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and advent world survey



Editor: Robert H. Parr

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JUNE, 1980, HAS THE DISTINCTION OF BEING . . .

Children's Sabbath School Month

R. H. ABBOTT, Sabbath School Director, Australasian Division

THE 1,868 Sabbath schools of the Australasian Division are planning to observe the month of June 1980 as CHILDREN'S SABBATH SCHOOL MONTH.

There are more than 72,000 children, Junior age and under, in the Division Sabbath school family, and we believe they deserve a mention.

Long ago "Jesus called a little child unto Him, and set him in the midst of them." Matt. 18:2. In June we plan to bring our boys and girls into the spotlight of the church's attention.

Among other things, the children of our Sabbath schools with their leaders and teachers are planning a special Visitors' Day in each children's division of the Sabbath school. June 21, 1980, will be a Visitors' Day long to be remembered.

Special New Leaflet

Early in the month of June, church members will each receive a complimentary copy of a new leaflet entitled, "The Sabbath School Is—Boys and Girls."

How important is this work for our children? Is it worth while putting forth special efforts for our 7,000 Cradle Roll children? We notice this inspired answer to our question: "The first three years is the time in which to bend the tiny twig. . . . It is then that the foundation is laid."—*"Child Guidance,"* page 194.

What about the 15,000 who meet in Kindergarten each Sabbath? "The lessons that the child learns during the first seven years of life have more to do with forming his character than all it learns in future years."—*"Child Guidance,"* page 193.

And what of the 27,000 Primary children with such keen memories and lusty voices? Or the 23,000 Juniors who are now making decisions for life?

During the month of June we want to take a long hard look at the children's divisions of our Sabbath schools. These children are our heritage—our most priceless treasure. They must have rooms, furnishings and equipment adequate for their needs. Their leaders and teachers must be encouraged and given every help possible to make their soul-winning and young life-moulding ministry an outstanding success. ##



Sarah Kay

A Child's View

LYNELLE CHESTER, Assistant to the Sabbath School Director, Australasian Division

SABBATH SCHOOL IS a special day for me. I look forward to it all week. There I meet friends who love Jesus—boys and girls my own age who like doing things I enjoy. Teacher is my friend, too. She watches for me each Sabbath morning with a cheery smile. I guess she spends a lot of time preparing for Sabbath school. She sure makes things interesting.

Grown-ups tell me I should be very quiet in church because God is there. They might be right, but I get to know God better in my Sabbath school. There I learn that Jesus is my Friend. He really cares about little girls like me.

In Sabbath school I've learned about God's home in heaven. Teacher tells me that Jesus is making a special home for me. I want to go there some day. That's why I like listening to all the stories from the Bible that tell me how Jesus wants me to live. I learnt in Sabbath school that the Bible is a letter from God. Now I'm learning to read. I enjoy reading from my own "Letter from God." I can't write a letter back, but I can talk to my Friend Jesus. In Sabbath school we learn that we can talk to Jesus anytime and He will listen to us. In Sabbath school we have a "Thank You" book. In it we paste pictures of things for which we can be thankful. You'd be surprised how many things we have in that book.

Last Sabbath the Bible story was about Baby Moses. We helped the teacher weave a little basket out of reeds—just the way Miriam helped her mother. My Mummy bought the carry basket for our baby in a shop, but there are lots of other ways I can help Mummy look after baby brother. My teacher told me that we will be happy when we are little helpers—that's what Jesus wants us to be. Do you know what?—she's right.

Mummy says I have a favourite word—"Why?" Teacher knows I use that word a lot, too. I guess that's why we have a "discovery corner" in Sabbath school. Once we went outside into the yard and watched a butterfly struggling to get out of its snug winter house. If God takes such good care of a tiny butterfly, I'm sure He'll take care of me.

Big people talk about "sharing their faith." My Sabbath school teacher helps me to do missionary work. Last week all the boys and girls brought some flowers to Sabbath school. That afternoon teacher helped us arrange the flowers into nice bouquets, then we visited some sick people in hospital. We even sang songs to some of them. You should have seen their smiles. It made me feel good inside.

I like the songs we learn in Sabbath school. Some things I forget, but I always remember the songs. I sing them during the week when I'm playing. My little friend next door likes my songs, too. She wondered where I learned them. I told her all about Sabbath school. I told her some of the stories from God's letter. Now she comes to Sabbath school with us very week.

I'm sure you know some boys and girls who would enjoy Sabbath school. Why don't you invite them to go to Sabbath school with you? ##



A Little Child Shall Lead

A CHILD'S DREAM

Wendy, my daughter, told me a dream she had recently, and I thought it was an illustration of a child leading. She is nine years old.

Wendy said her sister Carolyn and she were driving to visit people to tell them about Jesus. Along the way their car broke down. They prayed that Jesus would help them to get it started, which He did.

They gave some Bible studies using the It Is Written seminar Bible and brought these people to know about Jesus.

This is the result of attending a seminar programme and participating in Ingathering. It has helped her to pray more.

Mrs. Bev May,
Queensland.

RELIANCE ON ANGELS

My son, Steve, who is a church-school teacher, took the children to the local park for an hour, just before their last holidays. One of the attractions for the children is a swing-bridge across a shallow pond.

There were just two little girls left to cross over the bridge when some bigger boys from another school thought it would be fun to jerk the support ropes and see what happened.

The little girls were about midway when the jerking began. The smaller one was terrified, when the older girl, Carolyn, called at the top of her voice, "Hold on, Alexis, don't be afraid. Your angel is with you. There are angels all around you."

By this time, Steve had come to the rescue, and asked the boys to stop. Everyone in the park would have heard Carolyn's call, including the boys. I wonder what kind of impression it made on those who heard? And would we older ones think to call our guardian angel for help?

Ruby M. Anderson,
Australian Capital Territory.

IN PERTH, PUBLIC EVANGELISM IS . . .

A REAPING PROGRAMME

L. J. LAREDO, Director of Advertising Promotion, Perth Mission, 1980

EVERYONE KNOWS the slogan, "SANITARIUM—the people who believe that food should not only taste good, but should be good for you." In Perth, in 1979, we found this slogan to be true.

For many years now the faithful retail staff of our Murray Street shop here in Perth, have been quietly offering not only good, tasty food to people such as Mr. and Mrs. Smart, but also spiritual food as well. Week by week, month by month, the *Signs of the Times* has been taken from the shop and read by these fine people seeking truth.



Mr. and Mrs. Smart discuss with Pastor Youlden the lecture they have just attended.

Photo: B. Wood

These *Signs* were then left in the waiting-room of the Smarts' consulting room. They run a successful hearing-aid practice not far from our shop. While visiting the hearing-aid shop an Adventist layman noticed the *Signs*, and was thrilled to learn that many took them home.

Further discussions revealed that several years ago in their homeland, Canada, Mr. Smart attended a Bible college. At that time he came under conviction that the Sabbath was of importance to Christians. Through reading the *Signs* over many years their understanding of truth grew.

Temporary Disappointment

Naturally when the mission commenced in Perth early in 1979, these good folk were invited. Imagine our disappointment when we learned they lived over forty kilometres from the city and declined the invitation to attend.

However, the almost daily visit to the "good food shop" continued, and the layman called every few weeks with a glowing report of the mission programme. When offered the tapes and a numbered Bible to match, they gladly accepted. Being very interested in health, the Smarts couldn't resist the forty-kilometre drive to the vegetarian dinner and cooking demonstration associated with the mission. They continued to read the Bible and listen to the tapes.

Suddenly it happened. "We have decided to move closer to the city," they told their Adventist friend. This surely was an answer to prayer. They were aware that the Youlden programme would be running again next year. "Next year we'll be able to come to the programme," they said.

Their reaction to the programmes this year has been very favourable. They tell us, "It is so much better than the tapes." Now they are telling their customers about the wonderful lectures and almost compelling them to come.

A Special Thank You

As God leads these dear folk step by step to the foot of the cross, I am sure they are saying, "Thank you, Sanitarium, for giving us 'good food.' Thank you, shop staff for your consistent Christian witness. Thank you, *Signs of the Times*, for feeding us with truth. Thank you, friend, for inviting us to the mission and lending us the Youlden tapes. Thank you, Pastor Vandeman, for 'It Is Written' [they never miss it]. And thank you, faithful church members, for your prayers and support that make the 1980 mission possible."

Yes, public evangelism is the great reaping programme of the church. If there is a mission this year in your city or town, take your friends and contacts along, and you will have the exciting prospect of seeing them accept present truth for these times.

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

A Few Thoughts on a Text

DR. L. H. TURNER



Week 98

Sunday

Today I did something that gladdened my heart and brought joy to every member of my congregation. I married John and Wendy. Many of the folk in this little church have loved John from babyhood and they have received Wendy with loving, open arms from the day she first began attending church. For me, performing the ceremony was both an honour and a great satisfaction. During the months of studying with Wendy, and my frequent counselling sessions with them both, I have got to know them very well, and I am sure their marriage is God's will.

Monday

If there is one thing that creates a conflict in my mind it is this business of following up backslidden members, to find that they are content in their backslidden state, yet can see no reason why their names should be taken off the church roll. There is this young couple whom I have visited often to encourage their Christian experience. I have offered to study with them and invited them along to church, but never have they found a convenient time. He has been working on Sabbath and she likes to play tennis. Tonight I pointed out that being a Seventh-day Adventist involves keeping the vows made at baptism, and continuing to ignore those vows makes a person liable for censure, with the possibility of having his name removed from the roll. They were very thoughtful and said they would like to think it over.

