

# AUSTRALASIAN RECORD

and advent world survey



Editor: Geoffrey E. Garne

Registered for posting as a Periodical—Category A

VOL. 86, NO. 19 PRICE 25 CENTS May 11, 1981

## Radio and TV Advertising Works

N. E. DEVENISH, Assistant Communication Director, South Australian Conference



**DURING THE FOUR MONTHS** leading up to the Pastor George Vandeman Revelation Seminar in Adelaide, various forms of advertising were used to attract new viewers to the "It Is Written" programme.

The most successful form of advertising proved to be thirty-second spot advertisements on radio. On all occasions when radio advertisements were broadcast the responses to the free book offers were far above normal. On one Sunday the responses were five times higher than usual. One lady wrote in and thanked us for advertising the "It Is Written" programme on radio. She had not previously viewed Pastor Vandeman.

These advertisements, broadcast between twelve midnight and six in the morning, cost just one dollar each.

On March 20 Pastor Vandeman recorded advertising tags here in Adelaide, to be used in all future radio advertisements for "It Is Written." Pastor Vandeman also recorded two television commercials, to be broadcast free by the two channels carrying the "It Is Written" programme in this conference.

Also while in Adelaide, Pastor Lonnie Melashenko taped interviews with five people; to be included in future "It Is Written" programmes.

In our city of 934,000, ratings reveal that 33,000 people view the "It Is Written" programme on Sunday mornings at 10.00 on Ten. ##



**ABOVE:** Pastor Vandeman in a studio at 5AA Adelaide, with announcer Des Feary and scriptwriter Miss Keera Anderson.

**LEFT:** Pastor Lonnie Melashenko taped five interviews at SAS Channel Ten Adelaide, for inclusion in future "It Is Written" programmes.

Photos: N. Devenish.

**REMEMBER MAY 23  
DISASTER AND FAMINE RELIEF OFFERING**



# WHAT SAWS IS ALL ABOUT

Interview with Richard O'Ffill, Executive Director of SAWS, by VICTOR COOPER, Associate Director, Communication, General Conference

**PASTOR RICHARD O'FFILL**—you are the executive director of SAWS. Is it the Seventh-day Adventist Welfare Service?

SAWS was originally established with a large welfare significance. It was established after World War II, particularly to address the influx of European refugees. However, SAWS began to become involved in what we called "development activities," by which we would try to help a person help himself. The large hand-out overtone began to take on less significance, and so the word "welfare" was omitted.

**So you're now known as "Seventh-day Adventist World Service"—you're an international organisation?**

We're very pleased to say that Seventh-day Adventist World Service is the international relief and development service of the Seventh-day Adventist Church. SAWS is a registered voluntary agency, recognised by national and international organisations as a channel for resources to people in need.

In 1980 we conducted or supported programmes in fifty-five countries, and we operate ongoing SAWS programmes in fifteen countries. We have area offices. For example, there is a SAWS-Australia, where they have an Australian organisation under an executive director. They have centres where material resources are collected, and they are very active in the Pacific Basin, for example, and in South-East Asia. SAWS-Canada is a Canadian organisation with programmes particularly in Africa, and they work closely with the Canadian International Development Assistance (CIDA). SAWS-Euro-Africa is providing over 100 tonnes of food and clothing for Africa. They are also sponsoring well-digging projects in North Cameroon.

**And so your basic purpose then, is to assist underprivileged people to a better way of life?**

In countries that have resources, SAWS organises itself to direct help to countries in need.

**A Robin Hood venture—not to rob the rich, but to accept from the rich, to give to the poor?**

Yes—to channel from the "haves" to the "have-nots."

**How important do you think this is? Is the task of Adventists more to preach the gospel and tell of Christ's second coming than it is to help poor people? Should we leave welfare to the Red Cross, the Salvation Army, and other charitable organisations?**

Well, some even refer to a quotation from Ellen G. White that appears to agree with that. But I believe that we have to put this in context, because we are also told that if we were as kind and loving and tender and pitiful as we ought to be, we would win 100 where now we win one. We also have the admonition of Matthew chapter 25—"I was hungry and you did or didn't feed Me; I was naked and you did or didn't clothe Me." What is true religion, anyway? We feel that SAWS represents a

compassion in which our communication of the gospel is not only in words, but in deeds.

**Isaiah chapter 58 in action?**

Right, in the highest sense.

**Your goal in all of this, then, is to help people to help themselves, rather than to give people things and thus make them dependent on the donor?**

Yes. We must be careful as we administer resources to those who don't have the basic necessities of life, that we don't exact a spiritual price. You see, these people are in a condition to accept anything we have to offer. If they feel, for example, that receiving food from us is conditional upon attending evangelistic meetings, or even becoming baptised, we set ourselves up for a classic "rice Christians" situation. In fact, this has happened sometimes in some places. And so it is extremely important that we don't exact a spiritual price and that we let the people know that we're concerned with their nutritional status; we're concerned with their living conditions; we're concerned about their children, because they're human beings, and not because we may see them as candidates for church membership.

**Pastor O'Ffill, besides you, Milton Nebblett, Conrad Visser, Mario Ochoa, and your secretaries here at church headquarters—just how many people are involved in SAWS? What size organisation is it?**

We have in divisions around the world SAWS directors who oversee the SAWS programmes in their field, and we have in the various countries SAWS directors or representatives who are in charge of the administration of the programme.

In Peru, for example, the SAWS programme has maybe fifty paid staff. There are probably 200 to 300 volunteers associated with this programme. In Chile it would be something similar. In Thailand, where the refugee programme is going on, we've had over 150 doctors and nurses and paramedical support personnel participate in that programme. So it's very difficult to say at any one time how many people are engaged in actually administering the SAWS programme. Every day some 350,000 people—mostly children—benefit from our world-wide feeding programme. Their diet is supplemented by protein-enriched foods. In one country there may be 500 distribution centres. In another country, 1,000 centres. So you see the number of personnel involved in SAWS is enormous.

