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Bushfire Fighters Honour S.D.A. Community Services

KEVIN SMITH, Mount Colah Church, an Active Bushfire Fighter



United in service. From the left: Mr. George Couvert (president, Warringah Shire Council), Pastor George Rollo, Mr. Max Smith (local MP), Rev. Len Straw (Anglican Church), Rev. Robert Coleman (Uniting Church), and Mr. Brian White (Fire Control Officer).

Photo: K. Smith.

BACK IN the summer of 1976-7, during December 3 to 4, much of the Hornsby Shire (a northern area of Sydney) was subjected to intense bushfires. It was nearing midday on Sabbath, when our radio issued forth with a welcome message—"Base to Candle 1, we are organising food for your crew. You have a choice of canteens, Hornsby or Warringah Shire or the Seventh-day Adventists." One of the crew responded, "Let's try Smithy's mob and see what they can do."

All too often, in a major conflagration, we tend to look at our own individual or group efforts, without giving consideration to the work performed by other emergency service organisations. Every disaster situation has its heroes, many unsung, and Warringah Shire Volunteer Bushfire Brigades were desirous of recognising and acknowledging those churches engaged in a work allied to their own. What better way than to invite the Salvation Army and our own denomination to participate in the combined church parade for the bushfire movement?

When the organising committee met for preliminary planning of the Fourth Annual Church Parade, the unanimous choice to conduct the main address was for a representa-

tive from the Seventh-day Adventist Church. Pastor George Rollo of the Greater Sydney Conference was approached, and he responded in a most enthusiastic manner.

October 28 saw a gathering of 150 firefighters, their families and friends at the Terrey Hills Community Centre for what has now become an important event in the brigade's calendar. Seven brigade personnel and three visiting clergy took part in the programme.

Pastor Rollo conducted a service of personal testimony, due to his intense love of the outdoors. "A world in which I find happiness, in which I find health, a world made of things and of creatures, a unity of spirit with the environment—to go into the forest to sense the beauty of the rocks, to sense the beauty of the

sunlight, close to the call of the birds and to enjoy contact with the creatures." Sentiments shared by most bushfire fighters.

Pastor Rollo continued, "You are protecting a wonderful heritage, not only for the creatures who are denizens of it, or the people who inhabit the fringes of it or any who move into it, but as a sacred responsibility. You are doing something that is a God-oriented work. You are preserving an environment that is the basis of health and happiness for men and women."

While Pastor Rollo paid tribute to the bushfire fighters of New South Wales, the writer, on behalf of all brigade members, would like to follow Warringah Shire's example and testify to the worth and benefits gained by all fire-fighters as a result of the untiring and unselfish labour of love by our workers in the Community Services arm of the church. This is a service which places our church in a very favourable light in the minds of the community. This service has been shown to have tremendous public relations potential. ##

No. 4 in a series:

WHAT'S GOING ON AT AVONDALE?

W. A. TOWNEND



Antique furniture and a small metal anvil cast made as an assignment in class.

Photos: W. A. Townend.

DESPITE ITS SIZE—27,696 square feet of floor space—all too little is known about Avondale College's Fine and Applied Arts Department. Consequently, we sometimes hear the honestly spoken complaint that "Avondale is all academic these days." It isn't.

The facts are that no department at Avondale has more floor space than the "practical" department. And it probably has the largest full-time staff—nine qualified instructors headed by Brian Houlston, plus part-time teachers.

I do wish that every good Adventist could see, hear and smell as I have while I have been going over these revealing 27,696 square feet. You'd share my delight.

Sights, sounds and smells. You see, hear and smell that which does your soul good as you remember the basic philosophy of Adventists on education—the harmonious development of the mental, the spiritual, the physical. It's going on here, I can assure you.

How's and Why's

Students, male and female, in overalls, aprons and other working-gear—teachers too. Not only are they making things, but they are studying the "how" and the "why" of what they are doing. For instance, in the "material science" section Mr. Houlston casually pointed to a unit with, "That's a new one, costing \$3,000." All kinds of gadgets and the like calling for skilled use in the analysing and testing of materials. It's 1980, you know.

Things to see? Metal casting, cabinet making, furniture construction, technical drawing, house building, pottery, painting, weaving, fibreglass boats and canoes, motor-car engines in all stages of assembly and repair, vegetable and flower plants,

dressmaking, cooking, room-arrangement, charts and graphs, arts and crafts almost galore, sculpture, pottery firing, model aeroplanes (and real ones), panel beating, spray painting, yes, and even a room in which to learn how to serve various kinds of meals. And I'm pretty certain this list is not complete!

Sounds? W-e-l-l. Happily, the department is so large, so many sections and

rooms, there scarcely is any noticeable spilling over of sound from one division to another. But the sounds are there all right!

Smells? Some you like, some you don't. But then—it depends on who you are. Newly sawn timber, fibreglass catalyst, food, paint, industrial acids, fertilisers, oils, paints—and so on. Again, because of the size of the department there is no spill-over from, say, workshop smells to dressmaking and cooking's distinctive odours. A great set-up really.

A Range of Offerings

As for the range of what are called "offerings," Avondale's Fine and Applied Arts Department can offer the student courses ranging from one-year certificate courses to four-year-diploma courses (and there's quite a bit of government financial help). Here are just some of the courses: Auto Engineering Pre-employment, the same in carpentry and joinery, panel beating, spray painting, (all one-year courses), a two-year Agricultural course, Food Services two-year course (for males and females), Art (many sections), Flying, Industrial Arts Teaching (4 years), Home Economics Teaching and Art Teaching (both 4 years)—and so on.

Sights, sounds, smells. How could it be otherwise?

But there is something else. And I caught it. These teachers in this big department. They are so enthusiastic about their work. They believe in it. And so do we, don't we? There's dedication here. And that's what we all like to see and feel in a Christian college. ##



Fine and Applied Arts full-time lecturers. Left to right: Joan Lowe, Brian Houlston (department chairman), Tony Voigt, Ian Lowe, Colin Winch, Joy Hallam, Owen Cowley, Robyn Pearce and Bruce Durrant.



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

Week 79

Sunday

Our AJY leader called at a large house during the Appeal and found it to be a foster home for several young children. She was struck with an idea. Why not have our AJYs entertain these children at a Christmas party? Everyone was enthusiastic, and today was the day. All the AJYs had made presents, their parents helped with the catering, and Pastor Peter was asked to say grace and run some games. Judging from the enthusiasm and thanks, the day was a success, and the greatest blessing was that our AJYs glimpsed the joys of being missionaries—home missionaries.

Monday

Visited an elderly lady today who has been a pillar of the church for fifty years. From her long experience she usually produces some gems of wisdom and many amusing anecdotes, but today she was more serious than usual.

"I'm so glad you called, Pastor. I've been wanting to talk to you about something that's really concerned me lately," and then it all came out. The changing times, different sense of values, lowering of standards. "Don't people realise that Jesus is coming soon? How long is it since you preached on standards?" And this at the end of a tiring day in which I had advised on a marital problem, settled a minor dispute between two church members and listened to a tirade on the inadequacies of the deacon who forgot to mow the lawns on Friday. However, Mrs. Ferguson had a point, and I promised to give some thought to such a sermon for the new year.

Tuesday

Called on the Smiths today to run through the vows on the baptismal certificate. Mrs. Smith said, "We're going to be baptised at last. I can hardly believe it." She looked at Wendy. "I was beginning to wonder if this one would ever make her stand." Wendy smiled. "It was a real struggle, but the funny thing is that the moment I stopped struggling it was easy. I took God at His word and He took me as I was."

Sabbath

Can there be any better way to finish the church year than with a baptism? And especially the Smiths' one, where there is an element of romance. John was dedicated in this church, and so each member has had a personal interest in the growing attachment between him and Wendy. They smiled with benevolent pride as John led the song service, and hardly an eye was dry as first Mr. and Mrs. Smith, then Wendy, were baptised. ##

A Few Thoughts on a Text

DR. L. H. TURNER



HEALING A MENTAL BURDEN

"SON, be of good cheer; thy sins be forgiven thee." Matt. 9:2.

What tremendously exciting words for the paralysed man to hear! He had watched the jostling crowd move backwards on all sides to make room for his bed as it descended from the vandalised roof, and he must have been feeling the reaction from his temerity. What would the great Healer say? Surely there would be reproof! But no, only the kindly eyes, the smile, the authority, the assurance that accompanied the amazing words. As we would hear them today: "Cheer up, son, all your sins are forgiven."

Jesus did not usually preface a healing with words like these. Often He asked for an expression of faith. Why those words? I cannot help wondering if His divine penetration told Him that this was a case of hysterical paralysis in which the unconscious had put the brakes on perfectly healthy muscular and nervous tissue. Even today this can happen as a result of a guilt complex. And in Christ's day, under the shadow of the Jewish religion, guilt complexes must have been easy to come by. No one seemed to doubt that leprosy, insanity, blindness, paralysis were God's retaliation for sin.

I wonder if the man felt a great surge of energy and warmth as his mental burden dropped away. In any case, he seemed to be able to obey without hesitation the direction to take his bed and go.

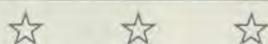
Of course this is only speculation. But there is significance in the pairing of guilt and immobility.

No one can afford to carry a load of guilt that can never be laid down. It immobilises one as effectively as the paralytic was immobilised. A guilt complex expresses itself in many ways. The commonest of these expressions are fear of discovery and punishment and the strangely obverse side in the need for discovery, confession, punishment and the resulting peace. But there is more. For instance there is a feeling of unworthiness that tends to destroy initiative because it makes us lose confidence in ourselves. Besides, concentration is continually being broken as the guilty secret, shrouded in all its murky emotions, keeps rising to the surface. Guilt uses up too much storable space in our memory bank. It minimises our growth through multiple output. In short, guilt allows our usefulness to be only partly exploited.

But, as the paralytic in our story discovered, you don't have to hug that guilt complex to yourself. He came to Jesus under an almost irresistible urge, and he found that the reality of forgiveness could wipe the slate clean in a flash.

The way to forgiveness is not complicated. All that is necessary is to drag the skulking secret into the full glare of consciousness and look at it objectively without either excuse or exaggeration. The next step is confession. The third is to make what restitution is possible.

Then you will be able to take up your bed and walk out into the real world with all your faculties honed to a shining sharpness. ##



JESUS AT THE DOOR

I READ, as I suppose you know, that splendid newspaper, the *British Weekly*, which is published by Christian Weekly Newspapers, Bible House, Queen Victoria St., London—which is a splendid address for a splendid paper. Occasionally, something leaps out at me from the columns of this weekly visitor from overseas, and I like to pass it on.