Wednesday

After prayer meeting tonight, Amanda wanted to talk to me.

"Oh, Pastor, Jim's at the pub. He wouldn't come to prayer meeting, and he said that if I went out, he would too. He's just making excuses. I don't know what to do."

Thursday

Called on a somewhat subdued Jim tonight. Relations are very strained between the couple. However, we had a good Bible study. He gives every evidence of wanting to learn. I asked him the stock question. "Jim, if you were to die tonight, would you be sure of eternal life?" He replied, "I don't know, Pastor. I don't think so." And once again I presented him with the way of salvation. For some people the concept of a free gift is very hard to accept.

Sabbath

For the pastor, Sabbath is hardly a day of rest. Taught Sabbath school lesson, preached sermon, visited three Gift Bible contacts, had a Bible study with an old contact, visited the hospital and then attended a church tea and film evening. ##

PURITY OF VISION

"BLESSED are the pure in heart: for they shall see God." Matt. 5:8.

When I was a lad, this text was presented to our Sabbath school class in this fashion: "If you yield to carnal thoughts, you will not see the kingdom." I was impressed by the Latinism, "carnal." It provided a veil of vagueness that turned any mention of such matters into something respectable. But the teacher need not have bothered. I don't believe that the text has anything to do with either sexual urges or going to heaven.

"Pure" is one of those one-word metaphors known as metonymy. It is concerned with the refinement of metals to the point where there is no dross. The association of this word "pure" with the absence of sexual urges came in with Puritanism, and it has persisted ever since in religious circles in spite of the fact that the Oxford dictionary lists that merely as a fifth meaning. Likewise, I think there is little ground for supposing that "see God" means going to heaven. The fact is that Jesus in His Sermon on the Mount was talking about the kingdom of heaven on earth. The whole context makes this plain. As a matter of fact, Jesus would hardly have promised that the absence of a single trait would ensure anyone of a place in heaven. The New Testament does not support ideas like that.

Some modern writers have tried to express what the Greek meant with some such version as this: "It is the sincere, single-minded people who are the fortunate ones. God is very real to them."

I think that you will see the aptness of the comparison of sincerity and single-mindedness with gold that has no taint of other metals to confuse its properties and take from its shine. There are not many who are pure in heart. There are not many like Paul who are completely dedicated to the task of carrying out the will of God. There was no dross in him. Nothing pertaining to earthly things had any appeal for him. But for the rest of us it is different. We have earthly goals for ourselves and for our children. We are not really single-minded. We are not visionaries in the way that Paul was. He saw God. He discerned Him everywhere. But we are like men looking through binoculars while we are continually fiddling with the focus. Consequently our conception of God is shadowy, at best kaleidoscopic. It seems unreal. It is our earthly preoccupations that are responsible for this unsatisfactory situation. So long as we have these preoccupations, it is like the dross that takes the shine off the gold, that makes it lighter than it ought to be, that changes all the qualities that are associated with pure gold.

But there is another factor that prevents us from seeing God. It is hypocrisy. Few things could blur the windows of the soul more effectively. There is room for hypocrisy in every aspect of life, because there is always a way in which we want to think and act, and there is the way our immediate society thinks that it is proper for us to think and act. This poses a dilemma, but the way most people choose to deal with it is to think and act exactly as they want to while they do their best to make others think that their goals are higher and less selfish. It becomes a full-time job to handle this situation competently. The average member of the hypocrites' club naturally looks preoccupied most of the time. There is too much deceit and conflict there for such a man to see God in the sense that Jesus meant.

But hypocrisy is, by its very nature, not a private thing. It affects others. It affects children most of all. It is true that children seem to be equipped with a capacity to detect shallow hypocrisy. But every now and then they meet an artist. And there is no cynicism so devastating as the cynicism of a child who has found that his hero has feet of clay. ##



THE BECKETT AFFAIR

SYDNEY ADVENTISTS winced on Sunday, April 13, when, on page 2, the *Sunday Sun* came out with a story of an elderly gentleman (pictured in the article) who was said to have been "left destitute" by the machinations of the Adventist Church. The ninety-year-old man of Numinbah Valley "who planned to sell his property for \$120,000, found he had already given it away to the Seventh-day Adventist Church—for one dollar."

Now a story like that sells newspapers, and if anyone wants to believe that sort of thing, it fuels the fires of their dislike and disdain for a denomination which some people feel that it is perfectly all right to hate anyway. This being a free country, you may love whom you will, and hate whom you will. And you can do either at whim or fancy, with absolutely no provocation at all. However, when there is some provocation, the anti-Adventist-with-a-chip-on-his-shoulder finds that here is the vindication he needed for his negative opinion of the church.

The article went on, "Bill Beckett, who lives in a run-down shanty on the land, says he has now found a document he signed believing it to be a will leaving the property to the church on his death, was actually a paper giving it the land."

The whole story took up slightly more than half a page and, on the same page, there was an eye-catching picture of a shapely lass in a state of considerable undress to rivet the wandering eye to page 2. And the natural progression was to read the story about the poor old gentleman who had been fleeced by the wealthy, heartless church.

True, there was a statement by the secretary-treasurer of the Queensland Conference, giving the church's side of the story, but that was at the end of the article. The story did not paint the church in a good light, as you would know if you read the article. New South Wales readers, as mentioned above, got their fill of the article on April 13; the following Sunday, Queensland readers received their exposure to the news-item, because the Brisbane Sunday paper had picked up the story from the Sydney paper and printed it word for word.

Of course, it is a fact of life that, unfortunately, newspaper editors are in the hands of their reporters and feature writers, and no editor alive can hope to comb through every story and sift out the inaccuracies. The best you can hope for is that you are dealing with men of integrity and that, if they print inaccuracies, they will retract or at least, give you equal prominence when you present the facts.

Our men at Wahroonga approached the Sydney paper and gave the facts of the matter; Pastor R. D. Craig, the secretary-treasurer of the T.T.U.C., wrote out a statement of exactly what had happened in the transfer of the land, and what agreement had been made, and how the whole thing had been handled by solicitors of both parties and so on. But there was no equal exposure, nor was there much prominence. What had been a succulent story and given bold headlines on page 2 of one week, was "rebutted" by a letter to the editor on page 158 the following week. Our men had asked for an article of equal prominence; the best the Sydney newspaper would do was to print the article as a letter to the editor. And this letter put a completely different light on the matter. But only a fraction of the number of readers who had read the original article could have been expected to read the letter to the editor on page 158. Whether the letter ever appeared in the Brisbane paper, I do not know.

So, if your neighbours are waving the original story under your nose, the best I can suggest is that you find page 158 of the following week's paper and give *that* to your neighbour to ponder over.

Now that, in itself, is not sufficient to call for an editorial—or it wouldn't have been if it hadn't been for something else that came to my attention only this week. It was all there in *Nexus*, which is the journal of the Communication Department of the N.N.S.W. Conference. Mary Stellmaker's editorial in the issue just to hand indicates what she did when she read the story. She knew immediately that the story would go on the wire services which are

used by the Newcastle papers, and so she went into action. First, she rang the editors of the two Newcastle papers and thanked them for their responsible reporting of our church news, but she didn't, I notice, beg them not to print this story. She merely suggested that, if they wanted to use the story, they check with her first to assure themselves that a few details were correct. Notice the response she received: "Both editors responded immediately, very similarly, that we had given them so many positive news stories over previous years about the Adventist Church that they knew our church did not operate that way and were not interested in printing 'that kind of dirt.'"

Now you know that I am not one to labour a point. On the contrary, I like people to draw their own conclusions and to work out their own salvation in matters of this kind. But I am going to depart from that line for once, and I am going to point out one or two things which you may or may not have missed. First, everybody, ministry and laity, ought to be aware of the power of the press (and the electronic media, of course). And because it has this power, we ought not to ignore it. We ought to be right up there with them, feeding them stories which are good, wholesome, pertinent and interesting. And because the Adventist Church is a going concern, it has plenty of this kind of material; but you'll get nowhere if you don't let the Press know about it.

The second thing I would point out is the importance of gaining the confidence of the gentlemen of the Press. The N.N.S.W. Communication people are in the vanguard of their field. They have cultivated—graciously and sincerely—those people who are connected with their sphere of activity. Friendships have been forged, and the Press people have come to accept that Adventists are decent, honest people with high principles. How did they get that opinion? Simply because they knew a handful of Adventists who have been feeding them news stories over the years. Get it? The Press in Yourtown will judge Adventists by the calibre of your church's Communication secretary. And because the Press thinks well of your Communication secretary, they think well of your church, and hence, their readership does also.

The third thing I must say is that the editors based their opinions of the Adventist Church on one other thing too: the "many positive stories over previous years" they had received.

Always remember this: newspapers do not make the news; they merely print it. In our small way, we are the newsmakers. No one else makes Adventist news but Adventists. No one else can feed the Press Adventist news but Adventists, which means you and you and you. And when they see that you are a Communication secretary of integrity and principle, a garbled story of a negative nature will just not hold up against the impression they have formed of your church because of you and your stories.

If you think that this is a plug for the Communication Department, you are on the wrong tram entirely. This is, rather, a flashing red light to churches which have not paid due care to the election of the very best person possible to the position of Communication secretary. Where there is a local paper, your Communication secretary should be right in there pitching away, giving his/her stories to the editor whom he/she has come to know personally. Get someone who will take the job seriously and make a career of it—and someone who can write in a professional, modern style; it will pay dividends if you do.

