December 21, 1980. Delightful sunshine and a flower-decked church welcomed the two families, the Browns of Darfield and the Paddisons of Longburn. All sensed a feeling of joy at the hallowed moment when Astley and Gwenda sealed their choice of each other. Afterwards guests shared a delightful first meal with them in the Oxford Town Hall. They take the promises of God as the foundation-blocks of the new home they will establish at Palmerston North. Kyrrill Bland.

PASCO—MALCUIT. On Sunday, December 7, 1980, at 1.30 p.m. on the property of Mr. and Mrs. B. Malcuit of Boonah, Queensland, relatives and friends gathered to witness, in a "nature chapel," Nancy Lynn Malcuit exchange personal vows with Kenneth John Pasco of Brisbane. The couple are soon to leave for overseas, and the relatives and friends present wished Ken and Nancy a life full of joy and happiness, coupled with a complete walk with Jesus as Lord of their marriage union. K. D. Grolimund.

REIBELT—MILANOVIC. On Sunday, December 28, 1980, Lindsay Daral Reibelt, son of Mr. and Mrs. P. R. Reibelt of Nambour, Queensland, exchanged marriage vows with Petra Milanovic, daughter of Sister Olga Milanovic of Elizabeth South, South Australia, at the Trinity Gardens Seventh-day Adventist church. Lindsay and Petra received the congratulations of friends and relations at a wedding breakfast amply provided for by Sister Milanovic at the Trinity Gardens Seventh-day Adventist church hall. We wish them both the best of marital bliss and much of God's blessing. C. V. Christian.

SHEARS—WHYTE. Trinity Gardens church, Adelaide, South Australia, was the venue, and Sunday, December 14, 1980, the time chosen by Ruth Patricia Whyte, daughter of Mr. and Mrs. A. N. Whyte of Croydon Park, to exchange wedding vows with Charles William George Shears of Salisbury. Wedding guests tendered their best wishes for a happy future at a breakfast provided at the Prospect church hall. We wish Charles and Ruth the best of marital bliss as they establish another Christ-centred home. C. V. Christian.

STARK—BARNETT. The small church of Levin, in the south of the North New Zealand Conference, was filled to capacity on October 27, 1980, to witness the marriage of James Stark of Christchurch, and Avis Joyce Barnett of Foxton. As they set up their home in Christchurch, south New Zealand, their friends wished them happiness and God's richest blessing. H. G. P. Miller.



AUORA. Auora Auora, aged sixty-five years, died in Auckland, New Zealand, on January 14, 1981, and was buried in the Waikaraka Cemetery, Auckland, on January 16. Our brother was visiting members of his family in New Zealand when he died suddenly and unexpectedly. He leaves to mourn his passing his widow, Reva of Puka Puka, and his children Poko (Mrs. James) of Auckland, Beauty (Mrs. Nicolls) of Aitutaki, Peniela of Rarotonga, Moeroa (Mrs. Daniels) of Auckland, Taravai (Mrs. Tinga) of Puka Puka, Ruth (Mrs. Nataora) of Palmerston North, Linda of Rarotonga, James of Auckland, Tare (Mrs. Aitken) of Auckland and Joyce of Puka Puka. The suddenness of his death brought great sorrow, but we laid him to rest confident that there is but a short time till Jesus returns, and then there will be a joyful resurrection. I. B. Rankin.

BURKE. Lonas Ina Burke was killed in a tragic accident on December 14, 1980. Sister Burke was born on January 1917. She became an Adventist at Avondale College, and won several of her family to Christ. Joint services were held in Murwillumbah church for Sister Burke and her son-in-law Brother Harry Postema. Her husband Frank, of Charles Harrison Memorial Home, Loma, Sharon and Gerald have all received comfort from a wide circle of friends who share their hope of reunion on the resurrection morning. Sister Burke was laid to rest in the Murwillumbah Garden of Remembrance. Pastor Wayne French assisted the writer with the services. C. A. Towne.

COOPER. Mrs. Gladys Annie Cooper of Rotorua, New Zealand, closed her eyes in death on January 21, 1981, after a brief illness. She was in her ninety-third year. Born in England, she migrated to Gisborne, New Zealand, where she accepted the Advent message of truth and remained a loyal and devoted member of the church. Sister Cooper was always present and early for Sabbath school. The writer spoke words of comfort and hope to her family and friends in a brief service in the beautiful Crematorium Chapel, Rotorua. She loved her Lord and awaits His soon return. A. D. Judson.

FISHER. Beatrice Minnie Fisher, at the grand age of one hundred years plus eleven days, passed away in death at Adelaide, South Australia, on January 17, 1981. Naturally she was the recipient of many congratulatory telegrams on her one hundredth birthday, and when the day was over she said, "This has been a very happy day for me." There were many other happy days in the life of our late sister, such as that day when she first heard the Advent message in Adelaide many years ago. It was a happy day when she was received into church membership through baptism. To her three surviving daughters we extend our sincere Christian sympathy. Services at the funeral chapel and at the graveside were conducted by the writer. J. H. Wade.

GILLAM. John Gillam died on January 10, 1981, in the Wanganui Base Hospital, New Zealand, aged ninety years. He was known for his faith in the Dannevirke-Martons area and was an original member of the Dannevirke church. He was admired for his resourcefulness, despite physical handicap because of injuries from service in World War I. His family, six sons, three daughters, with their families and friends, gathered in the Dannevirke church and later at the Dannevirke Cemetery. He awaits the call of the Master. H. G. P. Miller.

RETURN THANKS

Mrs. May Dunne, wife of the late Alan Dunne, and family wish to sincerely thank all their many friends for wonderful support and expressions of love and sympathy they received during the illness and recent death of a devoted husband and father. God will join the broken chain together when we meet again. Would all those who sent cards and beautiful floral tributes please accept this notice as the family's personal thanks.