Colin Evans, one of their regular columnists, recently told of a senior priest who was passing a house somewhere in England, and a small boy shouted to him, "Are you God?" "No," replied the priest, "but I work for Him." And that led Mr. Evans to reminisce about a vicar working in Bromley (name of Michael Roberts) who recently called at a terraced house in a seedy neighbourhood (his description, not mine) as part of a baptism follow-up. He knocked at the door and waited for something to happen, but there was only commotion inside. Then an eight-year-old boy emerged from the fracas inside and was asked whether his mother was in. I quote the rest verbatim: "Yelling at the top of his voice he said, 'Mum, Mum, it's Jesus at the door. . . .'"

Jesus at the door. You can't hear the phrase without thinking of Revelation 3:20: "Behold, I stand at the door and knock. . . ." It is trite but true that we who ought to know better, tend to keep Him waiting at the door. He is too polite to force His way into the heart-room that He seeks, so He waits for an invitation. So many know about Him, and even believe in Him, but they have never actually invited Him into their hearts, there to take up residence and there to abide. Strange, that. You'd think that professing Christians would know that to accept the discipline of Christianity would mean to have the abiding Christ within. But no! Time and again I have been dismayed by young people especially who have written and told me that they have never invited Jesus to come into their hearts and live out His life within them!

When one understands the great themes of salvation, it is impossible not to comprehend with those vibrant themes, the role played by Jesus. And I do not mean only as the Great Substitute. Of course, it is impossible to exaggerate the substitutionary work of the Christ of the cross. He died that I might live; He loved so much that He gave His life a ransom for "many"—by which it means "all." All who will step forward and receive the gift of forgiveness and life must understand the wonderful thrill of knowing that the list of their sins is nailed to the cross; that they can never again be brought up in evidence against them unless that person himself insists (by his behaviour) that they be remembered against him. (See Eze. 18:20-24.)

But when the sinner turns from his sin and accepts the righteousness of Christ as his covering garment, God sees only Christ's righteousness, and reckons that to his account. But that is not the end of the story. From that moment, he can sing to his heart's content, "I'm saved! Saved! This is my story/Jesus my Saviour/Cleanses and keeps me/I'm saved! Saved! Filled with His glory!/Glory to Jesus; His grace is free!"

And with that free grace there is the irresistible impulse to fling open the door of the heart and invite Him in. Indeed, while salvation is the free gift of a loving God, and while there is no stitch of human devising in the garment of His righteousness that covers those who have come to Him, the pardoned sinner will always know the longing to have the Saviour be the permanent guest in his innermost heart.

But back to the small boy who announced that "Jesus is at the door." How did he get confused? Well, it seems that he must have been at the christening; it seems that he identified the minister with the Christ of the church. And the immediate question presents itself for an answer, How do little children see us? Are we the representatives of the Christ? Do they think of Him when they see us? That is a very awkward thing to have to answer. Most children, though unworldlywise and quite naive, somehow have a perceptiveness that is denied to the more sophisticated adult population. They have that in-built gift of spotting the phony, of

intuitively recognising the fake, of knowing who rings true and who doesn't.

There was a hymn we used to sing which went something like this:

Can the world see Jesus in you?
Can the world see Jesus in me?
Does your love for Him ring true,
And your life and service, too?
Can the world see Jesus in you?

It is something that we don't particularly want to be forced to answer. Yet, like it or not, there are times when the world should recognise the Christ because of the dedication, the endurance, the patience, the honesty, the meekness, the sincerity of one of His followers. All too frequently the portrait for which the Christ is sitting in the lives of those who follow Him is blurred and smudged, so that it is impossible to see Him mirrored in the behaviour of His servants.

Jesus at the door! The phrase suggests something else, doesn't it? "He is coming, He is coming; He is even at the door," we sing—and often we sing it as if we really mean it. But is He? Really, is He as close as that?

Well, it all depends on what you mean by "at the door." If you measure the distance between eternity and eternity, the history of our little globule of earth-speck is very tiny. And relatively, His coming is at the door. Soon. But that does not mean that He will come tomorrow, because there is a prophecy or two to be fulfilled yet; there are many signs and wonders to be observed before He comes; there is probation to close, the plagues to fall, the beast-power to rampage and violate the church. But they shall swiftly fall, and relatively, as one counts decades and centuries and millenniums, the time is short; the space is negligible. He is even at the door!

There are many who believe that Jesus will come and spirit away those who have made their calling and election sure. There are many more who believe that the grave is the gate to heaven. But God's revealed word is that Christ shall come, and every eye shall see Him. They shall see Him come as they see the lightning shining from the east even to the west, when He comes in the threefold glory of the Father, the Son and the angels. There will be no one unaware of His coming. Brilliantly spectacular as it will be, some will not want to see it; they have been careless of His heart-call to them in life, and they are concerned only about getting out of the sight of that fearful glory. "Fall on us!" they cry to the rocks and mountains.

There are some, we believe, who will see the final act of the drama of His coming, and turn to you and me with reproachful eyes and say, "You knew these things, but you didn't tell us. Why did you remain silent about all of these things?" How will you and I answer then? It will be the moment of supreme embarrassment. "You knew, and didn't tell us!" Do you read the unbelief in those words? "How could you have so selfishly kept it to yourself?"

Jesus at the door! I believe that in one more sense this is true. He is at the door to set the father against the son and the mother against the daughter. He is at the door to bring not peace but a sword. That will happen before the great and terrible day of the Lord. He is waiting for the precise moment of fulfilment, and then He will purge His threshing-floor. The time of trouble, we sometimes call it. But we do not really think that it will soon come upon us. Upon someone else, perhaps, but not us. Yet those who are awake to the events around them will see them whirling to a climax. Many a star which we have admired for its brilliancy will go out in those dark days. Before He comes with majesty and power, He comes to separate the wheat from the chaff; the sheep from the goats; the wheat from the tares.

For this, Jesus is indeed at the door. Does the contemplation of this drive you to your knees, too?

Robert H. Parr.



The new Kingscliff Community Services Centre and Sabbath school rooms.

Photo: R. G. Robinson.

KINGSCLIFF HIGH DAY

A. MINTER, Communication Secretary, Kingscliff Church, New South Wales

SUNDAY afternoon, October 28, 1979, was the date selected for the opening and dedication of the new Kingscliff Community Services Centre, including two Sabbath school rooms. The auditorium was filled to capacity with visitors to witness the culmination of hard work and careful planning of the small number of members.

Kingscliff is just eight kilometres from Coolangatta on the Queensland border, and eighteen kilometres from Murwillumbah Adventist primary and high schools. Kingscliff is a lovely beach resort with plenty of sunshine. Unemployment among Adventists is practically nil, and the call is that we need more folk to come and make their home in this district, especially young people with children.

On January 15, 1977, nineteen members from Tweed Heads church and a few from other churches met in the local amenities hall for their first service. A church building fund was started and land was quickly bought in Sand Street, Kingscliff. We were fortunate that one of our members, Brother G. Dawes, was a master builder, and he laid the first and last bricks. He and the members contributed 2,500 hours of voluntary labour.

The three pianos for the Sabbath school divisions were donated by various members, as were most of the furnishings, including the public-address system and equipment for the modern kitchen. The trees and beautiful landscaping were also donated.

The centre was officially declared open by the Member for Byron, Mr. Jack Boyd. Tweed Shire councillors Mrs. B. Turney and Mr. P. Krekelberg made a few remarks about the community interests of Adventists. Pastor A. H. Tolhurst, president of the North New South Wales Conference, preached the sermon, and Pastor H. G. Halliday, secretary-treasurer of the Conference, offered the prayer of dedication. Pastor R. G. Robinson, the local pastor, paid tribute in his remarks to the enthusiasm and dedication of our members throughout the whole project. Pastor Eric House, a retired minister now living at Kingscliff, took the Scripture reading. The invocation was by

Pastor Austen Fletcher, who has been conducting a mission in the area.

Two vocal solos, sung by Mrs. Joy Mitchell of Lismore and Mr. Bill Paton of Murwillumbah, gave added pleasure to the service. The Murwillumbah Adventist Band also gave a recital.

The singing of the hymn "Working, O Christ, with Thee" concluded another high day in the history of the Kingscliff church in North New South Wales. A church has been established where the members may be renewed spiritually to await the Lord's returning. ##

A DOUBLE FOR BEGA

P. JONES, Bega Church, New South Wales

ON THE long week-end of October, 1979, the Bega Seventh-day Adventist church had a double celebration.

The first was the occasion of the twenty-fifth anniversary of the opening of the church school. Quite a few past pupils of the 125 who have passed through the school since 1954 arrived for the reunion. Mr. Frank Cantrill, Jr., returned from ministerial work in England to take the sermon. His brother Bruce and family came from Sydney, as did Diane Barry. Leon and Martin Fitzclarence came from Merimbula, together with many of the local past pupils. It was a very happy time with the pupils leading out in Sabbath school, and with Norma Robinson taking part in the reminiscing period of the afternoon Young People's meeting.

A basket-tea in the local showground on Saturday night was followed by games for the young and young at heart with Frank Robinson, Roger Jones and Peter Twyford running fleet-footed in the all-age relay-race.

Also included in the Sabbath celebrations was the taking up of the special offering for the Southern Asia Division. This was highlighted by the children from the primary division dressing up in the typical clothes worn by people living in the lands represented in Asia.

Sunday wound up the week-end with a car trial and picnic at Bournda.

The success of the recent celebrations, however, has been somewhat dampened by the decision of the local Conference to close the school. This has been brought about by a reduced number of pupils and restricted finance available to the local Conference. ##



For the Thirteenth Sabbath celebrations the Bega primary children dressed up in Asian costumes.

Photo: P. Jones.

A Five-Minute Meditation on . . .

PSALM 48

A. S. JORGENSEN

THE THEME of this psalm is the greatness of the God who dwelt "in His holy mountain," and it reflects the justifiable pride every loyal Hebrew felt as he contemplated Zion, "the city of our God." It was certainly remote from his mind ever to depreciate it or denigrate it.

Oh, yes, he was well aware that unrighteous men unfortunately at times walked its streets and even resided in its dwellings. But it was still the holy city—the consecrated city—"the city of the great King," "Mount Zion," "beautiful in elevation, the joy of the whole earth"—the city where God was known.

This psalm has its New Testament counterpart in the Apostle Paul's celebration of Christ's love for His church (Ephesians 5:22-32).

Here again, as the Saviour Himself recognised, we know that the tares grow among the wheat, but this never cancels the care and concern He bestows, and will bestow, upon His earthly bride, until that tremendous moment when He assumes her to be with Him in glory, when the family of God on earth and the family of God in heaven shall be forever united (Hebrews 12:22-24).

"The church is God's fortress, His city of refuge, which He holds in a revolted world." "Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theatre of His grace, in which He delights to reveal His power to transform hearts."—*The Acts of the Apostles*, pages 11, 12.