Let me say a final word about the N.N.S.W. Communication people. Last quarter their church Communication secretaries had a total of 2,136 column-inches (forty-one pictures) published besides radio and TV news items. It wasn't a record quarter by any means, but I would suggest that it is easily the best in the Division. How come? Simple: they teach their Communication secretaries how to be efficient Communication people. They run seminars regularly for all their church reporters, with a Big One at least every two years. Thus they know the abilities of their people. And it surprises no one that N.N.S.W. is right at the top of the Communication tree. Get the message? Robert H. Parr.

A SOUND STRESS STRATEGY

J. TOTENHOFER, Public Relations Officer,
Sydney Adventist Hospital

SYDNEY ADVENTIST HOSPITAL celebrated the advent of the eighties by programming the first "live-in" Health Education course from January 6 to 13. Majoring in Stress Management and a Balanced Life-style, it was a tremendous success. The fifteen participants—eight men and seven women—included a lawyer, a farmer, a school-teacher, an engineer, a bus-driver, a priest, business executives, a private secretary and a TAB manager.

The programme was organised by Health Education director Pastor Don Bain and his assistant, Neil Keene, who were usually on deck for sixteen hours each day! The participants were less stressed!

Few people relish the unknown, so it was only natural that those who came, registered with a certain amount of apprehension, especially since each participant had to undergo a "Heartbeat" coronary evaluation test, a treadmill stress test and a personality profile evaluation. But their trepidation soon vanished, and at the conclusion, the consensus of opinion was that the only fault with the course was its length—it was too short! All agreed it was well worth the inclusive cost of \$435.

Fine Co-operation

When I enquired of Pastor Bain regarding the course, his first mention was of the fine co-operation from all the staff at the hospital. That's one of the bonuses at the Sydney Adventist Hospital—everyone gets involved. Special commendation goes to Food Services personnel, and to the Housekeeping ladies, as well as to the other departments associated with the programme—administration, Fox Valley Medical Centre doctors, physiotherapists, occupational therapist and chaplains.

There are problems inherent with conducting a live-in programme. For instance, what do you do with such a group on Sabbath? It would seem the perfect answer was found in God's great out-of-doors. Firstly, participants were invited to attend the regular chapel service for patients, and then they were driven to a section of the beautiful Ku-ring-gai Chase for a picnic lunch. This was followed by a long nature walk and a lecture on rocks and shrubs. Surely the Lord added His blessing, just as He has promised, for many expressed themselves that this day was a "high day" of their time with us.

Again, how do you get a hard-baked businessman to be interested in making simple pottery shapes, or tying intricate macrame knots? But Diane Vince found a way—and they loved it. It proved a satisfying and creative experience.

Just to give you some idea of the appreciation that was expressed, let me quote a few comments from either evaluations or "Thank you" letters which have been received.

"For me the programme was a great success. A truly inspirational course."



Robert Carson of Manjimup, Western Australia, shares some "mere male" cooking hints with Mrs. Dawn Hargrave, Mrs. Glenys Thomas (Conference home nutrition instructor), Mrs. Delys Sice and Mrs. Yvonne Windfield.

Photo: R. H. H. Thomas.

"Thanks to all who gave so generously of themselves to ensure that everybody got maximum benefit from the programme. I'm full of admiration for the helpful attitude and friendly manner of the Adventists. Thank you."

"The whole course was very excellent. . . . I will be attending next year if another course is run!"

"Professionally put together—good positive leadership creating the right joyful attitude."

"Without everyone's support I would have given up. I was really locked into a failure syndrome and now I've got out of it a little and know I have to work more on this. I intend to come back and do other classes, as I must get reinforcement in my new life-style."

"The programme was excellent and helped me to set my life in the right direction."

"I have become very impressed with the Adventist faith, in that they appear to have a faith which involves a complete way of life, offering more in some ways than some other faiths. The spiritual side was handled excellently."

"I should like to thank your hospital very much for the Stress Management course. I personally have gained a great deal from it. I have gained control of my eating problem and to my amazement, I have discovered exercise is enjoyable. I especially want to thank the leaders and the speakers who made me feel their concern and their desire to help us in managing our stress. The encouragement of the occupational therapist and the physiotherapist was also praiseworthy. Your whole staff supported us—nothing was too much trouble. I was also impressed by the fact that members of your staff not directly connected with us, would enquire regarding the helpfulness of the course. This real concern has made it a success for me."

In a spontaneous gesture, when farewell speeches were being delivered, gifts were presented to those leading out, and plans made for a reunion on April 13. So this is just the beginning, not only of "live-in" programmes at the Sydney Adventist Hospital, but also for the group of people who participated and found a new life-style. ##

Decentralisation Brings Strength

R. H. H. THOMAS, Health Director, West
Australian Conference

DIVISION NUTRITIONIST Miss Bertha Shollenburg's brain-child—the training of women to supervise the instruction of home nutrition instructors at local Conference level—has proved to be a winner.

Realising the impossibility of conducting training schools herself and still keeping pace with the ever-increasing demands of the developing Adventist "third world" in the South Pacific basin, Miss Shollenburg decided on a programme of decentralisation.

In mid-1978 each Conference was requested to send a delegate to the training school sponsored by the Health Department of the Australasian Division. Most Conferences responded, and Western Australia was doubly blessed, being able to send two, Miss Ann Chilcott (qualified nursing sister) and Mrs. Glenys Thomas (office secretary), mainly through a generous offer of sponsorship from a keen preventive-medicine-oriented professional layman.

During 1979 home instructors training schools were conducted in Albany, Bunbury, Manjimup, Geraldton, Perth and Merredin. This figure is the more impressive when it is realised that these six schools had representatives from eighteen churches, eleven of which were country parishes.

The number of trained ladies in the West Australian Conference numbers thirty-five, with one mere male as the first "male" home instructor, starting a new trend.

Already these teams have conducted eight nutrition schools and eight cooking series in the Conference. All are planning for a doubling of this figure in 1980. ##

The Gift Bible Plan Is Alive and Well

V. B. PARMENTER, Lay Activities Director, Central Pacific Union Mission

THERE IS to be a time, says Ellen White, just prior to the magnificent event of Christ's second coming, when we will see hundreds and thousands of God's people going from home to home with Bibles under their arms. I believe this prophecy is beginning to be fulfilled in Fiji.

Sure, we have been involved in the Gift Bible Plan in Australia and New Zealand for a number of years, but not so in the mission fields. It has always been a disappointment to me that this programme in the homeland has been allowed to be pushed aside by other so-called more important witnessing approaches.

Launched in Lautoka

Recently it was my privilege to launch this programme in one of Fiji's cities, Lautoka, situated approximately fifteen miles from Nadi's international airport. There were several periods of training, including times of devotion, presenting our believers with the challenge of this particular work. It was thrilling to see the response of the one hundred members who pledged themselves to this form of outreach.

Even more exciting on the first Sabbath afternoon was the time when we returned to the church to share our experiences. Unlike the homeland, the community's response was such that 95 per cent of the homes visited received Bibles and Bible Reading Guides. This was rather pleasing when you realise that the condition for keeping the Bible as their personal possession was the completion of twenty out of the twenty-four lessons.

Top photograph: A small selection of the Lautoka church members with Bibles in their arms, ready to go from home to home.

Centre: Sepeti, Lautoka church pastor, with two student nurses, ready to go to work. Vicki, the girl on the left, already has a lady attending church. Sepeti has enrolled six prisoners at the gaol in the Gift Bible Plan, as well as many others in the community. He also has a backslidden family back at church preparing for re-baptism, again as a result of the Gift Bible Plan.

Lower picture: Pastor Epeli Turagakula, Mission Lay Activities director, and David Crabtree, District director, making plans with the Lautoka church Lay Activities director.

Photos: V. Parmenter.



QUESTIONS PEOPLE ASK ME

A. S. JORGENSEN, Field Secretary, Australasian Division

ARE Seventh-day Adventists limited to the interpretations of Scripture given in the Ellen G. White writings?

The Seventh-day Adventist Church certainly has never taught this. Indeed, if Ellen G. White were with us today she would surely be appalled to think that such a role had ever been ascribed (or should I say, assigned) to her! For one has only to read some of her better-known counsels concerning Bible study to appreciate with what repugnance she would have regarded any attempt to interpose any infallible interpreter of Scripture, other than the Holy Spirit, between the believer and the Word of God. "God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth,"¹ she would have declared. Even a cursory glance through the five double-column pages in the Comprehensive Index to the Ellen G. White Writings devoted to "Scriptures; Study of," will indicate, not only what importance she attached to private Bible study, but also the need for the student to approach it prayerfully, at all times seeking the aid of the Holy Spirit in the investigation of Holy Scripture.²

Now it is true that there are interpretations of passages of Scripture—some thousands of them—in the Ellen G. White writings. A case in point would be her statements concerning the significance of the earthly sanctuary. At least three insights are indicated.

(1) "Christ's sacrifice is the glorious fulfilment of the whole Jewish economy."³

(2) The earthly sanctuary of the old covenant was a type of the new covenant sanctuary in heaven.⁴

(3) "The Jewish tabernacle was a type of the Christian church."⁵

From this it is clear that Ellen G. White did not support the one-text-one-meaning principle, but that she recognised that the same text, or the same situation in Scripture, could be used to support different interpretative applications. In this she simply follows a hermeneutical principle employed in Scripture: viz: the prophecy of David's "house" as fulfilled in both Solomon and the Davidic line and in Christ;⁶ and the outpouring of the Holy Spirit as fulfilled in Pentecost and in the latter rain near the end of time.⁷

But—and I would underscore the "but"—nowhere does she declare that any interpretation she gives of a passage of Scripture *exhausts* its meaning. In fact, the very contrary is implied in what she writes

concerning our inability to comprehend all the glory enshrined in any divine revelation.