**In the list of your programmes here in your newsletter, SAWS Reporter, I see that you have a number of disaster or relief-related projects. Could you tell us about them?**

To give an idea of the magnitude of the disasters, in the year just ended, approximately \$250,000 was allotted, both by SAWS here at the world headquarters and by the SAWS

resources that are maintained at our ten division offices. Our principal and most recent disaster was the Italian earthquake which devastated the southern part of Italy. We're very pleased to say that the relief project for this disaster was administered exclusively from the European side—from our SAWS office in Berne. These folk filled trucks with commodities, blankets, and tents, and sent them with relief teams directly to the affected villages. They personally distributed these resources, established tent cities, carried out first-aid duties, and helped clear the rubble.

Another very serious disaster during 1980 was Hurricane Allen, which swept through the Caribbean and touched a number of countries. From the General Conference, SAWS made appropriations in excess of \$100,000 to try to alleviate some of the effects of that disaster. And I might say, Pastor Cooper, that we are encouraging our representatives to become engaged not only in relief but in rehabilitation. You see, to send a tent, for example, is a temporary measure. What the people need is help to build new housing. In the Dominican Republic, SAWS, in co-operation with a European funding organisation, is actually building hundreds of permanent houses, which will be (if there is such a thing) hurricane-resistant. We feel that if we have \$100 to spend, rather than buy a tent we should buy tin for a new roof, because if disaster relief doesn't arrive within two days, the people find temporary shelter. So we're trying to ensure that our relief is appropriate.

**How much money is annually spent by SAWS? Is it all from Seventh-day Adventists?**

The foundation of the SAWS budget is the annual Disaster and Famine Relief offering. That's the dollar that makes all the other programmes of SAWS possible, without which we could do nothing. In 1980 our world-wide ministries cost in excess of \$10 million. Of course, the Disaster and Famine Relief offering isn't \$10 million. It's usually in the neighbourhood of \$1 million. In the overseas divisions, 50 per cent of the Disaster and Famine Relief offering is reserved there for immediate response to disasters. Fifty per cent is sent here to the General Conference for distribution world-wide in times of need. Here in North America, 100 per cent of the Disaster and Famine Relief offering comes to the General Conference. We not only send disaster relief overseas, but help in North American projects. This year we sent \$12,000 to one of our conferences in the south-west for aid to the victims of Hurricane Allen. So, as our people give, they are not only giving for faraway places, but they are giving to what could ultimately be any disaster in North America, too.

The Disaster and Famine Relief offering being around one million dollars, we receive grants and resources from agencies such as I mentioned earlier—CIDA, the Canadian International Development Assistance, and also

(continued on page 7)



# WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

## The Gift of a Book Brings Many to Christ in Nicaragua

JUAN DE ARMAS, Assistant Treasurer, Inter-American Division

EIGHTY PERSONS were baptised during the first nine months of 1980 as the result of the ministry of Abraham Rojas, a former pastor of another church, who first learned the Adventist message from reading a copy of *"The Great Controversy"* that had been given to him as a gift.

The story began a number of years ago when Pastor Rojas answered a knock at his door and found a smiling visitor with a brief-case in his hand. The two enjoyed a friendly visit and had prayer together. Before the visitor left he took a copy of *"The Great Controversy"* from his brief-case and offered it to the pastor as a gift on the condition that he would promise to read it. "It will change your life and ministry," the stranger said. Pastor Rojas had had six years of theological training, enjoyed working for his church, and could not imagine changing any phase of his ministry. But he was impressed with what his visitor had said, and accepted the gift.

He read the book as promised to investigate fully the doctrines of the Seventh-day Adventist Church. As Pastor Rojas studied, he became convinced of many truths, but his own religious prejudices and pressures from family and church officials prevented him from making any change in his life.

Time passed as he wavered. His work as the speaker for the Family Orientation radio programme and as his denomination's youth director for Nicaragua kept him busy.

Then Pastor Rojas' family experienced a crisis. Strange sounds were heard in their house. Tables mysteriously moved. His oldest daughter, who was seventeen, declared she had been visited by a deceased grandmother. His wife awoke to find the bedspread being removed from the bed and saw what appeared to be her deceased mother-in-law.

"I still believed in the immortality of the soul," Pastor Rojas related, "and I had been anxious to see my mother, but I recognised these experiences as an effort of the enemy to confuse me. I turned again to the chapter on spiritualism in *"The Great Controversy"* and to other chapters describing the deceptions of Satan.

"As my wife, my daughters, and I studied together, we were convinced of the entire Adventist message. The day that the three of us were to be baptised, our oldest daughter was thrown about in a terrible attack, and our youngest came down with a high fever.

"My family had always come first with me," Pastor Rojas continued, "but I recognised this as Satan's plan to prevent our baptism, and we started for the church on schedule. On the way there, one of the tyres was wrenched from the wheel. We believe that only the hand of the Lord kept us from an accident."

At the church, Pastor Rojas told the members the experiences through which his family had passed, and they joined with him in a season of fervent prayer. Afterward, father, mother, and oldest daughter were baptised.

This former non-Seventh-day Adventist pastor changed his work to that of literature evangelist. Through the grace of God, he distributed hundreds of truth-filled books in the cities and villages of Nicaragua. The administrators of the Nicaragua Mission soon recognised him as a candidate for the ministry, and in 1979, Abraham Rojas was invited to join the ranks of Adventist pastors. In the first nine months of 1980, he baptised more new converts than any other pastor in the Nicaragua Mission. There has been political strife in the district in which he is working, but he and his family are confident in the promises of God.