REPORT FROM WASHINGTON . . .

Righteousness-by-faith Consultation

C. O. FRANZ, Secretary, General Conference,
and A. V. WALLENKAMPF, Associate
Director, Biblical Research Institute

A RIGHTEOUSNESS-BY-FAITH consultation involving about 140 men and women met at General Conference headquarters in Washington, D.C., on October 3 and 4. Among the participants were laymen, pastors, editors, teachers, and Biblical scholars from the United States and Canada, and administrators from the various Divisions of the world field, including the North American Division. Neal C. Wilson, president of the General Conference, chaired the consultation.

Creating a setting for the consultation, V. N. Olsen, president of Loma Linda University, in a devotional message spoke on the theme "Christ Alone." He based his remarks on Ephesians 3:21, T.L.B., which mentions the "master plan of salvation for the church through Jesus Christ." W. Richard Leshner then presented an extended statement synthesising the results of three prior righteousness-by-faith consultations, after which participants were invited to comment on the statement. About thirty-five persons availed themselves of this opportunity. The participants were then assigned to six smaller groups for study of specific facets of righteousness by faith. After several hours of study, the findings and suggestions of the smaller groups were reported to the entire consultation group.

After the secretaries of the six groups had presented their reports, opportunity was again provided for comments with further suggestions. Many expressed their convictions, representing various facets of the subject of righteousness by faith, and expressed gratitude for the matchless provisions of the gospel.

A spirit of sincere devotion to Bible truth characterised the two-day meeting. The search for truth was aided by love and forbearance one for another and a longing to see and understand the other person's point of view.

A committee of twenty-four, consisting of the chairpersons and secretaries of the sub-groups and two persons chosen by each group, was appointed to go over the documents submitted by the groups.

After this committee has done its work, the documents will go to the large committee for suggestions. This holds true also of the extended statement presented by Dr. Leshner.

As soon as these committees have done their work, the results will be shared with the church.

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"Parents, bring practical godliness into the home. Angels are not attracted to a home where discord reigns. Educate your children to speak words that will bring sunshine and joy."—*"Child Guidance,"* page 147.



Some of the members of the Kipsco gang. The picture was taken at night after one of the Hohola evangelistic campaign meetings. Brother Manoah Karara is the third from the left.



Three of our ministers in Port Moresby. These men are leading evangelists. Left to right: Karl Jack, Manoah Karara and Gilbert Egu.

Photos: B. Oliver.

A PORT MORESBY EVANGELIST PROVES . . .

Man's Impossibility—God's Opportunity: 1979 Style

BARRY D. OLIVER, District Director and Evangelist, Port Moresby, P.N.G.

I WISH I could introduce you to Brother Manoah Karara. His life story could well make your blood curdle. He was once the leader of a notorious "rascal gang" here in Port Moresby. But that is all in the past. Today he is a Seventh-day Adventist minister working with one of the larger churches in Port Moresby—the church which just happens to be located right in the centre of his former gangland territory.

Earlier this year Brother Manoah conducted an evangelistic campaign along with all the other ministers and many enthusiastic laymen here in Moresby. Now you say, "Very commendable; there ought to be more of it." But wait till you hear the whole story!

Saving Grace

Manoah decided to try to reach his former gangland associates with the message of the saving grace of God as he had experienced it. He knew some of the torment and insecurity behind those tough, unshaven faces. But there was a problem—how to get them there, and where to hold the meetings. They could be held in the Sabama Seventh-day Adventist church, but that would be impossible. There was no way that the rascals would ever come along there. The church members looked around for a community hall of some sort. Impossible! No one would invest in a hall in that area of the town. There seemed to be only one alternative left—to have the mission out in the open air at night. But that was the greatest impossibility of all! All attempts by anyone to stage anything in the open air at night in this area of town were met with drunken disturbances, car stealing, physical violence, and rock throwing. It was a well-known fact that you just didn't

operate open-air meetings around Kaugere. But for Manoah and his team of laymen from the Sabama church the facts didn't count—they had faith.

So they carefully planned their programme. They cleared the land with the enthusiasm of a D4 bulldozer, set up a bush stage, screen and blackboard, put around some split logs for seats, sent out some invitations and waited—and prayed. The rascals? No problem at all. Manoah invited them to come along and be his security men, to make sure that no one disturbed the meetings. All the members of the "Kipsco" gang attended the evangelistic campaign every night—along with an average of 1,200 other people.

No Vandalism

The rock throwing, the vandalism, the stealings and stabbings? None. In fact the police publicly stated that it was the quietest period as far as crime was concerned in Kaugere for many years. Since that time Brother Manoah Karara has been interviewed by newspaper and radio about his "secret." Further, he was invited by the government to sit on a committee to investigate ways of helping to reach and rehabilitate many of these young people.

But what about the rascals themselves? Today, nearly the whole rascal gang is in

the baptismal class at the Sabama Seventh-day Adventist church. So dramatic has the transformation been that the story has been written up on the front page of the national newspaper. (Oct. 3—"Terrorism in Kaugere"—and Oct. 10, the story of the gang's reformation.) Newspapers being what they are, the story does not tell the real reason for the transformation. But the real reason is plain for all to see—the miraculous hand of God. All of the men shown on the front page of the newspaper, along with others of their associates, also attended the evangelistic campaign conducted by Pastor Oliver, and on the final evening those of the gang who were in attendance that evening stood and came to the front of the hall along with around 100 others as they made a decision for baptism.

Waiting to Happen

God is still working the miraculous in the lives of men and women. These transformed men need our prayers, support and encouragement. There are miracles everywhere waiting to happen. We, like Brother Karara and his associates, must bend every energy and develop that deep commitment to the Lord so that this gospel can be exploded into the final warning message for the world. What initiative are you using to reach the lost at your doorstep? Impossible you say? Forget the facts . . . the past failures . . . the impossibilities. Take hold on faith. Man's impossibility is God's opportunity. ##

Longburn College vows that . . .

IT WILL NEVER BE THE SAME AGAIN

SHIRLEY R. TARBURTON, Communication Secretary, Longburn Church



Invasion! The builders make a mess of the campus as they prepare the site for the additions to the Longburn College classroom block.



Concrete and iron begin to take the form of a two-storey classroom block.

THE FACE of Longburn College is changing. The old college buildings are gradually disappearing. After the completion of the new dormitories in 1967, the two dormitory wings of the original building were demolished, leaving the central section. This houses the kitchen, dining-room, home economics department, married students' flats and photographic darkroom downstairs, with a chapel and teacher-training facilities (classrooms, study room, and teachers' offices) upstairs.

After faithfully serving the college for sixty-six years, this building with its now inadequate facilities is being replaced. Two building projects are currently under way to do this, and together they are expected to cost half a million dollars.

In the first week of June the foundations were begun for a two-storey addition to the classroom and administration block. This will contain, on the ground floor, extensions to the office area, a staffroom, classroom, and a large multifunction room for the art department. Underneath this art room will be a photographic darkroom large enough for a number of people to work in at a time.

The second storey will house the home economics department, with cooking and sewing-rooms and teachers' office. The rest of the second storey will accommodate the teacher-training department with two lecture theatres, lecturers' offices and teacher-trainees' study area, as well as a toilet block.

The builders have the basic framework of the steel and concrete building up to the

second-floor level, and are pouring the floor of the second storey. They hope to have the upstairs section completed in time for classes at the beginning of this year.

Volunteer Labour

A new kitchen/dining-room complex, which will also house the school laundry, is being built by volunteer labour. Mr. P. Williams, with his wife and daughter, has come from Mullumbimby, North New South Wales, and is prepared to stay at the college for two years to assist the building programme. While Mr. Williams works on the new kitchen, Mrs. Williams is assisting the cooks in the present kitchen, and daughter Michelle attends college classes.

Working with Mr. Williams is Mr. M. Pugh, college maintenance supervisor, with other college staff members pitching in during their "spare" moments. Other volunteer labour includes students and interested friends of the college.

For example, the foundations were dug by the principal, Mr. L. Davis (who

incidentally is often to be found lending a hand on the site), Pastor H. G. Miller, Mr. Pugh, two of the science teachers, the farm manager, and the campus supervisor, assisted by some of the students.

Work has progressed well, and on the week-end of October 21, 1979, a working bee erected the major part of the precast framework. As this is being written, Mr. Robin McDonald is bringing his building team and giving the college a week of their labour to roof the building.

This complex is being built in two stages, with the kitchen, which will provide more than three hundred meals a day to the boarding students, being first. Also included in this stage are various storerooms and the college laundry. Upon completion of this, the existing kitchen will be pulled down, making room to begin the second stage, which will house a commodious dining-room, student lounge and canteen.

Stage one is scheduled for completion in early 1980, and stage two is planned to open for the 1981 school year. Together, these two building projects will completely take over the functions of the original college building which is expected to be demolished by mid-1980. ##