"It is impossible for any human mind to exhaust one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision.

"As we contemplate the great things of God's Word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea."⁸

By the same token we would want to utter a word of caution against any proclivity to advance interpretations of Scripture contrary to those that may be given in the writings of the Spirit of Prophecy. For it surely follows that if the same Spirit has spoken through Ellen G. White as has spoken in Scripture, the interpretations He gives will be similarly uniform.

Incidentally, the Ellen G. White counsels also restrain any unduly exuberant pretensions that the Bible can only be correctly interpreted by professional students of religion, as witness this forthright declaration: "The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and the interpretation given by the common people, when aided by the Holy Spirit accords best with the truth as it is in Jesus. The great truths necessary for salvation are made clear as the noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God."⁹

There is a place for sanctified scholarship, but let all who essay to discharge its responsibilities recognise its—and thus their—limitations! ##

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- ¹ "Testimonies to Ministers," page 119.
- ² See Comprehensive Index to the Writings of Ellen G. White (Pacific Press Publishing Association, 1963), Vol. III, article, "Scriptures;" pages 2442-2470.
- ³ Seventh-day Adventist Bible Commentary, Vol. VII, Ellen G. White Comments on Hebrews 8:6, 7, page 932.
- ⁴ See "Patriarchs and Prophets," pages 356, 357; "The Great Controversy," pages 413-415.
- ⁵ Seventh-day Adventist Bible Commentary, Vol. VII, Ellen G. White Comments on Hebrews 8:1, 2, page 931.
- ⁶ 2 Samuel 7; Psalm 89; 1 Chron. 22:10; Heb. 1:5.
- ⁷ Joel 2:28-32; Acts 2:16-21; Rev. 18:1-5.
- ⁸ "Education," page 171.
- ⁹ "Testimonies for the Church," Vol. V, page 531.

On that first visit, Vicki, a young student nurse, contacted an Indian lady who had been sending her son to our branch Sabbath school. The lady was most receptive and said she wanted to learn what her son was learning at the branch Sabbath school. Vicki gave her the Bible and the Reading Guides, and then felt impressed to invite the lady to church. The Indian lady responded by saying that her husband had already agreed for her to become an Adventist if she wished. The next Sabbath and the Sabbaths following, she attended the Indian church.

Four weeks after the commencement of the Gift Bible Plan in Lautoka it was my pleasure to meet with our brethren again to check on progress. Many of the stories were more thrilling than at first.

Narayan, the Indian church pastor, met me at the airport. He could hardly wait for me to get into the car to tell me what had been happening. The work among the Indian people is very slow because of their background in Eastern religions. Narayan told me that his hands were now full of Bible studies with Indian people. There were four Indians attending church regularly. One man, who has an important position in the Drainage Board, and his family are studying the Bible with Narayan each week. The previous week when Narayan called on the home, he found mother and father and the four children sick with dengue fever. The pastor apologised and suggested that he return the following week, but the man and his family said, "No, we have completed our lessons. Please stay. We cannot wait another week."

Church Is on Fire

Many of our church members are being requested to call two and three times a week. The church is on fire in Lautoka. A reaping campaign is being planned, and soon I believe we will see a harvest reaped.

News of the programme has spread around Fiji. Other churches are anxious for the opportunity to be involved. The Mission Committee has agreed to support the programme, and at present is translating the "Bible Says" course.

One of the biggest problems is money, and I guess this is one of the reasons why the Gift Bible Plan has been so long in coming to the mission fields. However, the Lay Activities Department and the administration of Fiji Mission believe that if they challenge each church member with donating two Bibles the money will be found.

It is only as ministry and laity unite in service that Christ will return. We praise God for the opportunity to serve. ##

AFTER MANY YEARS

MARY STELLMAKER, Assistant Communication Director, North New South Wales Conference



Jean walks fearlessly with the help of her faithful guide-dog companion.

Photos: M. Stellmaker.



The then Lord Mayor of Newcastle, Alderman McDougall, and Jean with her guide-dog Ava, at the opening of the monument to Tessa.

WHAT IS church communication? Is it what we tell the media about ourselves? I believe our news releases will be interpreted by those who see and read them, according to what they have seen and read in the lives of Seventh-day Adventist Church members.

The story of Mrs. Jean Dowsett joining our church is a real triumph for the personal communication of "something different" by scores of church members over many years. Let me share a little of her story with you.

Attended Adventist School

Jean Padgett was born in Newcastle. When she was a young child, a Seventh-day Adventist neighbour took her to church and Sabbath school and she attended the school at the old Hamilton church. She remembers being taught by Miss Jessie Fulton. This was about 1913. Each Sabbath Jean collected twelve copies of *Our Little Friend*, and through the week sold them around her area for one penny a copy. The seed sown in Jean's young heart bore much fruit in her Christian life.

Many years later, in 1950, a bitter blow came to Jean when her husband, Reginald Dowsett, was killed in an accident. The couple had not had any family, so Jean was left to mourn alone. Tragedy struck again on June 30, 1957, when Jean was travelling back home from Wollongong with a group of friends. She was sitting in the back seat of a car nursing an eight-month-old baby belonging to a couple who were passengers in the front of the car. Jean saw a lorry come around a corner on the wrong side and plunge towards the car. She pushed the baby between her knees and crouched forward over it. The lorry crashed into the car, killing the driver and seriously injuring Jean. The baby was covered in blood—Jean's blood—but was unharmed.

Jean was unconscious for five days and in hospital most of the time for the next three years. It was only after consultation with, and

testing by, twenty-three eye specialists, that Jean at last accepted the fact that she was indeed incurably blind.

While still in a very poor physical condition and even though she was then over fifty years of age, Jean was, providentially she believes, accepted for training at the Guide Dog for the Blind Centre in Perth. After four weeks there, Jean flew back east with her guide-dog Tessa, who gave her "eleven and a half wonderful years." "With Tessa," says Jean, "I didn't mind being blind at all—Tessa made up for everything and she gave me back my life."

In that time, Jean and Tessa raised over \$70,000 for the Guide Dog for the Blind Association, and thus provided at least fourteen guide dogs for blind people in the Newcastle area. Tessa was a "natural" on stage, and put out her paw and "shook hands" with all who approached her. She loved her mistress dearly and was proud of the job she was doing, and did it with splendid canine dignity. On one occasion Sir Rodin Cutler gladly shook the paw Tessa offered him. Of special interest to us is that the very first function Jean was ever invited to speak at, was an Adventist mission in the Sydney Town Hall.

Jean became well known as a most interesting speaker. She spoke at Adventist churches—Wahroonga, Harbord, Concord, Charlestown and others—for Adventists seemed to involve themselves in helping the blind. In 1964 Mrs. E. E. White inspired the youth of the Sydney area and £700 was raised for the training of a guide dog, Venda. Jean and Tessa assisted at many of the programmes which supported this project. (Venda's story

was published in the RECORD 6/4/64.)

Several times, Jean and Tessa visited Avondale College and the Avondale schools. Jean lived near Daphne Cox at Stockton, and accepted speaking appointments Daphne arranged for her.

Well-deserved Award

Late in December 1971, Jean received a letter from Government House, Sydney. The letter from the Governor's secretary was marked "Strictly confidential until January 1, 1972," and said, "I am writing to let you know that His Excellency the Governor has been advised that Her Majesty the Queen has been pleased to confer upon you the award of British Empire Medal in the New Year's Honours List to be announced on Saturday, January 1, 1972." Congratulations poured in, for this was a popular and well-deserved award.

It was a sad day for Jean when Tessa died of a heart attack. The people of Stockton, to show their love and appreciation of Tessa, and respect for Jean, erected a monument to Tessa in the Stockton park.

Jean trained at the Melbourne Centre with a new dog, Ava, whom she had for twenty-two months, and then again she went to Melbourne to get her last dog Dino. Dino accompanied Jean when I first got to know her, as she visited the Newcastle Adventist School in 1976 to talk to the students about the work of guide dogs.

Following Jean's visit, our high-school students took part in an Orienteerathon and raised \$1,000 for the Royal Blind Society of Newcastle. When accepting the cheque from the school principal, Pastor E. G. Krause, Jean said something like, "I see so much of you people, I think I will become a Seventh-day Adventist."

When Dino died of cancer, Jean, now over seventy, felt she could not adjust to another

THAM'S STORY

J. TOTENHOFER, Public Relations Officer, Sydney Adventist Hospital

dog, and although she was quite independent, with a Mowat Sensor and a folding cane, her doctor advised her to have someone live in the house with her. After weeks of thinking, Jean decided the *most reliable* type of person she could get would be a Seventh-day Adventist young man, and so one day last November, she phoned the Conference office and made her request.

That request came to my desk in the belief that I might include it in the Conference bulletin. There was no name with the request, just a telephone number, and I had no idea it was from "the blind lady."

As Pastor O'Neill was looking for somewhere for one of his literature evangelists to board, I passed the request over to him. Pastor O'Neill phoned Jean and discovered that as well as wanting someone to live in her house, Jean loved the Lord Jesus and felt He directed her life, and also that she "did not see very well." He alerted Pastor Barnard who visited Jean that very same day.

Wooing of the Spirit

The rest of the story shows the gentle wooing of the Holy Spirit, the enfolding love of God and the loving ministry of Pastor and Mrs. Barnard who either visited or phoned Jean every day. She gave up smoking in a week, buffered through that traumatic experience by the constant care of the Barnards, and commenced church attendance immediately. Jean readily accepted the message of each Bible study as Pastor Barnard presented them—sometimes two a day. Pastor Barnard baptised Jean at the Hamilton church on December 15, 1979, and she has been warmly welcomed there.