##



Juan de Armas and Abraham Rojas, who was led to Christ by reading *"The Great Controversy."*

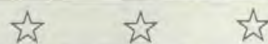
## Unentered Territories

Select a prayer target from this list to remember daily in prayer.

Places	Population
Afghanistan	15,540,000
Albania	2,188,000
Bahrain	345,000
Bhutan	1,035,000
Canton Island	130
Comoro Islands	370,000
Falkland Islands (Malvinas)	2,000
Gibraltar	29,000
Guinea	3,702,000
Holy See	728
Libyan Arab Jamahiriya	2,512,000
Maldives	140,000
Mali	6,035,000
Malta	347,000
Mauritania	1,481,000
Monaco	25,000
Nauru	7,000
Niger	4,994,000
Oman	600,000
Qatar	100,000
San Marino	21,000
Saudi Arabia	7,013,000
Tunisia	6,077,000
United Arab Emirates	179,000
Wallis and Futuna Islands	9,000
Yemen	5,238,000
Yemen, Democratic	1,853,000



## EDITORIAL



## “ . . . THE LORD WORKING WITH THEM ”

THE BOOK OF ACTS is still being written. We have good reason to believe that it is still true today that as God's servants go forth "preaching everywhere," the Lord is "working with them, and confirming the word with signs following." Mark 16:19, 20. We have plenty of evidence that this text reflects what is happening today just as in days of old. Last week the story came to my desk about a businessman from Nigeria, West Africa, who was on a business trip to U.S.A. On the busy streets of New York city, a stranger placed in his hands a copy of "Steps to Christ." He read it and found the Saviour. Upon returning to his homeland he wrote to the publishers in America ordering 1,000 copies so that he could place one in the hands of each of his employees. He stated that he would shortly be ordering a further 1,000 copies. Last Sabbath at the church in Melbourne where I took the service in the morning and the young people's meeting in the afternoon, I heard the story of a millionaire's daughter who accepted Christ as her Saviour through reading a copy of "Steps to Christ" that was placed in her hands a few years ago when she spent some time at our Health Care Centre in Warburton. Recently one of our literature evangelists visited her home (she subsequently married) and her husband ordered several of our books. The end of these two chapters from the modern Book of Acts has not yet been written!

After the service on Sabbath I met a young lady from Kampuchea whose parents were killed in the massacre that swept through that unfortunate land. She has been in Australia for seven months and attended an Adventist church for the second time in her life last Sabbath! Her first contact with Adventists was with SAWS in Kampuchea. She was so impressed by the kindness of the Adventists and with their humanitarian relief programme there, that when she saw a SAWS badge on the lapel of an Adventist sister at the hostel where she's now staying in Melbourne, she threw her arms around the lady and hugged her. It is through the tender, loving interest of our sister in this young stranger, that she was at church on Sabbath. The end of this story from the modern Book of Acts has not yet been written!

The main purpose of RECORD is to place on record such evidences of what God is accomplishing on earth with and through His church. Above and before all else, we want RECORD to tell the story of God's mighty movings and gentle stirrings throughout our Division, and even further afield. Every church building erected and dedicated to the glory of God as the result of the sacrificial gifts and toil of His faithful people; every soul snatched from the devil's domain and baptised into the kingdom of God; every young person who graduates from one of our colleges or hospitals and dedicates life and talents to the service of King Jesus; every young couple set apart by ordination to the work of the gospel ministry; every answer to prayer; every victory over sin; every fulfilment of one of His precious promises; every exploit for God by one of His servants, is another chapter in the modern Book of Acts. We want the pages of RECORD to bulge with such experiences! Whatever else RECORD accomplishes or fails to accomplish, we do want RECORD to inspire, in the hearts of our readers, confidence in God's leading, protection and blessing. **God is mightily at work, and we want our readers to know it! This movement and message is heaven born, heaven blessed and heaven bound! God is leading this church on to victory. His cause is**

**going to triumph, and triumph gloriously! We do not need to waste valuable space and time quibbling about whether what we believe is true. It is. The teachings of this church are beyond debate. Let's settle that in our thinking once and for all. What we need to do is to set out these teachings so attractively that they will shine with ever more brilliant lustre!**

Brethren and sisters, let's be positive. Let's stop fretting and letting the devil discourage us by focusing our attention on all that's wrong with the church! I'm not trying to bluff you that all's rosy in the garden. I'm not seeking to give you false assurance that all is well with the church, when you know as well as I do that all is *not* well. But what I am saying is this: Won't you go on your knees with me and pray, "Lord, whatever problems the church may face, help me to be part of the solution and not part of the problem! Whatever may ail the church, Lord, show me how I can be part of the cure and not part of the disease!" Will you join me in praying that prayer?

"Great things are before us. . . . We are not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and He will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done for us, to comfort and to save us from the hand of the destroyer. **We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain He has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and strengthen ourselves for all that is before us through the remainder of our pilgrimage.**

"We can but look onward to new perplexities in the coming conflict, but we may well look on what is past as well as what is to come, and say, 'Hitherto hath the Lord helped us' (1 Sam. 7:12). . . . The trial will not exceed the strength which shall be given us to bear it.