AUSTRALASIAN DIVISION

STATISTICAL REPORT

NAME OF CONFERENCE OR MISSION	MEMBERSHIP STATISTICS								TITHES AND OFFERINGS		
	Number of Churches	Membership Beginning of Year	Members Added by Baptism and Profession of Faith	Transfer In By Letter	Transfer Out By Letter	Membership Lost By Death	Members Dropped by Apostasy and Missing	Membership Close of Year	Total Tithe Receipts	Total Offerings for World Missions, including Sabbath School	Total Contributions for Home Mission Work
CENTRAL PACIFIC UNION MISSION											
Cook Islands Mission	12	707	60	4	4	3		764	28,356.00	9,159.00	4,302.00
Fiji Mission	64	5,123	851		26	42	143	5,763	176,456.00	33,308.00	13,333.00
French Polynesia Mission	17	1,744	295	12	6	4	8	2,033	377,674.00	67,929.00	18,437.00
Pitcairn Island	1	56	3					59	3,349.00	568.00	75.00
Samoa Mission	13	2,772	307	2	3	8	33	3,037	121,569.00	36,707.00	28,988.00
Tonga & Niue Mission	13	2,016	177	9	22	9	2	2,169	56,827.00	10,476.00	2,445.00
TOTALS	120	12,418	1,693	27	61	66	186	13,825	764,231.00	158,147.00	67,580.00
PAPUA NEW GUINEA UNION MISSION											
Central Papuan Mission	64	8,825	386	56	62	8	31	9,166	93,149.00	37,464.00	9,842.00
Eastern Highlands Mission	73	12,914	541	8	87	16	26	13,334	69,836.00	29,823.00	6,656.00
Madang Manus Mission	32	3,167	181	56	204	113	307	2,780	41,139.00	13,946.00	4,304.00
Morobe Mission	11	1,557	231	24	33			1,779	25,929.00	14,053.00	2,327.00
New Britain New Ireland Mission	52	5,816	330	81	77	12	22	6,116	107,692.00	33,982.00	6,363.00
North East Papuan Mission	17	1,604	8		4			1,608	9,302.00	3,176.00	1,226.00
North Solomons Mission	28	2,386	182	57	67	8	15	2,535	193,912.00	31,933.00	6,079.00
Sepik Mission	34	4,527	362	151	14	23	31	4,972	22,580.00	8,996.00	1,813.00
South West Papuan Mission	17	3,240	137			73	47	3,257	6,465.00	1,715.00	371.00
Western Highlands Mission	58	8,263	779	133	133		8	9,034	58,358.00	26,310.00	3,430.00
TOTALS	386	52,299	3,137	566	681	253	487	54,581	628,362.00	201,398.00	42,411.00
TRANS-AUSTRALIAN UNION CONFERENCE											
South Australian Conference	33	3,053	242	148	113	40	70	3,220	876,684.00	205,068.00	162,120.00
South New South Wales Conference	33	2,274	73	121	106	20	20	2,322	711,341.00	177,184.00	120,909.00
Tasmanian Conference	14	1,403	35	66	75	16	7	1,406	350,694.00	87,236.00	51,676.00
Victorian Conference	60	7,289	240	520	498	60	62	7,429	2,503,166.00	545,459.00	417,409.00
West Australian Conference	42	3,991	157	255	266	42	56	4,039	1,264,884.00	321,829.00	150,125.00
TOTALS	182	18,010	747	1,110	1,058	178	215	18,416	5,706,769.00	1,336,776.00	902,239.00
TRANS-TASMAN UNION CONFERENCE											
Greater Sydney Conference	48	6,137	212	557	535	66	122	6,183	2,639,929.00	404,411.00	296,855.00
North New South Wales Conference	55	7,304	314	709	664	84	86	7,493	2,265,756.00	456,943.00	163,766.00
North New Zealand Conference	50	6,908	242	315	354	64	63	6,984	1,379,423.00	314,664.00	92,376.00
North Queensland Conference	20	1,782	82	98	126	26	96	1,714	408,969.00	88,416.00	158,174.00
South New Zealand Conference	18	1,993	73	98	112	30	20	2,002	416,973.00	87,726.00	22,668.00
South Queensland Conference	49	5,455	228	327	347	43	80	5,540	1,483,503.00	309,031.00	275,087.00
TOTALS	240	29,579	1,151	2,104	2,138	313	467	29,916	8,594,553.00	1,661,191.00	1,008,926.00
WESTERN PACIFIC UNION MISSION											
Eastern Solomons Mission	28	3,115	104	189	48		7	3,353	53,430.00	11,075.00	4,056.00
Kiribati & Tuvalu Mission	7	463	64					527	10,829.00	2,338.00	762.00
Malaita Mission	25	2,038	133	100	44	5	14	2,208	29,820.00	4,703.00	1,808.00
New Caledonia Mission	3	328	35	4	9	4	8	346	101,327.00	10,709.00	5,791.00
New Hebrides Mission	35	3,741	228	3	27	22	55	3,866	66,065.00	6,607.00	5,522.00
Western Solomons Mission	55	5,206	194	170	177	11	21	5,361	79,075.00	12,037.00	6,104.00
TOTALS	153	14,891	758	466	305	42	105	15,663	340,546.00	47,469.00	24,043.00
AUSTRALASIAN DIVISION											
Central Pacific Union Mission	120	12,418	1,693	27	61	66	186	13,825	764,231.00	158,147.00	67,580.00
Papua New Guinea Union Mission	386	52,299	3,137	566	681	253	487	54,581	628,362.00	201,398.00	42,411.00
Trans-Australian Union Conference	182	18,010	747	1,110	1,058	178	215	18,416	5,706,769.00	1,336,776.00	902,239.00
Trans-Tasman Union Conference	240	29,579	1,151	2,104	2,138	313	467	29,916	8,594,553.00	1,661,191.00	1,008,926.00
Western Pacific Union Mission	153	14,891	758	466	305	42	105	15,663	340,546.00	47,469.00	24,043.00
TOTALS	1,081	127,197	7,486	4,273	4,243	852	1,460	132,401	16,189,286.00	3,404,981.00	2,045,199.00

R 1978

DENOMINATIONAL WORKERS								CHURCH PROPERTIES		
Ordained Ministers	Credentialed Missionaries	Licensed Ministers	Licensed Missionaries	Cred. or Lic. Literature Evangelists	All Other Regular Workers	Total Active Workers	Total Honorary Credentialed Workers	Church Buildings	Approx. Seating Capacity of Church Buildings	Estimated Value of Church Properties
14	3	21	53		8	99	21	10	2,100	175,000.00
4		5	6	1	1	17		25	2,505	321,550.00
15	4	34	29	4		86		26	4,000	351,260.00
6	1	7	12		1	27		1	144	12,500.00
7		14	28	1	5	55		18	4,800	334,730.00
12	1	15	20		5	53		10	1,410	185,500.00
58	9	96	148	6	20	337	21	90	14,959	1,380,540.00
14	5	50	110	1	57	237	13	22	5,300	76,900.00
11		36	33	1	3	84		19	5,300	160,500.00
23	3	32	58		8	124		12	2,250	15,498.00
4	2	26	19			51		3	500	45,000.00
6		12	17	2	30	67		31	3,700	139,800.00
11		38	27		7	83		3	440	16,500.00
5		15	25		2	47		12	2,900	76,000.00
11		30	14	2	10	57		5	1,100	24,400.00
9		6	53		4	72		6	1,200	10,000.00
3	2	12	24		1	42		12	2,590	52,500.00
21		44	44		15	124		125	25,280	617,099.00
118	12	301	424	6	137	998	13			
13	12	20	48		16	109	60	29	6,800	965,000.00
17	2	18	15	10	1	63		34	4,650	65,000.00
15	2	12	6	1		36		16	2,175	755,000.00
9	2	9	11	2	2	35		60	9,500	6,986,426.00
43	10	36	39	14	13	155		38	5,800	2,654,400.00
30	3	17	24	6	30	110		177	28,925	11,425,826.00
127	31	112	143	33	62	508	60			
10	6	10	25		12	63	162	47	7,650	1,815,000.00
40	9	41	41	13	21	165		52	8,725	2,911,490.00
42	9	50	46	12	26	185		53	9,863	4,918,045.00
26	4	36	30	14	30	140		20	2,660	1,437,500.00
13	1	9	5	4	2	34		17	2,800	1,449,573.00
9	3	13	14	7	3	49		45	7,000	2,515,635.00
28	3	21	27	12		91		234	38,698	15,047,243.00
168	35	180	188	62	94	727	162			
12	9	13	72		11	117	113	28	2,200	108,000.00
10	1	58	13		11	93		6	400	25,000.00
5		2	15		4	26		25	4,000	50,000.00
6	1	21	20		8	56		3	700	150,000.00
2	2		4			8		64	5,000	180,000.00
11	2	35	16		26	90		28	3,968	85,600.00
11	9	72	38		12	142		154	16,268	598,600.00
57	24	201	178		72	532	113			
33	103	30	568		1,385	2,119		90	14,959	1,380,540.00
56	9	96	148	6	20	337	21	125	25,280	617,099.00
118	12	301	424	6	137	998	13	177	28,925	11,425,826.00
127	31	112	143	33	62	508	60	234	38,698	15,047,243.00
168	35	180	188	62	94	727	162	154	16,268	598,600.00
57	24	201	178		72	532	113			
561	214	920	1,649	107	1,770	5,221	369	780	124,130	29,069,307.00