"There is a pattern to our lives," says Jean, "and it is good to know you are in the hands of One who will make it a good pattern. Now I belong, and I can speak as a church member." With Jean, we long for the day when the eyes of the blind shall see.

What a lot of positive witnessing by a lot of Christians! Can you see why I like this story? It is those all-important daily contacts that sometimes we think so little about which are a vital part of church communication. Indeed, this is church communication at its best. ##



Obviously great love exists between mistress and her friend.

Photo: courtesy Newcastle Morning Herald



Janette Whittaker still had the record of Tham's operation at the Saigon Hospital. At the left is Tham's mother, Mrs. Luong.

Photo: J. Totenhofer.

THAM'S STORY is an incredible story. It commenced in the Mekong Delta town of Cantho, 190 kilometres from Saigon, where Tham was born fourteen years ago. As if the turbulent political scene in Vietnam was not sufficient woe to inherit, Tham also had more—he was born with a heart abnormality.

The road to health for Tham began when a neighbour saw an item in the local newspaper telling of a visit to Vietnam by a team of American heart surgeons. She shared the news with Mrs. Luong, who took her ailing son to Saigon where he was examined by Dr. Joan Coggin from Loma Linda University.

Tham was accepted as a patient suitable for closure of a hole in the heart, and underwent an operation in Saigon Adventist Hospital. That was in 1974, when Tham was ten years old. His post-operative nurse was an Australian, Janette Whittaker, a graduate of Sydney Adventist Hospital.

Janette returned to Saigon a year later when the Loma Linda Heart Team flew in for a second visit. They left just weeks before Saigon fell, and for the past four years Janette has been nursing with the same heart team, undertaking three overseas visits in that time.

Often Janette wondered what happened to Tham and their other patients when South Vietnam became part of the Hanoi regime. An amazing sequence of events recently brought an answer to that query when Janette, home in Sydney for two months to lecture to nurses doing cardiac care following the introduction of heart surgery at Sydney Adventist Hospital, met Tham again. He briefly told his story.

Tham's older brother had owned a factory making agricultural implements and boats. This was soon confiscated, and the family endeavoured to flee down the Mekong, travelling separately in little boats. Some were captured and thrown into prison, but a bribe of three grams of gold secured the release of the children aged seven and nine years, though a sister remained in prison longer. At one time the family disguised themselves as Communist soldiers and continued down the river, waving

boldly to the unsuspecting guards on the bank.

The family became separated, and eventually Tham and his sister were sent to Australia among a group of refugees from Vietnam, landing in Sydney in May, 1978. Months later, five sisters, an aunt and her daughter, the mother and a brother and his wife and their four children were eventually reunited in Australia.

Among those who showed friendship was Maisie Fook, who does volunteer work with the Indo-Chinese Refugee Association. She arranged a picnic, and later a fellowship meal and social at the Chinese Adventist church.

Mrs. Fook and her husband, Dennis, took some of the group to their home for a meal, and it was there that the story of Tham's surgery at the Saigon Adventist Hospital was revealed. Maisie, who has for years worked in a voluntary capacity raising sponsors for Asian orphans, had been in Saigon at the same time as the Loma Linda Heart Team, and had met some of the doctors. Tham recognised the name of Dr. Coggin.

The following week Mrs. Fook arranged for Janette to meet her former patient. Then Tham and his mother were taken on a visit to the Sydney Adventist Hospital, where they were interested to see the recently established cardiac surgery facilities.

"Tham has grown so much, I would never have recognised him now," said Janette. "But I immediately recognised his mother. It is a tremendous thrill to hear their story and to see so many of the family settled in my homeland."

Tham now speaks fluent English. In fact, he recently came top of his class in this subject at a Sydney high school. And from time to time, members of the family attend the Chinese Adventist church, where they are warmly welcomed. ##

TRAVELLING WITH AUSTRALASIANS . . .

En Route to the General Conference

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



One of the most ambitious Conference projects we saw in Canada was the establishment of Camp Hope. The Australasians were very impressed.

Photos: R. K. Brown.

"Marion's moment" had arrived when she met Mrs. Jacques, Ellen G. White's granddaughter, at "Elmshaven," St. Helena. Mrs. Marion Parry initiated the idea which resulted in the group of 220 Australasians going to the General Conference. Mrs. Jacques' mother was a Lacey from Tasmania.

WHEN THE DOORS of the large Jumbo jet closed in Sydney on Sunday night, March 30, with some 220 people aboard from Australia, New Zealand and the South Pacific islands, I guess no one felt more relieved and happier than did Marion Parry and Jean Toepfer. For them it was the culmination of two years of planning, writing and praying. We salute "the girls" for a job well done.

The twenty-two-hour flight across the Pacific was a new experience for most of the group. The first taste of entertaining we got on the trip was the vegetarian menu specially prepared by Qantas and suggested by the organisers.

On arrival in Vancouver, Canada, it was a delight to be met by an Australian. Athol Piper and his wife were waiting there to greet the group as they filed through. The Pipers had come quite a distance to extend this welcome to the North American continent. Athol left Australia nearly forty years ago to study overseas and has remained there ever since.

Beautiful Camp-site at Hope

To discover the extent of our church work in Canada we consulted the telephone directory, and this indicated quite a spread of work. One aspect of the work that impressed us very much was the camp-site at Hope, 100 miles east of Vancouver and seven miles west of the small township of Hope. Camp Hope, as it is known, is an impressive sight and very beautifully planned. The main building is the Lodge. It has seventy-two spacious guest-rooms, each with private bath. In addition there are camping cabins which are for summer use only, as this camp-site is in the snow country. In the Lodge

there is also an auditorium that seats 500, three board-rooms for committee sessions, a dining-room which seats 400 and the cooking facilities that go with a lodge of this nature. In the grounds there is also a large outdoor auditorium seating 4,000 people, and this too is for summer use only. The youth will use Camp Hope for some of their activities. The Conference plan to use this site for seminars and conventions, in addition to the regular camp-meeting and youth camping activities. It is still in the course of construction and has been built largely with the help of the churches and voluntary work, and some very large donations.

Speaking at Spokane

Almost seven days out of Sydney, we arrived in Spokane for the week-end. We were met by Pastor Folkenberg, the Stewardship and Communication director of the Upper Columbia Conference. He had arranged for our group to be spread around the churches of Spokane for



Dr. Percy Harrold of Warburton, giving a talk to 600 people at the Spokane Valley church, Washington State. He amused the congregation with his attempts to draw Australia, New Zealand and Papua New Guinea to show where our medical institutions are located. Looking on is Pastor W. F. Taylor, T.T.U.C. Trust Services director.



Dr. Erwin Gane (right) meets his former Avondale College teacher, Mr. Geoff Richardson of Bowral, N.S.W. This was a surprise meeting on the campus of Pacific Union College. Dr. Gane is a member of the Department of Religion there.

the Sabbath. Those among us who were preachers were invited to occupy pulpits. Our brethren from the South Pacific islands were given Sabbath school assignments.

At lunch-time we were treated to a pot-luck dinner. This is a friendly American gesture that was greatly appreciated by our group and also the members of the churches involved. It gave us a good opportunity for fellowship and to get to know the people as well as satisfy our appetites. In the afternoon the Australasian visitors presented a programme in the Spokane Valley church, giving various aspects and reports of the Australasian church, including its evangelism, communication, health and other features. These were interspersed with animated singing by the Papua New Guinea brethren, which delighted our American friends. Their singing was led by one of the nurses from Sops Hospital, Sister Gwen Davis. As we went to the hotel on Friday afternoon, we were delighted to be greeted with an illuminated sign which read, "WELCOME SEVENTH-DAY ADVENTISTS." This sign was displayed both inside and outside the hotel.

As at December 31, 1979, the membership of the Upper Columbia Conference—which includes eastern Washington, northern Idaho and north-eastern Oregon—was 17,097, one of the highest memberships compared with the population of North America.

Just before leaving Spokane, our organiser, Marion Parry, slipped and injured her right arm. In great pain she continued with us to the city of San Francisco, where it was discovered that she had fractured two bones in the right wrist, and the arm was put into plaster.

Visit to St. Helena

The Seventh-day Adventist Church is well represented in San Francisco. It has several congregations, including mixed races, black, Chinese, Japanese, Russian and Spanish. They range in size from 100 to 300 members. The highlight of our visit to North America at this stage was a day we spent at St. Helena. St. Helena is seventy miles north of San Francisco, at the top end of the Napa Valley. We have two thriving institutions and the historic home of Ellen G. White. Eight miles north of St.

(concluded on page 14)



Sister Gwen Davis, Nursing tutor from Sops Hospital, Papua New Guinea, speaking at the Spokane Australasian programme.

A Pathfinder Testimony

EDWARD DAVIDSON

SOMETIMES BLESSINGS come wrapped in very strange parcels. For the help and inspiration it may bring to some readers, I would like to share the story of how a great blessing came to our home in strange disguise.

Some years ago a dark shadow passed over our pathway, bringing deep disappointment and much heartache. My wife, particularly, suffered greatly, and during many sad months the ogre of self-pity was wont to raise his ugly head. It was an effort to mingle with the "church family" and more difficult to face young people. Certain hymns were sure to moisten the eyes. A battle royal was on, but the Lord was true to His promises, and He began to turn the swelling tide and "lift up the head" of my dear partner.