"Then let us take up our work just where we find it, without one word of repining. . . . Our faith must awaken to grasp the promises and we not repine, we not be mournful, for then we dishonour God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials, for God will never leave nor forsake one soul who trusts in Him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, has been better to us than our fears, in which He has interposed His power and His grace when sorely perplexed, sustained us when falling, comforted us when sorrowing, we would see that it is unbelief to distrust God or be filled with anxiety. Let mercies be remembered and enjoyed daily. We must live by faith daily. . . . Rejoice in God always. Today praise God for His grace, and continue to praise Him every day."<sup>\*</sup>

For my part, I desire in my personal life to live daily closer to the Lord, and in my assignment as editor of RECORD to share with you what will inspire, encourage, challenge, edify and build, recounting "instances in which God has wrought for us," individually and corporately. I rejoice to be able to share with you the good news that as His servants bear their witness to the truth, the Lord is "working with them." G. E. Garne.

<sup>\*</sup>From a letter written by Ellen White to Elder and Mrs. Uriah Smith, February 19, 1884





From left: Mrs. M. Livingston, Pastor and Mrs. E. Livingston, Pastor and Mrs. A. C. Needham and, in front, Paul and Daniel Livingston.  
Photo: H. Springer.

## Victoria's Western District Camp

K. R. LOW, President, Victorian Conference

WHOOSH! Down came the wind and down came the tent that had been prepared to house our visitors at the Western District Regional camp-meeting in Victoria. It was midday on Friday, March 20, and the meeting was due to commence at six o'clock that evening. What were we to do? The tent was ruined. Another meeting-place had to be found, and so quickly the workers tried to contact the people at Hall's Gap in the Grampians.

They tried the Lutheran campground . . . and the Baptist campground . . . and the Uniting Church campground . . . but they were all booked right out. In the town was a lovely little public hall, but we knew that it is generally used on a Saturday night. Surely we couldn't have the use of this hall for the week-end—but the Lord knew better than we did, and when we approached the custodians they said we could have it for the entire period of our camp. Needless to say, from then onwards the meetings went like clockwork.

### Two Special Features

Two outstanding things about the camp will be remembered for a long time. The theme for the week-end was last-day events. Studies on various aspects of the subject were presented by Pastor G. E. Garne, the editor of the *Signs*, Pastor

Bryan Craig, Pastor Eric Livingston, and the writer. On the Sabbath afternoon Eric Livingston was ordained to the gospel ministry. He has served faithfully in Victoria for seven years, and his brethren in the ministry and the members of the churches that he now serves were very happy to see this event take place. We wish both him and his wife, Carol, much of the Lord's blessing as they unite their lives in ministry for the Saviour.

The Western District Regional camps always seem to be successful. A wonderful spirit activates our members in this district. Over 250 came together to worship God during this week-end. As they return to their homes, we hope they feel that the time has been far from wasted, and that this week-end has brought a fresh experience with their God to each one of them. ##

## ROCK—OR SAND?

PEOPLE WHO ARE TEMPTED to envy rock stars and other celebrities who take in millions of dollars each year but get their highs from drugs might do well to note carefully the tragic end to which many of their idols have come in recent years. According to *Parade* magazine (December 14, 1980), one after another has died young under tragic circumstances.

### Ever-Growing List

Brian Jones, 26-year-old guitarist with the Rolling Stones, drowned while under the influence of alcohol and drugs.

Janis Joplin, 27-year-old singer, died of a heroin overdose.

Jimi Hendrix, 27-year-old guitarist-singer, died from an overdose of sleeping-pills.

Jim Morrison, 27-year-old singer and leader of The Doors, died of an apparent heart attack. He was a heavy drinker.

Elvis Presley, 42-year-old singer, died of an apparent heart attack. He was heavily addicted to a wide variety of drugs.

Keith Moon, 32-year-old drummer for The Who, died from an overdose of drugs.

Sid Vicious, 21-year-old guitarist for the Sex Pistols, died from an overdose of heroin.

Malcolm Owen, 24-year-old singer with The Ruts, died of a heroin overdose.

John Bonham, 32-year-old drummer for Led Zeppelin, vomited and choked to death after downing forty shots of vodka in twelve hours.

### Refuse to Face Truth

*Parade* magazine suggests that "Perceptive rock musicians concede that many of their ilk suffer from guilt complexes, that they know they are overpaid, that they drink and drug themselves because they refuse in many cases to face the truth—which is that their music is of little value, and that many male stars are vicarious sex substitutes for young girls.

"In short, they really don't like what they've become but lack the courage to change."

Surely a view of Jesus would provide the courage that many need in order to break with their life of sin. The only hope for sinners of all kinds, including rock stars, is to see the Rock Christ Jesus and flee to Him.

—KENNETH WOOD  
in *Adventist Review*





The Southern Missionary College Orchestra.

# COLLEGE ORCHESTRA ON TOUR IN AUSTRALASIA

THE SOUTHERN MISSIONARY COLLEGE Symphony Orchestra is sponsored by the Division of Music of Southern Missionary College in Collegedale, Tennessee, U.S.A. It is a student orchestra of seventy members and one of the Division's many performing musical ensembles. Southern Missionary College is a Seventh-day Adventist liberal arts college with an enrolment of approximately 2,000 students.

The symphony members represent nearly every academic major with a core of players being music majors. Also included in the personnel are a few college faculty and a number of secondary students.

This orchestra has achieved acclaim throughout the south-eastern United States for its outstanding musical performances, and has hosted many world-renowned guest artists. In May of 1979 they completed a very successful concert tour of the Orient, performing in such countries as Japan, Korea, Taiwan, Hong Kong, Philippines, Thailand and Singapore.

The present South Pacific tour includes concerts in Australia, New Zealand, Fiji, and Hawaii. The students have raised their own funds for the tour, and are totally self-supporting. Proceeds from the concerts will help to cover the expenses of renting halls and the cost of food and lodging for the orchestra members.