ADVERTISEMENTS

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RETIRED WORKERS' ASSOCIATION

The half-yearly meeting of the Retired Workers' Association will be held in the Opal Room at the Wahroonga Activities Centre on Monday, April 13, 1981, commencing 12.00 noon.

SALESMAN WANTED for work in Melbourne and other markets around Victoria. Could suit semi-retired person. This is an outreach business project. Phone (059) 66 2284 6-8.30 p.m. or write E. G. R. Doors, c/- RECORD, Signs Publishing Company, Warburton, Vic. 3799.

WANTED FOR MISSIONARY WORK. Clean, used copies of GOOD HEALTH, ALERT and CHANNELS. Please post regularly to Eileen Bazley, Box 124, Monto, Qld. 4630, or rail c/- Railway Station, Monto, Qld.

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AUSTRALASIAN RECORD
and advent world survey



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

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Editorial Assistant	LINCOLN E. STEED
Office Secretary	GLENDIA FAIRALL
Wahroonga Representative	LYNDREA MAYWALD

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FLASH POINT



☆ NOW THAT UNIVERSITIES have been reopened for another academic year, many Adventist young people will find themselves in large university communities for perhaps the first time in their lives. And doubtless many of them will be feeling very strange and lonely. The Adventist Students Association (ASA) has been designed to meet just such a need. Please watch the front page of RECORD in two weeks' time (issue number 12 dated March 23). We will be supplying a list of names, addresses and telephone numbers of the people in all the main centres in Australia and New Zealand whom you can contact for help. Good luck! Have a wonderful year!

☆ From Fiji comes the report that with approximately one thousand Adventist youth in the Suva area, there is a lot of musical talent not being used to its full capacity. An idea has been born to establish a Suva Adventist Youth Band. Players are there, a very well qualified conductor is available and enthusiastic about commencing, but a very important item is missing. Instruments. On a recent Sabbath afternoon, an offering was taken up in the Suvavou Youth Hall, and the young people contributed \$400 to open their Instrument Fund. It is hoped that in the very near future sufficient funds will be in hand to purchase instruments and commence practising. It is envisaged that the music thus provided will prove to have a tremendous drawing influence for mission evangelistic endeavours.

☆ Nev and Robyn Anderson from Queensland write: "Thank you for putting us in touch with the Elliot family through 'Flashpoint,' in the January 12 issue of RECORD. We have three children under seven and have been seeking direction regarding carrying out God's blueprint for Christian education. We would be interested in collating and sharing ideas with other parents with similar convictions, concerning their children's education and Christian development." If you would care to correspond with Nev and Robyn, their address is: Mail Service 315, Apple Tree Creek, via Childers, Qld. 4660.

☆ The 1981 camp-meetings have once again been a season of refreshing. In Victoria, South Australia and Tasmania they were characterised by bumper attendances and record Mission offerings. Mission offerings of \$30,000 in South Australia, \$62,000 in Victoria and \$15,000 in Tasmania, are reported. We can only say, "Praise God from whom all blessings flow"—for the time of precious fellowship, for manna from His Word to

One sad note brought deep sorrow to the hearts of God's people during the Victorian Conference Camp when it was learned that one of our Lilydale Adventist Academy students, seventeen-year-old Barbara Wallace, had been killed when she was involved in an accident while riding her horse. At the funeral from the Lilydale church on the Monday following Camp, the Lilydale students paid their homage to Barbara by forming a guard of honour. Our heartfelt condolences are extended to the bereaved Wallace family. May the promises of God's Word burn very brightly in their hearts, and in the hearts of all of us, in the face of this tragedy.

sustain us along the pilgrim way, and for the willingness in the hearts of His people to respond to the needs of His work in the mission unions. We hope to publish fuller reports on the camp-meetings in forthcoming issues of RECORD.

☆ Here's another success-story involving an Australian serving abroad: The Northern European Division Ministerial Association secretary, Pastor David Lawson, associated with local workers and church members in an intensive evangelistic campaign in The Hague, Netherlands, from late September until mid-December, 1980. Meetings were held each Sunday, Wednesday and Friday, with Saturday morning seminars added after one month. A strong following of regular visitors and church members filled the halls right to the end of the series. Included in the audience were seven Catholic nuns, four of whom were very regular listeners. During the last month of meetings, five baptismal services were conducted to the glory of God, in which twenty-eight people made their commitment to Christ, and were welcomed into the Adventist Church fellowship. With pre-campaign baptisms, a total of forty-four people joined The Hague church during 1980. A further eighty regular interests from the campaign are being visited by team members. Because of the excellent interest, the Union evangelist, H. de Raad, was asked by the Union Committee to conduct a follow-up campaign, which commenced in mid-January.

☆ A letter from Pastor Arthur J. Bath, of the Central Pacific Union Mission, brings the following request to our members in the homeland: "Today I have had a request from Pastor T. Pokura, who is the Lay Activities director of the Cook Islands Mission, located in Rarotonga. His request is for some green uniforms for his Dorcas Society ladies. Last year the Australasian Division managed to procure some uniforms and send them out to the Cook Islands, but the majority of the uniforms did not fit. "I am wondering, therefore, if you would be pleased to make an appeal, perhaps on the back page of the AUSTRALASIAN RECORD, to any Dorcas Society ladies in Australia or New Zealand who may have the old-style green uniform, large sizes, which are now not being used. These could be sent either to me at the C.P.U.M. or to Pastor T. Pokura, L.A. Director, P.O. Box 31, Rarotonga, Cook Islands. I feel sure that some ladies would be happy to respond."

☆ "Finally, brethren . . .": What on earth are you doing for heaven's sake!