Then came the strange package. The Church Board asked her to become a deputy director of the Pathfinder club. Her first reaction was, "Who, me?" But then she felt she dared not refuse outright for fear the Lord really did want her in Pathfinders. For days she prayed, not knowing on what basis to decide. Then she thought of a responsibility that had been given her some months before, but which for various reasons had not materialised. It would not be possible to carry out both duties. My wife now prayed that if she were to be in Pathfinders this previous responsibility would be withdrawn. Within a few days the Conference secretary rang to say that it was decided not to go ahead with the proposed project. So now she was a deputy director of the Pathfinder club—a Master Guide decades before, but by now a grandmother!

Totally Involved

In no time flat she found herself totally involved—frantically sewing uniforms in time for camporee, helping with club meetings, Sunday outings, club camp and open night for parents. Not the least blessing of that year was the Physical Fitness Honour. Off and on for twenty-five years I had been trying to get the message over: "You ought to do some regular exercises. They'll pep you up and make you feel fine." She would answer, "Me, exercise! Where do you think I'd find time to do exercises?" Aha! It just took the motivation of Pathfinders to change all that, and bring the desired physical and mental blessings.

The second year my wife worked with another good director, and what happy fellowship developed around the Club Council table as they prayed and planned their way through the year's activities—club camps, honours, hobbies, State camporee, overnight hike, and the investiture! By now it had begun to dawn on her that the earlier sense of loss was being compensated for by the friendship and respect of thirty-odd Pathfinders. The realisation of what the club had done for her, more than made up for any efforts and sacrifices she had made for the club.

Last year took a new, sudden turn, as, with the Tasmanian Camporee looming like an unknown mountain, she suddenly found herself plummeted into the director's seat. Sometimes I feared she would die of brain-fever or activity-fever. She would wake up in the wee small hours and not be able to "switch off."

Then one day the Lord spoke to her in a special way, reminding her of the promise of Ephesians 3:20. She paused in her vacuuming, bowed her head and accepted the promise that He would indeed do "exceeding abundantly, above all that [she] could ask or think"—in the matters of Pathfinder work, JMV classes, the fund-raising, and her own spiritual and physical needs. Immediately her "stewing" ceased and worry vanished.

How wonderfully that promise was fulfilled! Many difficulties arose, and at times it looked as if their plans were in a cement-mixer, but eventually the tangle came undone and their travel arrangements were finalised. The fund-raising was greatly blessed, in spite of some apparent set-backs. Annual Pathfinder Day was a triumph for the teens, who without adult help on the day, flawlessly conducted the divine service. Following that the investiture of more Pathfinders than she had dared hope, again fulfilled the "super" promise. Finally we (I can say "we," for I, too, became involved and so joined in this triumph) attended the Camporee in Tasmania, where "the good hand of the Lord" was upon the whole encampment. During the tour which followed, we had our own very special reasons to rejoice in the "above and beyond" promise, as lavish hospitality and friendship, good weather, safety and much more, were showered upon us.

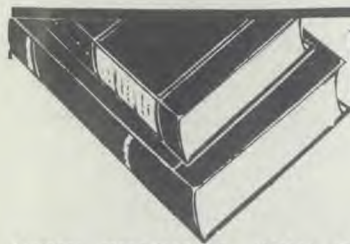
Wouldn't Have Missed It

A postscript given to me by my wife:

"Looking back over three very busy and happy years in Pathfinders, I can honestly say, 'I wouldn't have missed it for anything,' especially the inspiration of watching the Lord fulfil that mighty promise. My own spiritual life has been greatly enriched.

"So, maybe you *are* a grandmother, but if you are in active good health, love young people, and especially if you're a Master Guide (even if from 'way back)—how about not saying that quick 'No!' when the Nominating Committee or Church Board asks for your help in the Pathfinder club? AJY/Pathfinders is lots of hard work, but also lots of fun. You may find yourself doing all sorts of unheard-of things such as packing and backing a trailer, compass-hiking, earning Swimming Honours (yes, even *you!*) or walking a rope bridge. What satisfactions await you, I cannot predict. One of the treasured pictures in my Memory Hall is the pleasure on a Pathfinder's face as she handed in her test paper on the Star Honour, saying, 'Thank you. It's been really interesting doing this Honour.'"

This personal recital has been prompted by the belief that there must be many people (not necessarily grandmothers) who could at least temporarily arrest the encroachment of middle- or older-age, by putting their talents to work in Pathfinding, where there is always need for dedicated service to our most precious heritage: the church of tomorrow. ##



BOOKS ACROSS MY DESK

Conducted by Robert H. Parr

"THE PHYSICAL SIDE OF BEING SPIRITUAL," by Peter E. Gillquist. Zondervan, U.S.A.: available through S. John Bacon Pty. Ltd., Mount Waverley, Victoria. Recommended price \$8.50.

The title aptly describes a timely book which is a down-to-earth treatise on practical godliness. The author, an evangelical, is sick and tired of the passive, spectator-oriented spirituality of members in many churches, whom he describes as "bystanders" or "mere onlookers." He sees the form of Christianity followed by the majority as "so mental and private that it is almost invisible." He calls for a more vital and tangible faith, and advocates a spirituality where believers are doers of the Word, not hearers only.

Gillquist discusses the physical ways spirituality can be manifested. With implicit faith in the Scriptures, he shows how God created a physical world and placed physical humanity in charge of it; and when man fell, the Father sent the Son in a true physical body to redeem the lost creation. He talks about God and real men such as Adam, Noah, Jacob and Moses, and a real church organisation and baptism in a way that makes religion meaningful.

He is calling the Christian community back into wholeness which characterised the original Christian faith. His thrust is community instead of individualism; good deeds instead of just good thoughts; care instead of only prayer; and a worship which goes far beyond a personal quiet time or being a congregation of spectators.

His book is easy to read. In addition to his editorial and writing experience, he has had years of experience presenting the gospel of Jesus Christ on college campuses. His observations reveal that he has had practical experience "where the rubber meets the road."

An excellent book, well worth adding to your library, but it should have been published in paperback for half the price. C. D. Judd.

"A TIME FOR INTERCESSION, How to Deal with Unseen Obstacles that Block God's Answers to Prayer," by Erwin E. Prange, Bethany Fellowship, Inc., Minneapolis, Minnesota, U.S.A. Paperback, 159 pages. Price in the U.S. \$3.50.

I think it was the Roman Catholic theologian Von Hügel who once advised that the essence of our daily devotional reading should be based on an absence of criticism, a gentle passing by of all that does not suit our mood. It may be, he says, that what we have passed by is essential for our salvation; it may be the very food of angels. It may yet prove to be light for our poor souls in this world's dimness. If that is so, and we are sincere in our quest, we will be brought back to it again.

These thoughts came to my mind as I read the book under review. There is much in it that

turns me off; much of it, I believe, is doctrinally untenable. And yet I applaud the author's teaching that Christians are Christ's hands, His feet, His voice, His body. And I agree that intercessory praying has an important and prominent place in Christian practice. As pages 82, 83 have it: "When we pray as the Body of Christ, God does not see us kneeling alone, swallowed up in an infinite universe. He sees His beloved Son reaching out with nail-pierced hands in total love and perfect obedience."

"It was easy to see, theologically, why intercession was so powerful, God prays with us. The Spirit prays in the unsearchable depths of our hearts with sighs and groans too deep for words (Rom. 8:26, 27). Jesus also makes constant intercession for us from the right hand of the Father. With the Son and the Holy Spirit praying for us and through us, how can we lose?"

"God not only prays for us. He also asks us to pray for Him. Religion is either theocentric or egocentric. That is, we either focus on God or on ourselves. In the Lord's Prayer, God asks us to focus on Him by praying for Him. 'Hallowed be Thy name, Thy kingdom come, Thy will be done.' There is not a single petition that asks that we become more sanctified."

"In Matthew 9:38, Jesus asks that we pray the Lord of the harvest that He might send workers into His harvest. Why should we pray for God to send workers into His own harvest? If it is His will, won't He see that it gets done? Why should we interfere in His business? He wants us to take our minds off ourselves and focus on Him."

"In Colossians 4:3, Paul asks us to pray for the Word. God wants us to pray for His Word in order that we might become a part of it. As it goes out through us and comes back with fruit, we get a double blessing. God knows our subjectivity; He wants us to be a vital part of His eternal objectivity."

Added to this is a superb chapter on the problem of pain. "Who, then," asks the author, "is responsible for all the pain and evil and tragedy in the world? If God does not will it, if Satan has been defeated, and if man tries to escape it, where does it all come from? As we have seen before, man himself is the author of 75 per cent of all his pain. Most untimely deaths come from man's abuse of his own freedom."

Ervin Prange's chapters on deliverance, his classification of demons and the different methods needed for exorcism would probably mystify most Australasian readers. Yet his basic premise, that Christians are called to intercessory prayer such as Abraham offered for Sodom, is Scriptural and sound.

In short, this book poses a challenge. The individual reader must make the decision as to whether the sound Christian sentiments and

exposition outweigh the questionable elements. Larry Christenson writes in the foreword of the book: "Erv Prange is more interested in being practical than pious." I found that practicality and the excellent examples of intercessory prayer most helpful for the greater part of the book.

James H. Rabe.

"DISCOVERY ON A SUMMER-RIPE DAY, and other stories from LISTEN magazine," compiled by Pat Horning. Review and Herald Publishing Association, Washington, D.C., 1979. Paperback, 128 pages. Price: \$A4.50. Available at Adventist Book Centres.