PORT FOR THE YE

SABBATH SCHOOL STATISTICS			ELEMENTARY SCHOOL STATISTICS			YOUTH SOCIETIES		
Total Contributions for Home and Local Work	Number of Sabbath Schools	Sabbath School Membership	Total Sabbath School Offerings for World Missions	Elementary Schools	Elementary School Enrolment	Estimated Value of Elementary School Buildings and Equipment	Total Operating Expenses of Elementary Schools	Youth Societies
7,545.00	12	1,278	7,387.00	2	81	35,000.00	23,000.00	24
41,157.00	96	7,207	23,770.00	8	116	57,000.00	23,000.00	117
13,176.00	26	2,583	45,587.00	1	210	2,400,000.00	23,000.00	117
59,681.00	54	56	534.00	3	257	659,000.00	14,345.00	26
3,679.00	29	4,442	30,580.00	5	232	183,690.00	27,423.00	61
67.00	218	2,577	7,170.00	19	1,479	36,600.00	11,527.00	25
		15,143	115,008.00		1,211,290.00		99,383.00	254
9,842.00	90	9,156	27,917.00	11	672	30,000.00	17,307.00	79
6,656.00	131	15,075	25,138.00	14	1,008	310,636.00	31,365.00	107
9,341.00	50	3,963	11,117.00	15	613	65,285.00	18,968.00	62
4,604.00	58	3,260	9,641.00	3	146	41,631.00	5,061.00	47
7,980.00	76	6,405	30,662.00	21	998	33,177.00	25,798.00	77
4,576.00	46	3,301	2,633.00	6	189	68,400.00	5,345.00	44
9,370.00	56	3,462	25,441.00	9	544	45,193.00	19,187.00	54
3,469.00	60	5,037	6,532.00	10	547	50,100.00	17,515.00	68
56.00	40	2,391	1,620.00	4	249	65,000.00	6,000.00	43
11,538.00	278	15,946	21,700.00	10	717	97,960.00	5,589.00	28
67,687.00	885	67,996	162,461.00	103	5,683	807,382.00	152,135.00	609
509,700.00	33	2,747	108,791.00	6	274	286,000.00	118,505.00	57
352,170.00	30	2,173	101,160.00	6	163	450,000.00	83,800.00	48
153,774.00	17	1,114	42,559.00	4	115	280,000.00	72,000.00	17
1,204,711.00	68	6,514	293,411.00	14	793	1,727,075.00	433,610.00	77
626,279.00	49	3,992	170,440.00	5	311	585,350.00	229,330.00	49
2,856,574.00	197	16,540	716,361.00	35	1,656	3,329,025.00	936,245.00	248
1,303,397.00	50	5,448	265,533.00	8	601	1,098,350.00	357,771.00	65
884,336.00	64	6,503	327,290.00	12	770	557,220.00	344,800.00	73
675,447.00	56	6,432	160,778.00	13	658	1,144,858.00	426,305.00	88
331,311.00	22	1,637	46,886.00	4	148	309,408.00	100,886.00	27
160,724.00	17	1,527	36,725.00	3	192	300,333.00	81,991.00	26
818,944.00	54	5,439	176,492.00	5	535	1,143,100.00	429,975.00	79
4,174,161.00	283	27,006	1,013,234.00	45	2,904	4,553,269.00	1,174,178.00	358
5,414.00	58	3,901	9,867.00	13	723	29,500.00	37,000.00	45
762.00	13	595	1,862.00	7	236	45,000.00	16,000.00	9
1,808.00	55	3,289	3,635.00	13	481	32,000.00	12,000.00	55
5,791.00	2	443	8,805.00	19	943	110,000.00	40,000.00	4
8,854.00	53	3,697	4,918.00	29	1,486	100,000.00	60,000.00	60
6,104.00	99	8,735	11,357.00	81	3,869	316,500.00	167,000.00	90
28,733.00	280	20,860	40,394.00					253
237,447.00	218	18,143	115,008.00	19	1,479	1,211,290.00	99,383.00	254
67,687.00	885	67,996	162,461.00	103	5,683	807,382.00	152,135.00	609
13,176.00	26	2,583	45,587.00	1	210	2,400,000.00	14,345.00	26
59,681.00	54	56	534.00	3	257	183,690.00	27,423.00	61
3,679.00	29	4,442	30,580.00	5	232	36,600.00	11,527.00	25
67.00	218	2,577	7,170.00	19	1,479	36,600.00	11,527.00	254
		15,143	115,008.00		1,211,290.00		99,383.00	254
9,842.00	90	9,156	27,917.00	11	672	30,000.00	17,307.00	79
6,656.00	131	15,075	25,138.00	14	1,008	310,636.00	31,365.00	107
9,341.00	50	3,963	11,117.00	15	613	65,285.00	18,968.00	62
4,604.00	58	3,260	9,641.00	3	146	41,631.00	5,061.00	47
7,980.00	76	6,405	30,662.00	21	998	33,177.00	25,798.00	77
4,576.00	46	3,301	2,633.00	6	189	68,400.00	5,345.00	44
9,370.00	56	3,462	25,441.00	9	544	45,193.00	19,187.00	54
3,469.00	60	5,037	6,532.00	10	547	50,100.00	17,515.00	68
56.00	40	2,391	1,620.00	4	249	65,000.00	6,000.00	43
11,538.00	278	15,946	21,700.00	10	717	97,960.00	5,589.00	28
67,687.00	885	67,996	162,461.00	103	5,683	807,382.00	152,135.00	609
509,700.00	33	2,747	108,791.00	6	274	286,000.00	118,505.00	57
352,170.00	30	2,173	101,160.00	6	163	450,000.00	83,800.00	48
153,774.00	17	1,114	42,559.00	4	115	280,000.00	72,000.00	17
1,204,711.00	68	6,514	293,411.00	14	793	1,727,075.00	433,610.00	77
626,279.00	49	3,992	170,440.00	5	311	585,350.00	229,330.00	49
2,856,574.00	197	16,540	716,361.00	35	1,656	3,329,025.00	936,245.00	248
1,303,397.00	50	5,448	265,533.00	8	601	1,098,350.00	357,771.00	65
884,336.00	64	6,503	327,290.00	12	770	557,220.00	344,800.00	73
675,447.00	56	6,432	160,778.00	13	658	1,144,858.00	426,305.00	88
331,311.00	22	1,637	46,886.00	4	148	309,408.00	100,886.00	27
160,724.00	17	1,527	36,725.00	3	192	300,333.00	81,991.00	26
818,944.00	54	5,439	176,492.00	5	535	1,143,100.00	429,975.00	79
4,174,161.00	283	27,006	1,013,234.00	45	2,904	4,553,269.00	1,174,178.00	358
5,414.00	58	3,901	9,867.00	13	723	29,500.00	37,000.00	45
762.00	13	595	1,862.00	7	236	45,000.00	16,000.00	9
1,808.00	55	3,289	3,635.00	13	481	32,000.00	12,000.00	55
5,791.00	2	443	8,805.00	19	943	110,000.00	40,000.00	4
8,854.00	53	3,697	4,918.00	29	1,486	100,000.00	60,000.00	60
6,104.00	99	8,735	11,357.00	81	3,869	316,500.00	167,000.00	90
28,733.00	280	20,860	40,394.00					253
237,447.00	218	18,143	115,008.00	19	1,479	1,211,290.00	99,383.00	254
67,687.00	885	67,996	162,461.00	103	5,683	807,382.00	152,135.00	609
13,176.00	26	2,583	45,587.00	1	210	2,400,000.00	14,345.00	26
59,681.00	54	56	534.00	3	257	183,690.00	27,423.00	61
3,679.00	29	4,442	30,580.00	5	232	36,600.00	11,527.00	25
67.00	218	2,577	7,170.00	19	1,479	36,600.00	11,527.00	254
		15,143	115,008.00		1,211,290.00		99,383.00	254
9,842.00	90	9,156	27,917.00	11	672	30,000.00	17,307.00	79
6,656.00	131	15,075	25,138.00	14	1,008	310,636.00	31,365.00	107
9,341.00	50	3,963	11,117.00	15	613	65,285.00	18,968.00	62
4,604.00	58	3,260	9,641.00	3	146	41,631.00	5,061.00	47
7,980.00	76	6,405	30,662.00	21	998	33,177.00	25,798.00	77
4,576.00	46	3,301	2,633.00	6	189	68,400.00	5,345.00	44
9,370.00	56	3,462	25,441.00	9	544	45,193.00	19,187.00	54
3,469.00	60	5,037	6,532.00	10	547	50,100.00	17,515.00	68
56.00	40	2,391	1,620.00	4	249	65,000.00	6,000.00	43
11,538.00	278	15,946	21,700.00	10	717	97,960.00	5,589.00	28
67,687.00	885	67,996	162,461.00	103	5,683	807,382.00	152,135.00	609
509,700.00	33	2,747	108,791.00	6	274	286,000.00	118,505.00	57
352,170.00	30	2,173	101,160.00	6	163	450,000.00	83,800.00	48
153,774.00	17	1,114	42,559.00	4	115	280,000.00	72,000.00	17
1,204,711.00	68	6,514	293,411.00	14	793	1,727,075.00	433,610.00	77
626,279.00	49	3,992	170,440.00	5	311	585,350.00	229,330.00	49
2,856,574.00	197	16,540	716,361.00	35	1,656	3,329,025.00	936,245.00	248
1,303,397.00	50	5,448	265,533.00	8	601	1,098,350.00	357,771.00	65
884,336.00	64	6,503	327,290.00	12	770	557,220.00	344,800.00	73
675,447.00	56	6,432	160,778.00	13	658	1,144,858.00	426,305.00	88
331,311.00	22	1,637	46,886.00	4	148	309,408.00	100,886.00	27
160,724.00	17	1,527	36,725.00	3	192	300,333.00	81,991.00	26
818,944.00	54	5,439	176,492.00	5	535	1,143,100.00	429,975.00	79
4,174,161.00	283	27,006	1,013,234.00	45	2,904	4,553,269.00	1,174,178.00	358
5,414.00	58	3,901	9,867.00	13	723	29,500.00	37,000.00	45
762.00	13	595	1,862.00	7	236	45,000.00	16,000.00	9
1,808.00	55	3,289	3,635.00	13	481	32,000.00	12,000.00	55
5,791.00	2	443	8,805.00	19	943	110,000.00	40,000.00	4
8,854.00	53	3,697	4,918.00	29	1,486	100,000.00	60,000.00	60
6,104.00	99	8,735	11,357.00	81	3,869	316,500.00	167,000.00	90
28,733.00	280	20,860	40,394.00					253
237,447.00	218	18,143	115,008.00	19	1,479	1,211,290.00	99,383.00	254
67,687.00	885	67,996	162,461.00	103	5,683	807,382.00	152,135.00	609
13,176.00	26	2,583	45,587.00	1	210	2,400,000.00	14,345.00	26
59,681.00	54	56	534.00	3	257	183,690.00	27,423.00	61
3,679.00	29	4,442	30,580.00	5	232	36,600.00	11,5	



Helpers at the working-bee pitch in and work together in erecting the precut framework of the kitchen.

Photos: M. K. Tarburton.



The old laundry had to be demolished to make way for the new kitchen.



The new kitchen and laundry are situated behind the original building of Longburn College. This old building has to be pulled down so that the dining-room can be completed.

CHILDREN HAVE VISION

LAUNA PARTLETT, Communication Secretary, Hurstville Church, New South Wales

THERE WERE lights, cameras, and plenty of action, on exhibition night at our Hurstville church school when children entertained parents and friends with their own organised video-TV programme. School principal, David Gibbons, stood in the side wings while the children ran everything.

Small Leslie Ko (12), expertly handled the TV camera throughout the programme. His panning and timing were professionally carried out as "weather girl," Tanya Rufo (11), gave the day's weather report and a long-term weather forecast for the school holidays. Leslie focused his TV camera on a weather map of Australia, and then at the completion of Tanya's report, he programmed the map to recede into oblivion on the TV screen.

"Prop-manager" Gail Jasper (11), dressed in workman's gear, went into action for the next set as our young cameraman swung the camera around onto the audience. A talk-back was then conducted by Jeanette Orel (12), and as she interviewed people in the audience, lights-assistant, Tracy Neale (8), walked beside her.

In the next set, "Quiz-master" Lydia O'Neill (10), sat upright on a high stool as she questioned a panel of three adults with a general quiz session. (No-one could spell the name *Czechoslovakia*.) Later, eleven-year-old Lisa Andrewartha announced the winners and distributed the prizes—small packets of raisins.

Today, children learn by doing, and no one advocates a return to the stifling rigidity of the past—the learn-by-rote drudgery our forebears endured. How fortunate our children are to have such well-equipped schools! "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace."

##

"We are built up physically from that which we eat, and in like manner the character of our spirituality is determined by the food given to the mind. We are to give the mind and heart proper nourishment by eating the flesh and drinking the blood of the Son of God."—*"Testimonies,"* Vol. 8, page 169.

AN AUSTRALIAN AT WORK IN JAKARTA

P. R. JACK, Assistant Ministerial Association Secretary, Far Eastern Division



Pastor Peter Jack and some of the audience of more than 8,000 people who crowded the Jakarta Badminton Arena. Three hundred and fourteen baptisms resulted from this three-week series.

Photo: P. Jack.

THE CHALLENGE was very different from anything we had ever faced in Australasia. This large metropolis of almost seven million people is the capital of Indonesia. It is a vast Asian whirlpool of humanity, with extremes of wealth and poverty and a life-style very different from our Australian cities.

The circumstances seemed all the more forbidding as we pondered the fact that 90 per cent of the population are Moslem. To add to the challenge, the government has banned all forms of evangelism in the interests of "national security."

Our assignment was to co-ordinate a programme of total evangelism that would reach out to all parts of the city. We naturally planned to utilise the resources of our twenty-six churches, three thousand members and twenty ministers in Jakarta. We found God's people in this part of the world more than ready to respond to the challenge.