Several artists will be featured on the tour. Dr. J. Bruce Ashton, professor of piano and theory at Southern Missionary College, will be performing the Rachmaninoff Concerto for Piano and Orchestra No. 2. Also with the orchestra

on occasions will be student violinist Linda Im. Linda will perform the finale of Mendelssohn's Violin Concerto in E Minor. A rather unique attraction with the orchestra will be Julie McClarty, Eastern U.S. national baton-twirling champion. In

the event of an encore, Julie will do a baton-twirling routine to a concert march.

Other works performed will be Bernstein's Overture to *Candide* Borodin's Polovtsian Dances Nos. 8 and 17, Dvorak's "New World" Symphony, and Saint-Saens' *Danse Macabre*.

The Southern Missionary Symphony Orchestra is under the direction of Professor Orlo Gilbert. He has developed this fine musical ensemble over the past fourteen years from a fifteen to twenty chamber group of beginning players, to its present size of seventy outstanding young musicians. ##

## Their Itinerary

Saturday,	May 9	Sydney Town Hall
Sunday,	May 10	Avondale College Auditorium
Monday,	May 11	Brisbane Town Hall
Thursday,	May 14	Canberra—Albert Hall
Saturday,	May 16	Warburton Church Hall
Sunday,	May 17	Melbourne—Robert Blackwood Hall
Monday,	May 18	Adelaide Town Hall
Wednesday,	May 20	Christchurch Teachers College
Thursday,	May 21	Palmerston Opera House
Friday,	May 22	Ponsonby Church
Saturday,	May 23	Auckland Town Hall
Monday,	May 25	Exit New Zealand

##



Professor Orlo Gilbert, the orchestra's conductor.



## WHAT SAWS IS ALL ABOUT

(continued from page 2)

from the Agency for International Development of the United States. Money is also received from many government sources. We don't generate resources: we receive resources and we bring the resources together to the programmes.

### Tell us about your relationship with governments and government organisations.

Governments explain to us that they believe that the most effective types of humanitarian programmes are people-to-people programmes. They are pleased to put resources in our hands by which we will then be the hands and legs and arms of these programmes. This is most cost-effective. It's non-political, and it makes for better relationships between peoples.

### How do you relate to the Health Department? Are you working in co-operation with them?

We like to feel that SAWS is a supportive agency. For example, not only were we able to provide large sums of money to enhance the capacity of overseas hospitals, but SAWS also provides several million dollars worth of medicines that are donated by pharmaceutical houses to our overseas institutions. We also provide medical equipment that is badly needed. SAWS is in a complementary relationship, working with the Health Department, the Education Department, and other departments of the church. However, I should add that many of SAWS' overseas ministries are beyond the church's present circle of influence.

### What do you think were SAWS' greatest accomplishments in 1980?

I think it was the Thai-Cambodian relief effort. This effort involved the donated services of 150 people, with hundreds of thousands of dollars in direct cash expenditures. It has been instrumental, along with the efforts of other agencies, in reversing the situation—almost the whole nation was about to perish. In this past year, 1980, the situation was stabilised and, even in some degree, turned around—at least in terms of the nutritional status and the overall health of the people, this has been successful.

On the development side, one of the things that has us most excited is our programme in Haiti. There's a large warehouse and office complex being constructed in Haiti. There are some 65,000 beneficiaries in that country.

### I understand you also have a programme in Rwanda? What are you trying to do there? Teach people how to grow their own food?

It's a feeding programme for school-children. When SAWS began a school-lunch programme in one country, attendance at school doubled. Now you can imagine the overall development effects of a programme like this in a country that has 90 per cent illiteracy, if we can get the children to school.

### Do you receive all your money from Adventists?

Our members give to us once a year in the Disaster and Famine Relief offering. However, we do have those who have decided to include SAWS in their regular monthly giving. And of course there are those who are probably not

members of our church who send funds right here to the General Conference. We receive around \$75,000 to \$100,000 a year on a regular basis from those who send monthly gifts here to the General Conference. This is additional to the annual offering and to special appeals. For example, when the appeal was made for Cambodia last year, a million dollars came directly here to the General Conference for this programme. The appeal for East Africa has already brought in excess of \$100,000. This sounds like an awful lot of money, but when one thinks of the work to be done, it isn't sufficient. The other day a man called me on the phone and said, "I wanted you to know that I'm concerned for the problem of world hunger and I'm going to be sending SAWS \$1,000 a month this year. Lord willing, I'll even send a little more." So this cheers our hearts and encourages us to move forward. In fact, I might say this, Pastor Cooper, when a disaster occurs or a situation is transpiring, in some part of the world, our people start calling us on the phone and ask us what we are doing or intend to do, so you can virtually say that the ministry of SAWS is growing by popular demand. Our people won't sit still and see us do nothing. And we're very happy about that.

### So you encourage people to give on a regular basis?

Yes. There's a problem that I think we need to bring out at this point. There are other organisations, sister organisations, who have resources and sponsor programmes on televi-

sion, for example, even buying prime time. We laud the work that these organisations are doing; however, sometimes we feel that if our people knew that SAWS was engaged in feeding 350,000 children every day, or that SAWS has a programme in East Africa and Thailand, and Latin America, and Asia, they would just as soon support SAWS. Not because we would say that they ought to support us to the exclusion of the other organisations, but that they would prefer to support SAWS because it is part of the family.

### Pastor O'Ffill, I find that many people are concerned these days when they give to charitable organisations as to how much money goes for administrative costs. Would you like to make a comment as to how much of a person's gift actually goes to the project?

I was just calculating the other day, that in 1979 in excess of 98 cents of every dollar went to the beneficiary. Maybe even 99 cents. Now this can fluctuate. At the present time I would say it is 97 to 99 cents.

### And I suppose it is also true to say that the money that is given by our members is also multiplied when you take into account the money that comes in from the Government and other sources.