Young people today are searching for the real meaning of life, and many, in their attempt to find self-fulfilment or to restore a loss of their self-image, so often turn to alcohol and/or drugs of addiction. They see drug-taking as proof of their so-called "freedom" to "do their own thing," but forget that, as the title-story of this book reveals, "loving other people can mean caring enough about yourself not to hurt them."

"*Discovery on a Summer-Ripe Day*" is a compilation of nineteen true stories extracted from *Listen* magazine, a temperance journal published by the Adventist Church in the U.S.A. Most of the stories highlight the experiences of those who discovered a satisfying life by making right decisions, while others portray the often sad and sordid lives of those who took a wrong turn in life.

This compilation shows that in many instances adolescents succumb to drug-taking, whether the drugs be illegal or legalised, as a result of peer pressures; but such soul-destroying habits should be shunned like the plague, as the various accounts so clearly illustrate. Some of the experiences that are related reveal the depths of despair to which the "hooked" individual can descend, and the remorse that follows when he contemplates the results of his actions over which he had no control.

Some of the stories employ a contemporary vocabulary which reflects the life-style of the drug culture, but the average reader should not find this a problem. There are stories of a chronic alcoholic, a prisoner whose only identification is his number, and the teacher of a child who cannot fathom her daddy's "sickness." The story, "Red Nightmare," describes a dramatic high-speed police-car chase of a young driver who had just taken a dose of barbiturates—with predictable results!

The price of drug abuse in all its forms is chronicled in this book: the personality changes, the alienation from family and former friends, the loss of will-power and a shrivelling self-respect. One father, whose son had been on a rampage after drinking and found himself locked up, said, "Liquor is a thief in a bottle. It takes away our capacity to care."

For parents who wish to dissuade their young people from ever taking that first sip of alcohol, that first drag on a cigarette (and isn't that all of us?) that can so easily become habitual and in turn lead to other forms of drug dependency, then this is a book to buy and encourage them to read.

Graeme H. Brown.

TOWNSVILLE UPDATE . . .

A SPECIAL FOCUS ON NUTRITION

M. M. KENNAWAY, Communication Director, North Queensland Conference



Derek Cavilla, Sanitarium Health Food representative, is enthusiastic about the relationship between the Company and the church.

Photo: M. M. Kennaway

HEALTH EDUCATION has been included as it should be in the instruction given to prospects and baptismal candidates resulting from the Townsville evangelistic campaign.

Mesdames Janet Cavilla, Lynda Curson and Maureen Nettle conducted a series of Nutrition and Vegetarian Cooking Classes in the Conference Community Centre. They were attended by about fourteen folk for the six weeks.

God's Gift to the Church

The last session included a talk on the contribution and place in the Adventist Church of the Sanitarium Health Food Company. Townsville Sanitarium Health Food Company representative Derek Cavilla left no doubt in the minds of the class that the Sanitarium was God's gift to His church. #



TWO MISSIONARY BOOKS FOR 1980



GOD'S WAY TO A NEW YOU, by Dick Winn

A unique treatment of the dynamics of salvation as experienced in human lives. With a focus on total restoration of the sin-damaged character, this book deals with God as the Restorer and with how He forgives the penitent sinner, refashioning his characteristics and tendencies in harmony with His will and finally giving him a totally new life in the earth made new.

SA1.25 (SNZ1.40)



THOUGHTS IN SPRINGTIME, by Lewis R. Walton

This beautiful little book explains the current widespread disenchantment with evolution and introduces the reader to creation, the fall of Adam, the plan of redemption, the Sabbath, and the second coming of Christ. It is full of award-winning colour photographs, and is the successor to the highly popular book "Because of You," by the same author.

SA1.25 (SNZ1.40)

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EN ROUTE TO THE G.C.

(concluded from page 11)

Helena, near a small township of 3,000 population, is Pacific Union College. This is located on a 200-acre site on Howell Mountain. The college is beautifully surrounded with greenery, spring blossoms and tulips. The school has a student enrolment of around 2,000, a teaching faculty of 175 and an equal number of other staff.

We met three people of special interest to Australasians at Pacific Union College. These were Dr. Erwin Gane, Mr. Brian Townsend and Pastor Morris L. Venden. Dr. Gane is a member of the Department of Religion and the son of Pastor Roy Gane of Sydney. He has been in America since 1962. Mr. Townsend was the former Trans-Tasman Union Conference Assistant Education director, and is currently completing a Master's Degree in Education. Pastor Morris Venden is the minister of the Pacific Union College church. He attended Youth Congresses in Melbourne in 1977 and Auckland in 1980. He was very much interested in catching up on news from the Australasian Division.

About two miles closer to St. Helena on the side of a mountain is the St. Helena Hospital and Health Care Centre. Just below the hospital is the historic home of Ellen G. White, "Elm Haven." This was the last home of Ellen White before she died in 1915. She bought the property in 1900 after returning from Australia, where she lived from 1891 to 1900.

The house has been preserved and restored as near as possible to what it was when Ellen White lived there. The furniture and personal effects are all retained and displayed. Many thousands of visitors come here each year.

I saw the writing-room, measuring eighteen feet by twenty feet, where Ellen White did much of her writing. It was as she entered this room on Sabbath morning, February 13, 1915, that she tripped and fell and broke her hip. It was in this room that she spent the last few months of her life, and on Friday, July 16, 1915, closed her life-work. Her last words were, "I know Him in whom I have believed." She is buried beside her husband, James White, and family in Michigan.

Our next visit of interest to Australasians will be in Loma Linda. There we expect to meet over eighty Australasians who will gather from distances up to one hundred miles to meet their kith and kin from "down under." # #

HENNIG—WYNNE. Garry Blair Hennig and Leanne Margaret Wynne were both radiantly happy as they stood before God and in the presence of parents, relatives and friends to exchange marriage vows on Sunday, April 20, 1980, in the Mildura church, Victoria. Garry comes from Monteith, South Australia, and is the son of Brother and Sister Blair Hennig; Leanne is the eldest daughter of Brother and Sister Brian Wynne of Dareton, New South Wales. As Garry and Leanne set up another Christian home at Murray Bridge, South Australia, we trust that happiness will continue to radiate from them both as they walk life's journey together. C. O. Lowe.

JACKSON—HALL. The happiest day of their lives for Allan Jackson and Mary Hall was on April 6, 1980, when they made their vows of love and faithfulness to each other before God in the Cambridge church, New Zealand. Fellow church members are pleased that this Christian home has been established here to contribute its influence in the community. Allan is a son of Brother and Sister J. Jackson of Cambridge, and Mary's family live in Otaki where she became a Seventh-day Adventist. May God bless them. S. S. Presnall.

TILL—SIWEK. On Sunday, May 4, 1980, the sun shone brightly for Leonard Charles Till and Stanislaw Siwek as they exchanged marriage vows in the presence of a company of well-wishers in the beautifully decorated Oakleigh church, Victoria. Brother Till is a literature evangelist, and Stanislaw is a nurse. Both are valued members of the Oakleigh Polish church. May the blessing and happiness of the wedding day continue, and a closer walk with the Lord be their experience. J. A. Skrzypczak.

TOO BUSY

The television is on all day,
The radio is blasting away.
Lord, you know I'd love to pray,
But, I'm too busy.

I love to hear my favourite play,
Oh, I could listen just all day.
But I don't have time to pray,
No, Lord, I'm too busy.

I love to drive my car all day,
And look at sights along the way.
But when it's time for church I say,
I'm too busy.

I love my tennis, golf, softball,
From early spring till late in fall.
But when the Lord begins to call,
It seems I cannot go at all.
I'm too busy.

I love to read my favourite book,
And on its pages love to look.
But when it comes to God's great Book,
Lord, I'm too busy.

I'd love to sing, and pray, and shout,
And do my best without a doubt,
To get this glorious gospel out,
But, Lord, I'm too busy.

Some sing the worldly songs all day,
Have their mind on fun and play.
But when the Christians meet to pray,
I'm just too busy.

You'll need the Lord to help some day,
It's then that you'll take time to pray.
Oh, will you hear His voice then say,
Child, I'm too busy?

—Paul T. Tarbert.



Weddings

BROWN—SMITH. In the beautifully decorated Trinity Gardens church, Adelaide, South Australia, on April 20, 1980, Garry John Brown, eldest son of Mr. and Mrs. John Brown of Para, South Australia, and Deanne Rosemary Smith, daughter of Mr. and Mrs. Dean Smith of Adelaide, South Australia, met to pledge their troth one to the other. It was Garry who introduced Deanne to the Saviour he loves, and we are confident that their home will be a foretaste of heaven's joys. Ray Dickson.

CAMPBELL—WRIGHT. In the delightful setting of the groom's uncle's home in Wauchope, New South Wales, Peter William Campbell met his bride Betty Ann Wright, on April 28, 1980. Betty Ann, baptised into the name of her Lord the evening before, now took her husband's name with solemn and sacred promises. As Peter and Betty Ann face life together, it is the prayer of all their friends that they will face it confidently in the strength and joy of the Lord. V. J. Heise.

FOOTE—WRIGHT. The Thames church in New Zealand was the setting for a beautiful wedding on April 7, 1980, when Carolyn Wright and Murray Foote exchanged vows. While Murray is the only Adventist in his family, Carolyn is the daughter of Brother and Sister Wright of Thames. A tasty reception was provided at the home of the bride as many relatives and friends shared the happiness of the newlyweds. May the blessing of God rest upon this newly formed home. L. W. Ritchie.