Door-to-door witnessing was planned as the foundation of our outreach. To avoid confrontation with the government, the Health Study course was taken to the homes of the people.

More than 700 of our people joined witnessing classes in the churches throughout Jakarta and became involved in conducting studies. The Health Course evoked a great deal of interest with Moslems as well as those from a Christian background willing to accept studies. After ten lessons were completed, the Gift Bible and Bible course were offered, with most folk willing to accept. A total of 4,000 were receiving studies simultaneously throughout the city.

The Public Presentation of the Message

The next step was a five-night campaign in the Badminton Arena where Indonesia won the world badminton championships earlier in the year. This would be a two-screen presentation of how archaeological discoveries from the ancient world confirm the history and fulfilled predictions of Scripture, an approach very familiar to Australasians.

Upon applying to the government for permission to conduct these programmes, we were told we would have to sign a contract agreeing not to advertise by way of handbill. Any newspaper advertising would have to stipulate, "For Christians only." Naturally, this was unacceptable, so after an earnest season of prayer with our worker force, I accompanied mission president, Pastor Alex Rantung, to see the Captain of Police. God worked a miracle in that interview. When it was pointed out that the science of archaeology would be dwelt upon and that this would have educational value, the police captain's attitude changed. Permission was finally granted as the captain became convinced that the Muslims shouldn't be upset by such an objective, scientific approach.

An opening night audience of more than 8,000 people were attracted. The people were warm, friendly and responsive. A thunderous applause both before the benediction and after it, indicated the extent of appreciation. More than 50 per cent of the opening-night audience were still with us on the fifth night. During the course of the week, I received invitations to lecture on the Bible and archaeology in two of Jakarta's universities. There was also a request for a copy of all the resumés from the Jakarta City Library.

The conspicuous and friendly bus conductors of Jakarta added their support to these campaigns. They could be heard throughout the city calling out in loud voices in the Indonesian language to "get aboard for the Australian archaeological programme"!

Metropolitan Campaigns

One week after the conclusion of the initial central campaign, nineteen suburban cam-

paigns commenced simultaneously around the city. We had used the central campaign to promote these suburban meetings in addition to stirring up interest in the Bible and related subjects.

All of these meetings used the title "Secrets in Stone," which will be familiar to most Adventists in Australasia. The workers were provided with a slide set of the remains of Babylon, which enabled them to capitalise on the archaeological theme introduced in the central campaign. They preached on the second chapter of Daniel in the same programme, which attracted an audience of 3,600. More than half were non-Adventist. After preaching five nights per week for three weeks, they still had more than 1,000 non-Adventists in attendance.

Some 314 precious souls were baptised as a result of this co-ordinated outreach, with more to come.

Reaping the Final Harvest

One week after the conclusion of the suburban campaigns, Dr. Jack Bohannon and his team from the United States were invited to present their multi-media programme to climax the series.

This spectacular three-screen, eleven-projector presentation attracted an audience in excess of 3,500. The Adventist Evangelistic Centre was crammed to capacity for two sessions, with hundreds forced to view the programme through the windows.

More than 900 non-Adventists were transported by bus each night, from the nineteen centres where evangelistic campaigns had been conducted. The audience remained very stable, with such little drop-off that two sessions had to be conducted five nights per week for the entire five weeks of the campaign.

A further 234 people were baptised during the course of these meetings, with still more planning to follow the Lord all the way in a future baptism.

Unprecedented Breakthrough

With a total of more than 550 now baptised and still more planning to take this step, it is evident God has poured out His Spirit in a wonderful way upon His work in the city of Jakarta. A breakthrough of this magnitude is unprecedented in the history of God's work in this challenging city.

I am reminded of the world-wide nature of God's family on earth as I think of the way Indonesians, Americans and Australians worked together as a team, and were the recipients of God's blessing. God is undoubtedly calling for the total involvement of His total membership in taking Christ to the world. Such a response on the part of God's people will undoubtedly make the living Christ more real to our own hearts, helping us to prepare for that day when He will come again to take us home.

##

AN OPEN LETTER . . .

Thank God for Missionaries

To All Past, Present and Future Missionaries:

We have just gone through the August and September issues of the RECORD and are left with mixed feelings of sadness and gratitude, but with a deep impression of the true spirit of dedication.

We are saddened with other Adventist friends over the news of the tragedies which occurred in Atoifi in the Solomons, and in Kabiufa in Papua New Guinea, and the mountains of West Irian. But we can thank God for that trust we have in Him. He lends and He takes, He brings joy and allows sorrow. He comforts us with His words: "My dear friends, do not be surprised at the painful test you are suffering, as though something unusual were happening to you. Rather be glad that you are sharing Christ's sufferings, so that you may be full of joy when His glory is revealed." 1 Peter 4:12, 13, T.E.V.

There are, however, news and stories in the recent issues of the RECORD that give us cause for rejoicing and fill our hearts with gratitude and praise to God. One of these, the August 27 issue which announces the Volunteer Service Opportunities for 1980, and the "Who's Who of Volunteer Missionaries" on page 10, demands both challenge and tribute. A challenge to every dedicated red-blooded Adventist youth, with its resulting tributes of praise and appreciation to God, to His work, and His workers, by every recipient who is "led from darkness into His marvellous light."

We thank God for missionaries, for your lives lived among us—in isolation from home; in environment and cultures that are new and "strange"; with endless frustrations and feelings of near-defeat; amid struggles for economic stability and the growing spirit of nationalism with its "hostility." Through the gospel, taught and lived in your lives, thousands with us today can enjoy the "better" life of a Christian, and look forward with you to that glorious everlasting life.

We say "Thank you," and praise the Lord for dedicated missionaries. We thank God for teachers, ministers, administrators, doctors, nurses, pilots and builders—men who are the Bransters and the Bradleys; the Dyasons and the Dunns; the Ferrises and the Fergusons; the Howses and the Hays; the Joneses and the Jacobsons; the Lees and the Larwoods; the McCutcheons and the Mitchells; the Parkers and the Palmers; the Rowses and the Richardsons; the Smiths and the Sutcliffes; the Tindalls and the Townends; the Wiles and the Wilkinsons; and volunteers like the Boyds, Kilgours, Pantons, and the Binns and the Minns, and many more. To all these and their like we say, "Thank you." Your lives dedicated to serve your brothers and sisters in the islands are greatly appreciated. We know for certain that your services have not been in vain, for the lives of many, including ours, have been blessed.

We pray to God that the spirit of self-denial and sacrifice of the past and present-day



Left to right: Pastor L. Smith, Pastor Philip Daboyan, Pastor G. Stafford (holding his daughter Wendy), Mary Stafford, Pastor Joseph Mave and Pastor Colin Unobo.

Photo: P. Brewin.

"A DOUBLE PORTION"

L. N. HAWKES, Health Director, P.N.G.U.M.

STUDENTS of Bible history describe the service during which Aaron was ordained to the ministry as one of the most impressive services ever seen by man, so rich was it in colour, impressive in ritual and so loaded with significance.

To those privileged to be present in the Lae English church, Papua New Guinea, that Sabbath of October 22, 1979, it was as though a screen was placed before their eyes as Union president, Lionel Smith, unfolded details of what Moses did for Aaron that day so many years ago.

In an ordination service of today the colour is not so brilliant, nor is the ritual so elaborate, but the significance is no less, and everyone privileged to be present felt keenly the deeply spiritual significance of the moment. Not least of whom was Gordon Stafford, or his wife Mary (née Parr), on whose knee sat pretty twenty-two-month-old, dark-eyed and smiling Wendy. For it was Gordon Stafford's ordination service.

Chosen by God

Pastor Smith pointed out that a minister is chosen by God, not self-appointed. As God's chosen and appointed one he has some rights, but he has many heavy responsibilities. He stands between God and the people and is responsible to both.

His is a work of mediation, reconciliation and sanctification, each of which Pastor and Mrs. Stafford demonstrated they are prepared to accept.

Missionaries will continue to burn in the hearts of future ambassadors for Christ—both expatriates and nationals—as they take up the challenge to teach, preach and live the gospel.

With gratitude,

Francoise and Nemani Tausere,
Your South Pacific friends.

##

Pastor Joseph Mave presented the charge, followed by a welcome to the ministry by Pastor Philip Daboyan. Then Colin Unobo prayed a beautiful prayer of consecration.

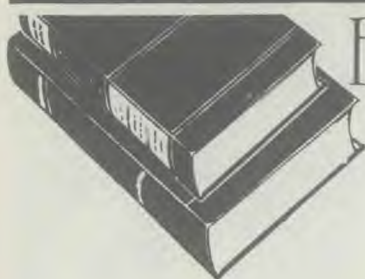
Many of us had worked for years with Gordon's father, Pastor Calvin Stafford (now retired at Avondale), and we knew the tremendous spirit of dedication that had been his as he gave his complete life to island mission service. Seldom has a man been so dedicated, or given so fully and unselfishly of himself.

It was therefore deeply moving when Gordon publicly dedicated his all to God, and followed by saying, "God grant me a double portion of my father's spirit."

Amen, so be it, Lord.

##

"God's way is always the right and the prudent way. He always brings honour to His name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. . . . Let the workers doing God's service trust wholly in the Lord."—"Testimonies," Vol. 8, page 106.



BOOKS ACROSS MY DESK

Conducted by ROBERT H. PARR

"THE MUSIC MACHINE," by Samuel Wright. Bethany Fellowship, Inc., Minneapolis, Minnesota, 1979. Paperback, 142 pages. U.S. price \$2.95.

No doubt many RECORD readers are aware of the great fascination a series of books by Englishman J. R. R. Tolkien have held for the general public of late. *"The Lord of the Rings"* trilogy and its introductory, *"The Hobbit,"* have been such a critical and commercial success that they are both studied in schools of higher learning and dished out to the public in such forms as games, feature films and paintings.

In the Ring series the author has combined an intricate knowledge of literature, history, legend and religion. They have all the allure of deep symbolism and truth, without much real substance. When I read *"The Hobbit"* some time ago I was reminded very much of a modern translation of Paul's writings, where he speaks of "high sounding nonsense."

Now, of course the subject of this review is not *"The Ring Cycle."* Yet I feel there is a connection between Tolkien's books and *"The Music Machine."* In fact I am certain that the author had the Ring and its success very much in mind when he wrote it.

Briefly, *"The Music Machine"* is a child's story about two kingdoms: Agapeland and Aire. Agapeland is a rich and happy land of love, kept vibrant by a contraption called the Music Machine which is operated by the Conductor using special documents sent once a year from Majesty. A rascal named Mr. Pimms and three ugly assistants, Boogwart, Growdy and Snard, steal the machine and smuggle it to the ruler of Aire, the evil Prince Nakel. The main thread of the story is how the two children, Stevie and Nancy, struggle to recover the Music Machine before Agapeland falls apart.