Oh, yes.

### So for every dollar that a member gives, you are virtually spending ten dollars.

We're spending ten dollars this is right. The Disaster and Famine Relief offering is the base.

(continued on page 14)

## HEADLINES FEATURE CIVIL WAR, BUT ADVENTISTS ARE . . .

# WINNING IN EL SALVADOR

**IN EVANGELISM.** Despite the civil war, laymen are preaching in 300 evangelistic centres, five to six nights a week. As a result of the evangelistic campaigns of laymen in Cojutepeque (thirty-four kilometres east of the capital, San Salvador), five new companies of Adventist believers have been organised in the first three months of 1981.

**IN YOUTH WORK.** The El Salvador Mission held a Pathfinder Leadership course under the direction of Alfredo Garcia, Youth director. Twenty-five Pathfinder clubs were represented by the 258 youth who attended.

—Inter-American Flashes.



A partial view of the 258 El Salvador youth who attended the Pathfinder Leadership course.



# REFUGEE CAMPS ABLAZE

GWENYTH DAVIS, Australian Volunteer Nurse with SAWS in Thailand

SINCE 1975 many thousands of Kampuchean have fled across the border of their country to become refugees or illegal immigrants in Thailand. A large number of camps were set up in 1979 to help care for these people, many of whom were starving. Seventh-day Adventist World Service, or SAWS, as it is known, has helped with the medical work in some of these camps.



Flames from the Khao-I-Dang Hospital fire of February 10, 1981, devour the desperately needed refugee facilities. Every building seen in this photograph was burned down.



The morning after. A scene of complete destruction marks the once busy hospital wards.  
Photos: G. Davis.

The largest camp that we have worked in is Khao-I-Dang, a camp which at its peak in the middle of 1980 held approximately 145,000 Khmers. In the early part of the camp's existence the needs were for the care of many sick and starving people. However, over the months many aspects have changed. When I arrived in mid-June of 1980 the camp was like a bustling city, but a bamboo city with many low bamboo houses crowded together. For the health care of the population there were two hospitals about one kilometre apart, each made up of many separate wards of bamboo and thatch. Each ward was being run by a different organisation.

## Population Shift

Things have changed over the months, however, as gradually many people were moved to other camps further from the border or else to Chonburi, a camp for processing before being sent to a third country. By the end of December the population was down to approximately 60,000 and the two hospitals had consolidated to one. Many organisations found that there was no longer a need for them, and as the population dropped, wards were closed down. SAWS closed its medical ward on December 31, as there was only a need for one adult ward. However, Dr. Mary Ann Kimmel and two Australian nurses stayed on at the camp. The doctor and one nurse remained on the last medical ward, with the writer as a clinical instructor for the school of nursing.

## Day of Opening and Closing

Many of the hospital buildings were renewed over the months, some with cement floors, bamboo walls and iron roofing. The surgeries had been built with prefabricated material, and the hospital began to take on a new look.

February 10 dawned a clear, hot day. It was the day for the last new ward to be officially opened. All the different organisations had moved into their new wards, and even the school of nursing, now to be called the Medical Training Centre, had moved into a newly renovated building with plenty of classroom space. About ten minutes past two in the afternoon a cry went out, "Fire! Fire!"

## Ravenous Flames

Rushing outside the school we saw flames leaping out of the hospital kitchen. Within minutes the fire-trucks were there. After the

REMEMBER  
DISASTER AND FA



first couple of trucks ran out of water it had to be pumped from the wells. When thatch catches fire there is no real chance of putting it out. A strong wind blew the fire along the row of thatch wards, and within ten minutes it had blown across the road to three empty, old wards. Within thirty minutes all the wards were fiercely ablaze, and as we watched the iron roofs seemed to fold up and collapse, just like burning paper. Within forty minutes there was nothing left except the smouldering rubble.

**No Injury**

A total of fourteen buildings had been destroyed, including four surgical units and their equipment. But we know that the Lord was good to us, as every one of the 485 patients was rescued from the wards without injury. Also, if the wind had been blowing the other way the whole camp could have gone up in smoke. By 4.30 p.m. the patients were moved into old buildings at the site of the second hospital. These had been used by vocational training groups in the camp.

**Another Fire Is Spreading**

Another fire is spreading through the camps, though, and this one we hope will continue to spread. It is a hunger for the Word of God. In late August a small group of Vietnamese refugees were baptised in the fish dam at Khao-I-Dang. These baptisms were through the work of one of the refugees himself. But since that time many Khmers and Vietnamese have taken Bible studies and been baptised.

**Thrill of Seeing Baptisms**

The Sabbath after the fire I attended church at the holding centre and transit camps at Chonburi. I attended three different church services that day and watched a baptism of thirty-four people. What made my heart thrill was that I should see Simone baptised. She had been one of our translators at Khao-I-Dang back in June. How good to greet her and Thideth, another worker who had already been baptised! These girls have worked with some of the SAWS workers from Australia in the past.

Since August there have been about 200 baptised in the camps, many of whom will travel to another country to begin a new life there. Our prayers go with them that they will find warmth and fellowship in the churches they join there. ##



This group at Khao-I-Dang were those who took their stand at the first baptism of refugees. Precious souls have come to know Jesus and to expect His soon return as the result of efforts at the refugee camps by Adventists.



On February 14 this year another group of thirty-four were baptised at Chonburi. The woman third from the left, front row, is Simone, who first came in contact with the volunteers as a translator. The camps are indeed ablaze. Thank God that His Spirit is burning brightly in men's hearts.

**R MAY 23**  
**IE RELIEF OFFERING**



THE LAST OF A THREE-PART WAYSIDE PULPIT . . .