COX. Marjorie Belle Cox, a greatly appreciated member of the Port Macquarie church in New South Wales, slipped quietly and peacefully to sleep in Christ on May 2, 1980, at the Hornsby District Hospital, New South Wales. United in marriage in 1939, Marjorie and Bruce spent their lives in the education service of the government of New South Wales. Bruce, daughter Jenny (Sister John Shaw), son Dr. John Cox of Avondale College, sister Burnie Hefren and brother Lindsay Chester, cherish blessed memories of a beautiful Christian character. Pastor A. L. Hefren, brother-in-law of the deceased, assisted the writer in bringing hope and assurance to the mourners as we laid our sister to rest in "God's Acre," Cooranbong, on May 4. "Till morning dawns." V. J. Heise.

GRIFFIN. Clarence Harry Griffin passed to his rest at the Hawera Public Hospital, New Zealand, on March 30, 1980, aged seventy-five years. He was seventh in a family of eleven and is survived by four sisters, five brothers, and son Neville. A large gathering of relatives and friends from throughout northern New Zealand were at the Hawera Seventh-day Adventist church to pay their last respects to Clarrie. His kindness and generosity will be remembered by many, as it was his primary concern to see the work of God finished on this earth. Because of his childlike faith he was able to face death like a man. After a short service he was laid to rest alongside his wife in the Hawera Cemetery to await our Lord's soon return. W. J. Blundell.

LANG. Calvin Wayne Lang, aged eleven years, died instantly as a result of a car accident in Mullumbimby, New South Wales, on Sunday, April 11, 1980. Calvin was the second son of Brother John and Sister Barbara Lang, and brother of Sharon, Bradley and Melissa, a well-known and much-respected family. Calvin was a happy Christian.

recently baptised by Pastor Lloyd Robinson, and was the captain of his school. All the Mullumbimby Adventist School children and the Pathfinder group formed a guard-of-honour at the services. An overflowed church of people from all walks of life and religions sat in silent respect as words of comfort were spoken. Pastor A. N. Riggins and Brother Leon Platt assisted the writer in the church and as we tenderly laid Calvin to rest in the Mullumbimby Cemetery. Some day we will understand. F. M. Slade.

McGUIRE. The members of the church in southern Tasmania were shocked when news filtered through of the tragic accident which involved the McGuire family of Glenorchy, Tasmania. In that accident, Erwyn was fatally injured. The esteem in which Erwyn was held was evident by the large number of friends who gathered in the Millington Funeral Home on Wednesday, April 30, 1980, to pay their last respects. He was laid to rest in the Cornelian Bay Cemetery, among the hills he loved, and we could not help but look forward to the glorious day when Erwyn will be reunited with his family. Pastor Don Self assisted the writer in bringing words of hope and comfort to his sorrowing family, his wife Val and daughters Christine, Wendy, Jenny and Lee-ann. E. A. Ferris.

MATTHEW. Lydia Isobel Matthew passed away in the hospital section of the Coronella Homes for the Aged in Nunawading, Victoria, on March 14, 1980, in her seventy-fourth year. Always a believer, our late sister came to know the three angels' messages and became a member of the remnant church a few years ago. During the latter part of her life ill-health was her lot, but through it all cheerfulness, courage and Christian faith were consistently in evidence. To her three surviving children, Ronald, Joyce (Mrs. Cooke), June (Mrs. Pickering) and the fourteen grandchildren and great grand-children, we extend our sympathy. Services were conducted in the Preston church (Victoria) and at the Fawcner Cemetery by the writer. J. A. Mitchell.

MATTHEWS. On Thursday, May 1, 1980, Steven Alan Matthews was laid to his rest at the Karrakatta Cemetery in Perth, Western Australia. Steve, the son of Mr. and Mrs. Alan Matthews of Safety Bay, was only twenty-three years old when his life was tragically taken in a car accident in the early hours of April 28. As well as the parents, sisters Margaret Fawcett and Shirley Polglase and many other relatives and friends gathered to pay their respects to this beloved man. The writer was assisted by Pastor R. H. H. Thomas as we pointed those that mourned to the great resurrection day when tears, sadness and death will be no more. D. G. Stacey.

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The Personnel Officer,
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 185 Fox Valley Road,
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AUSTRALASIAN RECORD

and advent world survey



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 ADVENTIST CHURCH

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FLASH POINT



☆ LET'S HAVE CARTER for a starter. I was talking on the phone to the evangelist from Melbourne this morning, and he tells me that last year 220 people from the Melbourne mission programme went through the waters of baptism. So far this year, things are looking splendid again. They have a visitation list of 2,500 names which are handled by the ministry attached to the team PLUS a band of 150 dedicated lay visitors who have pledged themselves to attend the programme every week PLUS a training class PLUS give one night a week to visiting for the next six months. And are things working out satisfactorily?

☆ I'd have been disappointed if you hadn't asked, because they certainly are. In Melbourne we have a new minister for the Greek community. The trouble was that, when he moved in about six months ago, Pastor Dino M. (OK, so I can't spell his name; just a little kindness and understanding, if you don't mind) didn't have a Greek Adventist church to pastor. And when you consider that the average year in Greece sees about five non-Adventists (as distinct from natural increase) enter the baptismal font, you can see that he faced quite a proposition. So far, twelve Greek folk have been baptised from the Carter Mission, with another six adults attending church. Voilà! Pastor M. has a church already! And there are some children going along too, so the natural increase looks good also! Pastor M. (I MUST learn how to spell that name) is tickled pink at the steady results and looks forward to this year's harvest with excited interest.

☆ I'm still with Pastor John Carter, so you are too. Pastor C. tells me that he hasn't yet presented the Sabbath, but already from this year's programme at least twenty-five people are coming to church each week. Last Sabbath there were nine new people at the Greensborough church from the Dallas Brooks Hall programme.

☆ Pastor Carter tells me that one of the biggest bangs on Australian TV for many years was the film "The Prophecies of Nostradamus." The producer, Paul Turner, was so pleased with the response (and so were those backing the film) that they decided to do a follow-up on "The Prophecies of the Bible." (Hey! Why didn't WE think of that?) Paul Turner rang Pastor Carter, made an appointment, and had quite a talk with him on the prophecies, asking him what he thought about this and that, antichrist, the mark of the beast, and so on. I wouldn't know, of course, but when the film eventually hits the small screen, I have a feeling that you might just hear the Carterian voice somewhere in the background.

☆ During March I was waving flags for the Enzedders who had nostalgic feelings about the old N.Z.M.C., as it used to be (now Longburn College). I was being used, and I knew it, but it was a pleasant chore to urge Old Longburnians to trek off to their Alma Mater to bask in nostalgia and wallow in pleasant memories over the

Easter week-end. Well, in case you are wondering how it went off, I can tell you (in advance of the story-with-pictures which will eventually come) that it was an immense success. There were about 700 souls present at the Sabbath morning service and about 500 milling around in the afternoon. My special correspondent, Shirley Tarburton, tells me that there wasn't a hitch in the whole Festival of Memories programme, and it attracted quite a few whose church attendances over the years had been less than regular, and it could well be that the week-end was what was needed to nudge some of them into seeking fellowship again. Tremendous!

☆ I mentioned that Pastor Carter's programme (The Carter Report, please!) was going like a train. Now a note on perfumed paper tells me that the same may be said of The Youlden Report over in Perth. Pastor Y. had the odd experience of having 5,000 people at his opening meeting and 6,000 people at his second meeting! (They haven't caught on yet that the numbers are supposed to drop off after the opening night, so don't tell them.) Down a trifle at Easter, of course, but nicely maintaining levels thereafter. Now they have moved to the Piccadilly Theatre, and Pastor Y. was still running five sessions even in his fifth week of operation! Isn't that SOMETHING?

☆ Of course, Geoffrey Y. has had one of these new throat operations whereby the surgeons put a cast-iron pipe in, so that he can do SEVEN sessions every week. That's how it is, because he's also repeating his programme in two suburban locations each week. Pastor Youlden would be the first to chide me if I didn't say that, were it not for the splendid back-up team of ministers and lay folk that he has, he just wouldn't be able to carry out such an exhausting schedule. But thanks to his committee and his lay visitors, he is still going as strongly as ever.

☆ Meanwhile, over in Auckland, the Williams Report is in full swing, and I am informed that the same pattern is being repeated there. Pastor Garrie Williams, who has had a couple or three years at Avondale training the young ministers in evangelism, is now back in his beloved public evangelism and is really putting into practice everything he told them. My spy over in Auckland, Tony Stevens, tells me that the opening attendances were well up in the 4,000s, and that television advertising, which was tried in the area for the first time, was a great success, and extra sessions were piled on, with eleven phones taking the bookings. The team is confident that the excellent attendances will be maintained right through the programme, and they don't expect to finish until September. I do hope that, where you can, you are supporting these men (and others in less pretentious programmes) by your attendances and by your prayers. It is your reasonable service, as Paul would have said.

☆ My friend Pastor Eric Robinson, the Christian-Services-for-the-Blind man in Victoria, was so thrilled with the success of the camp for blind young people that was held in N.N.S.W. last summer that he's determined that Victoria shall be in it too. So he sends me a smoke signal that, if any blind person reads this, he/she ought to mark January 2-9, 1981, in his/her diary. I might mention that the offering you gave on May 3 will go to help this camp for those visually handicapped young people, and so, if you forgot to take your extra offering on that day, please send it off to Pastor Robinson at the Victorian Conference office. Great work! Be in it!

☆ "Finally, brethren . . .": When a man has holes in his sox and buttons missing from his shirt, he should do one of two things: either get married or get a divorce.