In common with Tolkien, author Wright feels obliged to complicate the story with pseudo-symbolism which actually means nothing. The names and characters are so unique and bizarre that the reader almost senses another meaning—this is seldom so. For example a donkey-like animal is a tarse; three brothers are Tarhf, Tustin and Tavis; Prince Nakel lives in the Proper with soldiers called the Protium. It is racy-sounding stuff, but apart from the obvious allegory of love and Christianity compared to Evil, the rest is mostly a red herring.

At frequent intervals the characters burst into long songs and poems—sometimes several pages long and invariably copyrighted. This is definitely Tolkienesque.

To sum up the comparison: both stories are fantasy for children, but *"The Music Machine"* is by far the simpler and less sophisticated of the

two. Tolkien I would never recommend for adult or child—this book I would under certain circumstances. If a child has a religious bent then give him a book that more openly presents its message. If however the child is addicted to typical children's stories, then this could get its message across. For in spite of its obvious steal from Tolkien it is rather unique in presenting religious principles in such a pseudo fairy-tale setting.

In closing I would further recommend another very fine series which I am sure also influenced *"The Music Machine."* Some years ago for a class on Children's Literature I read *"The Lion, the Witch and the Wardrobe"* by C. S. Lewis. I was very impressed with his transforming the Bible and the gospel into an allegorical fairy tale. Lewis wrote it as a part of the Narnia series, six books which have enchanted children and adults for many years.

"The Music Machine," harmless enough, with a message of sorts, but if you buy it and your child wants more, remember to shun Tolkien and buy Lewis.

Lincoln E. Steed.

"LIVING GOD'S JOY," by Douglas Cooper, a Redwood paperback, published by Pacific Press Publishing Association, California, 143 pages. Price \$3.25. Available Adventist Book Centres.

"Living God's Joy" is the second in the series by the same author. The first is entitled *"Living God's Love."* Douglas Cooper has a wealth of experience from which to draw his illustrative material. Whether it is flying light aircraft in Alaska or serving as a hospital chaplain, he is able to maintain a helpful conversational style and bring wise counsel to the practical realities of Christian living. I feel that much of the real strength of this book derives from the quality of the illustrations he employs.

Many Christians make the mistake of believing that joy and happiness are synonymous expressions, says Mr. Cooper. He goes on to demonstrate that living the joy of the religion of Jesus Christ is not so much a fun-filled experience as it is a serene acceptance of the vicissitudes of life. Thus it is more in the nature of Brother Lawrence's experience with the pots and pans and plates.

"All men," notes the author on page 84, "have but a few short years to live and love. There is a compelling, overwhelming force within us to try to get the very most out of this

short time. . . . It is a scary thing to be responsible for the success of your own life when you realise how short it really is! There is the haunting fear that life will escape without its having really been lived, that it will only be an empty, bad dream, dreamed on a dark and lonely night. But now the good news! God has promised—if we will only allow Him—to take the marching seconds of time our existence is composed of and turn them from a fleeting, meaningless tragedy that vanishes at the grave into a meaningful, glorious triumph for all eternity."

And on page 110 there is further good advice: ". . . joy exists only in company with love. When real love disappears, so does joy. It is because God's love is so unlimited that those who are living in His love also live in His limitless joy and are able to experience the refreshing newness these two vitally important forces bring to every dimension of life. Everything human has its limits and loses its newness and appeal. Everything about God is limitless and thus a constant source of newness. . . . Just as God receives joy and generates joy by creating, so may you and I. One way the heavenly Father has honoured man is by sharing His nature with him in the form of creative ability. You are enough like God so that *unless you are creating something, you are not experiencing fullness of joy.*" (Author's emphasis.)

"Living God's Joy" deserves the wide popularity enjoyed by the earlier book. It is positive in tone, Scripturally sound, and a necessary antidote to the poison of the frantic times in which we live.

James H. Rabe.

"A BOLD ONE FOR GOD," by Charles G. Edwards, a Destiny Book, published by Pacific Press, California. Paperback, 160 pages. Price \$4.50. Available Adventist Book Centres.

Here is an inspiring account of the life and times of Reformer and patriot John Knox. Many may have heard of his well-known prayer, "Give me Scotland or I die," but it would seem on balance that not so much is known of Knox and his work as there is of some of the other Reformers.

Stained as the pages of Scottish history are with the blood of martyrs, pretenders, radicals and ordinary soldiers, it would be impossible to record the experiences of John Knox without mentioning the cruelty and injustice that was so rampant, the duplicity and ruthlessness of Mary of Guise, and later, Mary, Queen of Scots. John Knox, small in stature, but a giant in courage and zeal, fully deserves the title of "a bold one for God," for the fearless and fiery manner in which he faced danger and death for the Word of God.

Nothing on the cover or in the preface indicates that this book has been written specifically to appeal to young people, but I see it as excellent in approach and style for the earliten age group. This is not to say that adults will not find inspiration in its simple message. I recommend *"A Bold One for God"* unreservedly.

James H. Rabe.

EXTRA HELP

January 21, 1980 :: AUSTRALASIAN RECORD :: 13

FOR KINDERGARTEN/PRIMARY SABBATH SCHOOL LESSONS



HAPPY SABBATH AFTERNOONS—Tithing. For First Quarter, 1980.

A Go-Along-with-the-Lesson Activity Book for Sabbath Afternoons. Designed to accompany the new "Come Unto Me" Library and the Kindergarten and Primary Sabbath School lessons for second quarter. It gives children a creative way to illustrate the lessons they learn each Sabbath morning. Each perforated page comes with instructions for colouring, pasting, or otherwise decorating the illustrations. The activities bring child and parent closer together to discuss the theme of the day's lesson and can be used to help mould characters for eternity. \$A1.40 \$NZ1.60

COME UNTO ME—STORYBOOK SERIES—Obedience Brings Happiness. For First Quarter, 1980.

A Go-Along-with-the-Lesson Story Book for Children. This is a series designed to reinforce the theme of the Kindergarten and Primary lessons for the new three-year-cycle Sabbath school lessons.

"Obedience Brings Happiness"—Jan and Jerry learn about tithing when they begin selling garden produce. \$A1.40 \$NZ1.60

SAVE 10 per cent on the full 1980 Series on this order form only.

SPECIAL \$A1.25 \$NZ1.45

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..... God's Rules	4th QUARTER	\$

COME UNTO ME SERIES 1980

..... Obedience	1st QUARTER	\$
..... Jesus Cares	2nd QUARTER	\$
..... Quiet Because	3rd QUARTER	\$
..... Rules Mean Happiness	4th QUARTER	\$

Total \$

Add for Postage \$

Grand Total \$

"COME YE APART"

A. J. BATH, Lay Activities Director, Greater Sydney Conference



Left: One of the small prayer groups that were a special part of the Retreat. Above: Enjoying a chat while waiting for breakfast.

Photos: A. J. Bath.

YOU HAVE HEARD of a ministerial retreat and a convention for workers in selected circumstances. However, a "Lay Persons Retreat" is somewhat unusual. In a Conference which no longer holds a camp meeting, the idea of going away for a week-end to beautiful Crosslands on the Berowra Waters north of Sydney held special appeal.

New Adventists especially were invited to come apart from the world and enjoy a relaxing period amid glorious surroundings. This was not only to be a short holiday, but a time of holy communion with God and fellowship among people of like faith. Quite a number of young folk, some of whom are just coming into the faith, joined Adventists of long standing in seeking a closer relationship with the Lord.

There was no generation gap. All who attended this programme organised by the Lay Activities Department of Greater Sydney Conference from September 23 to 25, appreciated the warm, friendly, worshipful atmosphere. About one hundred people from churches in Sydney attended the Bible Camp where a carefully prepared

programme allowed time for quiet bush walks and prayerful Bible study. While Pastor Arthur Duffy, Ministerial secretary for the Australasian Division, conducted several meetings, some of the lay folk led out in devotional exercises.

Of special benefit were the Bible discussions, followed by the prayer bands. Quiet meditation beside the still waters afforded all an opportunity to draw near to God. It was here that spirituality was strengthened, and devotion to Christ and His message affirmed. Good food, fine fellowship, glorious spring weather and a real desire to worship God created an atmosphere for the Holy Spirit to bestow His beautiful gifts on all who attended. Some new decisions were made for Christ, and others made a true commitment to God.

With overwhelming enthusiasm the group endorsed the idea of conducting a Retreat like this one more often. Some said, "This was a real touch of heaven." If you would like to join the next group at Crosslands, please write to the Lay Activities Department, Greater Sydney Conference. ##

Weddings

Would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published. Correspondents are reminded that wedding details must be limited to ninety words and obituaries to one hundred and twenty words.—Editor.

MINETT—BAKER. On Sunday, September 30, 1979, Leon Minett and Leonie Baker were married in the Taree Seventh-day Adventist church, New South Wales. It was a lovely occasion to see two lives welded into one of strength. Leon and Leonie are the youngest dairy farmers in the Manning area. May God richly bless their new Christian home. D. A. Hale.

MORTON—SKETCHLEY. The newly renovated Wingham Seventh-day Adventist church, New South Wales, provided a delightful setting for the marriage of Chris Morton and Vicki Sketchley on September 30, 1979. These two young people have grown up in the Manning area, and are loved and respected by many. Their acceptance of the Christian marriage ideal of two, joined by God, as one in lifelong union will make for a strong Christian home. May they both continue to witness for Jesus in this new privilege. D. A. Hale.

GOOD FOOD

with SALLY HAMMOND



Sometimes it is hard to find a good cut-and-come-again cake. Particularly one which can be put in a school lunch and that will do the most good to the eater. I believe that this unusual fig-carrot cake is one which will prove popular. It has the added side advantage of being good roughage, as the tiny seeds of the figs add crunchy interest too.

FIG-CARROT CAKE

1½ cups wholemeal SR flour
½ cup dark brown sugar
¼ teaspoon cinnamon
¼ teaspoon salt
¾ cup vegetable oil

2 eggs
1 teaspoon vanilla
1 cup finely shredded raw carrot
½ cup coconut
¾ cup snipped dried figs

METHOD: Put dry ingredients in bowl of mixer. Add oil, eggs and vanilla and beat at medium speed for two minutes or till well combined. Stir in remaining ingredients and pour into a greased loaf pan. Bake at 350°F (180°C) 1 hour or till done. Stand in tin on rack five minutes then turn out. Serve buttered.



TILL HE COMES

HICK. Mary Jane Hick, better and affectionately known to so many as Molly, died peacefully after a short illness, at the Mayo Hospital, Rathmines, New South Wales, in the early hours of October 1, 1979. Her children, Warren, Len and Narelle, their loved ones and a host of friends who had known and loved her in the nearly forty years she spent in Coorabong, gathered at the graveside of the Avondale Cemetery on October 2. Because she had known her Redeemer in life she had no fears of death. We confidently left her in the care of the Lord she served so well, till His return. "Come, Lord Jesus, come quickly!" The writer was assisted by Pastor E. Raethel in the last service we could give. A. L. Hefren.