# Astronomical Evidence Sustains the Year-Day Principle

The discoveries of a Swiss astronomer shed light on the time prophecies of Daniel and Revelation

JEAN ZURCHER, Secretary, Euro-Africa Division

NO PROPHETIC PERIODS in the Bible are more important than the 2300 evenings and mornings and the 1260 days. The significance of these two periods is due both to their related doctrinal teachings and to their chronological and historical importance.

The prophecy of the 2300 evenings and mornings is, in fact, unique, mentioned only in the Book of Daniel. Nowhere else in the Scriptures do we find its equivalent. Upon its interpretation depends not only our teaching on the heavenly sanctuary and the investigative judgment, but also the *raison d'être* of the Adventist movement since 1844. That explains why no prophecy is of greater importance for the Adventist Church than Daniel 8:14, from the doctrinal as well as the historical point of view.

The importance of the 1260-day prophecy is indicated by the single fact that it is mentioned no fewer than seven times: twice in the Book of Daniel (chapters 7:25; 12:7) and five times in Revelation (chapters 11:2, 3; 12:6, 14; 13:5). Three times it is given to us in the form of "a time, two times, and half a time" (Dan. 7:25; 12:7; Rev. 12:14); twice as a period of "forty-two months" (chapters 11:2; 13:5); and twice as "one thousand two hundred and sixty days" (chapters 11:3; 12:6). That this prophetic period is not intended to be literal time is evident from the fact that the little horn, the subject of Daniel 7, works against God, His law, and His people, from the time of the division of the fourth empire to the day of judgment (verse 26). Daniel 12:4 and 9 also extend this same period "until the time of the end,"\* which must therefore involve centuries. How could this be so if the three and a half times, or the 1260 days, amounted to only three and a half years?

Besides, the repetition of the same period in Revelation under the three symbolisms (three and a half times, 42 months, and 1260 days) leaves no room for doubt. This period covers much of the time between the first and second advents when the church would be in the wilderness of persecution during the Dark Ages. This naturally supports the year-day principle thesis.

Because the majority of interpreters over the past centuries understood the 2300 evenings and mornings of Daniel 8:14 to be prophetic days, they naturally applied the year-day principle. However, in the eighteenth century, an astronomer demonstrated that the time prophecies of Daniel 7:25 and 8:14 also were astronomically significant. Unfortunately, this interpretation generally has been ignored. Nevertheless, it bears out our conclusions in a striking manner.

Our recourse to astronomy may seem strange at first. Yet what is more natural when one remembers that Daniel was educated in all the science of the Chaldeans and considered one of the wise men of Babylon (Dan. 2:14, 17, 48)? Moreover, on each occasion the two prophecies are given on the basis of time concepts, which are directly dependent on astronomy. In referring to astronomy we place the prophecies in a historical and scientific context.

## Astronomical Knowledge

Indeed, it is necessary to recall that the science of the Chaldeans was essentially founded on astronomy. True, astronomical knowledge was greatly exploited by the astrologists of the time, as it is today. However that may be, astronomy itself had attained a high level, and several modern branches of science are still indebted to it. Astronomical and terrestrial measurements, the measurement of angles by degrees, not to omit time measurements on the sexagesimal system, are a direct legacy from Chaldean science.

Neither can one fail to be impressed by the fact that these prophetic periods in Daniel and Revelation are described under all possible notions of time—evening and morning, day, month, and year. In other words, we have here all the astronomical references contained in the language of civilised society: the day, in relation to the earth; the month, in relation to the moon; and the year, in relation to the sun. We know, in fact, that the month, according to the Biblical calendar, depended on the moon. Similarly, the 360-day prophetic year is a heritage from the Babylonian system of calculation. It is also interesting that Genesis 1:14 states that the heavenly bodies were given to us "to separate the day from the night" and to serve "for seasons and for days and years."

Following the example of Isaac Newton, a Swiss astronomer by the name of Jean Philippe Loys de Chéseaux (1781-1851) became deeply interested in the prophecies of Daniel. A correspondent of the Royal Academy of Sciences of Paris and foreign associate of the Academy of Göttingen, Germany, De Chéseaux had made a name for himself through his astronomical and mathematical research. Being preoccupied with chronological calculations, he was led to try to determine the precise date of the crucifixion of Jesus. This naturally led him to examine more closely Daniel's prophecies.

Needless to say, he was immediately impressed by the astronomical references to the day, the week, the month, and the year. The three and a half times of Daniel 7:25 and the 2300 evenings and mornings of Daniel 8:14 did not fail to intrigue him. He immediately recognised the relationship between the three and a half times and the 1260 days. Then, being a shrewd mathematician, he noted a relationship between the 1260 days and one of his astronomical calculations. Previously De Chéseaux had discovered the 315-year cycle, at the end of which the sun and moon returned short of seven or eight minutes to their original position in the heavens.

"Having discovered this 315-year cycle," he recounts, "I then noticed that it represented one quarter of the 1260-year period, or the three and a half times of Daniel 7:25 and 12:7, compared with Revelation 12:6 and 14, and consequently that this prophetic period was also a lunar cycle, so that at the end of 1260 Julian years . . . the Sun and the Moon returned within about a degree to the same position in the Ecliptic."—"Remarques historiques, chronologiques et astronomiques, sur quelques endroits du livre de Daniel (Historical, Chronological, and Astronomical Remarks on Certain Parts of the Book of Daniel)" (Lausanne, 1754), pages 22, 23.

## Carried "Creator's Seal"

No astronomical research had ever arrived at such precision. In the eyes of De Chéseaux, this 1260-year lunar cycle literally carried the Creator's seal. Not only did the number have the advantage of being a round figure, but it was at the same time remarkable for its multitude of common factors. For, he observed, "1260 is divided by . . . 35 divisors, which is, I believe, the greatest number of divisors that a number of this kind can have."