JONES. The sudden passing of Ernest Jones, even after an illness of some ten months, came as a great shock to his loved ones and friends. Ernie was born on March 11, 1924, and passed to his rest on September 16, 1979, at the Bunbury Regional Hospital, Western Australia, at the age of fifty-five years. Our sincere and deepest sympathy is extended to Ronda, his beloved wife (nee Dickson), to Lindsay, Derek, Calvin and Christine (Mrs. Godfrey); also to Ivy (Mrs. Tolhurst), Gwyn (Mrs. Pollitt) and John. The late Ernest Jones was greatly loved, which was evident by the large number who attended his funeral. The writer was assisted at the Bunbury Cemetery by Pastor T. R. Potts, of Busseton, who committed our Brother Jones to the tender care of our Lord till the resurrection day. D. H. Davies.

LAURIE. Brother Arthur Laurie passed peacefully to his rest after a prolonged illness, at Ulverstone, Tasmania, on Thursday, November 22, 1979, at the age of seventy-four. From his youth, Brother Laurie has held the blessed hope of the return of Jesus and it was this promise that comforted him as his paralysis advanced. He will long be remembered throughout the Tasmanian Conference and within the ranks of the St. John Ambulance Association, which awarded him a long-service medallion for his faithfulness. He was laid to rest in the Ulverstone Lawn Cemetery, in the presence of his family and many friends. G. N. McKenzie.

LEE. Donald Campbell Lee passed away peacefully at Blacktown Hospital, New South Wales, on Sabbath, December 8, 1979. He was sixty-seven years of age. In 1956, Don with his wife Vera and four children, Barry, Cecil, Judith (Mrs. Monk) and Valma (Mrs. Manington), accepted God's truth under the labours of the writer. Don has been a highly respected and much-loved member of the Coffs Harbour church over the past four years, as he was also at the Dundoo and Dubbo churches. He contributed much to the church materially, and also served faithfully as elder and Lay Activities leader. Though suffering much pain and blindness just prior to his death, Don still witnessed to others. We laid him to rest in the Avondale Lawn Cemetery to await the resurrection. R. A. Millsom.

McLEAN. Miss Christina Agnes McLean (formerly of Wairoa) passed away at our Parklea Nursing Home, Blacktown, New South Wales, on November 17, 1979, aged seventy-nine years. It was at a mission at Lismore, conducted by the late Pastor M. H. Whittaker in 1924, that this member was baptised. Through all the long passing years, Christina was a loving, loyal, happy servant of God. At the farewell service in the lovely chapel at our Retirement Village, the unfailing love and immortal promises of God turned the sad occasion into assurance and hope. Tenderly and confidently we laid this trusting saint to rest in the Northern Suburbs Cemetery to await our Lord's return, and the resurrection of His people. Pastor Tom Turner and the writer shared the service. Ralph Tudor.

POTTER. Many friends over the years will be saddened to learn of the passing of Lance Potter, in Adelaide, South Australia, on November 7, 1979, aged sixty-one years. Son of the late Pastor and Mrs. J. J. Potter, Lance was well known for his service with the Sanitarium Health Food Company and in later years as an executive in the Chrysler Corporation. Left to mourn are his wife, Joan (nee Howse), and son Allan, both of Adelaide. It was the privilege of the writer to present

words of comfort in a service in the Adelaide Crematorium Chapel, as we left our beloved brother in the care of the great Father of us all, until the day when the Christ shall call forth those who are His. Llewellyn Jones.

REED. Myrtle Annie Reed passed quietly to her rest at home on November 15, 1979, having attained the age of eighty-one years. Left to mourn her passing are her children Ray, Arthur and Betty. Friends and relatives gathered at the Garner and Son Chapel, Dandenong, then later at a graveside service at the Berwick Cemetery, Victoria, on November 19, 1979. Those assembled were pointed to Jesus as the One to comfort in the time of sorrow, and who also will raise the righteous to everlasting life on the day of resurrection. David Pearce.

WALE. Gwendoline Frances Wale passed quietly to her rest on November 26, 1979, after bravely enduring her illness over the last several months. Left to mourn her untimely passing are her husband David, and children, Jennifer, Adrian and Mark, also her parents, Ted and Joyce Burns. Friends and relatives gathered at the Springvale Seventh-day Adventist church, Victoria, then later at the Necropolis Crematorium on November 29, 1979. Those gathered together were pointed to Jesus as the one to bring comfort in time of sorrow and who has also promised eternal life in a land where death will be no more. David Pearce.

RETURN THANKS

The family of our dear cousin, Miss Rachel (Ray) Ure, wish to express sincere thanks to our many kind friends for tokens of sympathy received at the time of her passing to rest. Much appreciation to the manager, matron and staff of "Coronella" for the loving attention given to our dear one.

ADVERTISEMENTS

ANYONE knowing the whereabouts of Patricia Turrell, migrated with Doris Fraser from Britain after war, contact mother—Mrs. Turrell, 271 Great Northern Highway, Upper Swan, W.A. 6056.

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FLASH POINT



☆ THE EDITOR OF THE SIGNS is smiling all over his morose countenance these days. You see, the thing about editors is they keep looking at their circulation figures, and it's practically a matter of life and death to them that they don't go down, down, down. As they say in the trade, "Old editors never die, they just lose their circulation." Well, what's the old fellow smiling about? Just that the Periodical manager, Mr. John Sherriff, told him this morning that it looked as though the circulation for the 1980 year would at least equal that of 1979, and almost certainly would go over that figure. The old chap was almost affable when I saw him at the water-cooler a few minutes ago, which is a good sign. Oh yes, he asked me to thank all those who put their orders in promptly ... and to stir up those who had forgotten! As Shakespeare might have said, Ain't that him!

☆ Fulton College sometimes thinks it is on the outskirts of the Division (which it isn't, of course; Pitcairn is). Well, on the last week-end of November the graduation exercises were held there, and fifty-two students received their certificates. Pastor Alex Currie (the departing principal) conducted the Friday evening Vespers, Abel Gaure of the P.N.G.U.M. spoke at the Sabbath morning service, and Pastor D. E. G. Mitchell gave the graduation address. The following week-end, Pastor Mitchell opened the Fulton College Workers Summer School. There were eight delegates from P.N.G.U.M., twelve came from the W.P.U.M., and twenty attended from the Central Pacific. The first session concluded on December 24, and a second session began on December 27. Mr. Don Halliday was a lecturer at the first session, and Dr. Patrick was teamed with Pastor Balharrie in the second session.

☆ There was a time when it was earnestly believed that, out in the island fields, there was no future for a colporteur. Nowadays we call them literature evangelists (which is a better name), and they are spreading their happy tentacles all over the South Pacific, from Papua New Guinea to the Cook Islands and wherever (none on Pitcairn yet, but then ...). Well, eight Fulton students will be working in Fiji during the college vacation, which tells you that the printed page will be making yet a further impact in that region.

☆ Out in Tahiti the young people have been anxious for some time to witness for Christ, but the large central auditorium which they had in mind for the purpose was not available to them, owing to certain restrictions governing the use of the building. However, they were touched by the plight of the Kampuchians, and they proposed to the authorities that they put on a concert in this auditorium and they were given the hall facilities free of charge, plus free TV, radio and paper advertising. The concert was a blistering success, with a capacity crowd and a total of \$3,071.55 (Aust.) coming in for the

relief of those unfortunate people. Bravo, young people of Tahiti!

☆ About the time you read this, Pastor Eric Hursey will take up his appointment as Publishing director of the Western Pacific and the Central Pacific Union Missions. He will be located in Suva, Fiji, and will have a spread of territory that will keep him island-hopping for the rest of his life. The Hurseys were formerly in South Australia.

☆ Pastor Lyell Heise has been appointed deputy principal of Fulton College, replacing Mr. Brian Townend who will soon be on his way to Pacific Union College for further study. This will be in addition to Pastor Heise's other duties—head of the Theology department.

☆ MISSING PERSONS DEPARTMENT. This notice should have been on this page earlier, but somehow it has been misplaced, and I try to make amends now. An English lady who is now attending the Midlands church, W.A., is anxious to locate her daughter, Patricia Margaret Anne Turrell, who was evacuated as a child of about six years of age from Horsham, Sussex, England, to live with an Adventist lady named Mrs. Fraser who lived at Whitegate Central, Rustington, England. Mrs. Fraser died and was buried near Rustington, but her daughter Doris Fraser came to Australia, bringing Patricia Turrell with her, and the mother thinks they went to live in Brisbane. If you can help, please write to Mrs. Janet Turrell, Great Northern Highway, Upper Swan, W.A. 6056 or phone (09) 296 4828. OK, over to you.

☆ I hear that the Perth Mission concluded with a bang. There was a tea as a wind-up, and 400 people were fed, and a good time was had by all, my correspondent informs me. They had to have two sittings, and though it was not quite an exact parallel to the feeding of the 5,000, they did have twelve baskets of food over, so they rang the Salvation Army (Thank God for the Salvos), and they took a goodly portion of what was left. But there were still some goodies remaining, so the Mission people rang the Jesus People and they came, collected and gave the food to the needy of Perth.

☆ APPEAL FOR MISSIONS. I'd love to tell you how things are going in the Division, but nobody tells me these days, so I have to be content with telling you how things are in the Trans-Australian Union. This is the sixth report, and I received it a week or so ago, and it takes us to the end of Nov., so by the time you receive this it will not exactly be hot news. Still, it's all I have, and as I go on holidays as of tonight (Dec. 17), it will indicate how things are going in the southern part of Aust. The T.A.U.C. had collected \$408,785, which was just on 86 per cent of the 1978 total, and prospects were good for a passing of last year's total, I am assured. Good old South Australia (one of my favourite places) is the first (and only, thus far) Conference to exceed last year's effort, which is Very Commendable Indeed, and more power to your Ingathering arm, Pastor Ray Dickson and all the others in S.A.!

☆ How is your S.S. offering these days? Are you still tossing in a bit of spare change? Or do you plan your offerings so that S.S. offerings are stable and healthy? I raise this question because I have a report here which tells me that, in the T.A.U.C., the average S.S. offering for the second quarter of 1979 was 88.4 cents per capita per week. Now, that isn't all that bad—except that, when you think of it, what would 88 cents buy in a supermarket? A few days ago, my wife and I had a family conference and decided to UP our S.S. offerings, and I'm so glad we did. Care to join us?

☆ "Finally, brethren ...": Some people are no good at counting calories and they have the figures to prove it.