Briefly, then, without entering into De Chéseaux's complicated astronomical calculations, it is most interesting to learn that the 1260 prophetic days of Daniel and Revelation correspond to a lunar cycle of 1260 years' duration. Certainly the Chaldean wise men had a knowledge of this cycle, which means that Daniel had no difficulty in understanding its profound meaning. The moon, the dark, lifeless star, queen of the night, was always considered a symbol of the works of darkness. Similarly, the three and a half times represents the unfinished work of Satan, in contrast to the figure seven, symbolising the perfect, completed work of the Creator.

Convinced that the 1260 years had been designated by the Holy Spirit, in connection with "the duration of the most remarkable





periods of celestial movement," De Chéseaux concluded "that the same could well be true of that of the 2300 years"—*Ibid.* He checked his astronomical tables and discovered that at the "end of the 2300 Gregorian years, or 840,057 days less 6 hours and 14 minutes, the sun and the moon returned to within a degree of their original position, and that at the end of the 840,057 days plus 7 hours 23 minutes, the sun returned to precisely the same point in the Ecliptic"—*Ibid.*

To his great joy, De Chéseaux thus discovered that the prophetic period comprising the 2300 evenings and mornings of Daniel 8:14 also represented a cyclic period of 2300 years—an extraordinarily precise period, unknown to astronomers until then. To help us understand the importance of this discovery not only for the interpretation of the prophecy but also for astronomical knowledge, De Chéseaux briefly explained what must be understood by a cycle. He writes: "It is a space of time which harmonises different astronomical revolutions, incorporating each of them a certain number of times without remainders and without fractions." Page 20.

Thus we have four types of cycles. The first harmonises solar years with days; the second, lunar months with solar years; the third, solar days with lunar months. Finally, the fourth type of cycle should harmonise at the same time the solar year, the lunar month, and the day. Discovering this fourth cycle appeared so difficult that astronomers believed it to be impossible. It was, for them, to astronomy, what perpetual motion is to mechanics.

However, thanks to the 1260-year lunar cycle and the 2300-year solar cycle, De Chéseaux also discovered the famous fourth cycle, previously considered impossible and imaginary, which was meant to harmonise the three other cycles. The mystery is found in the difference between the two prophetic periods. This represented 1040 years and was found to be the number of the perfect cycle. Marveling at the result, De Chéseaux wrote the following significant lines:

"This period of 1040 years, or solar revolutions, indicated in some way by the Holy Spirit, is a cycle at once solar, lunar, and diurnal, of the most perfect accuracy. I have discovered two singular confirmations. . . . May I in the meantime be permitted to give this new cycle the name of *Daniel cycle*." Page 27.

These discoveries held great scientific value for De Chéseaux. They had been verified and their accuracy confirmed by the famous astronomers Mairan and C. F. Cassini of the Royal Academy of Sciences of Paris. But at the same time they constituted in his eyes that best proof of the inspiration of the prophecies of Daniel. For who could have "taught their author the marvellous relationship between the periods he employed and the movement of the stars" (page 50)? How can one fail recognise, "considering all these points, . . . the Creator of heaven and earth, the sea, and all that in them is" (page 51)?

We have reason to believe that Daniel was not unaware of the prophetic significance, if not of the vision itself, at least of the solar cycle of 2300 years. It would have been strange for God to have inspired the use of figures as unusual as the three and a half times, or 1260 days, and the 2300 evenings and mornings if these numbers did not correspond to some definite fact of knowledge. In apocalyptic prophecy, figures are symbolic and consequently also bear a meaning. Of course, the symbol has no value unless it corresponds to something in reality, often hidden, but which we must try to uncover.

If the lunar cycle of 1260 years proclaimed the dark period in the history of the church, characterised by arrogance against God and His law, by persecutions and oppression against His people (Daniel 7:25), what could be heralded by the solar cycle of 2300 years? Precisely, that the judgment was approaching (verse 26), that light would shine on the sanctuary truth, or, as Daniel petitions in his prayer, "O Lord, cause Thy face to shine upon Thy sanctuary, which is desolate" Chapter 9:17. True, the prophet was thinking of the earthly sanctuary when the angel spoke to him of the heavenly sanctuary. Daniel was considering the seventy years of Jeremiah's prophecy, when Gabriel declared: "For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state." Chapter 8:14.

One can understand that, given this perspective, Daniel literally became ill (verse 27). The fact that the angel Gabriel asked him to keep the vision of the evenings and mornings secret causes us to presume that he had at least understood that it would be for "many days hence" (verse 26), through the mention of the number alone. The same request was later to be renewed, but this time with a word of assurance: "But you, Daniel, shut up the

words, and seal the book until the time of the end. Many shall run to and fro, and knowledge shall increase." Chapter 12:4.

Is it not remarkable to observe that De Chéseaux's discoveries occurred and were disseminated at exactly the time predicted by this prophecy? De Chéseaux was not aware of this fact, but we are today and should give attention to these discoveries. In his book "*The Prophetic Faith of Our Fathers*," LeRoy E. Froom briefly retraced the history of these providential findings, under the description of the work of William Cuninghame (1776-1849), a Scottish theologian, whom he described as "champion of the number 2300" (Vol. 3, pages 364-385). It seems that Cuninghame was the first interpreter of Daniel 7:25 and 8:14 to lean on the discoveries of De Chéseaux in justifying the use of the year-day principle.

### Froom Tells the Story

Here is how Froom tells the story: "Back in 1811 Cuninghame had noticed a reference to De Chéseaux's discoveries and had published the facts in a current *Christian Observer*. Then, in 1833, he wrote to the *Investigator*, further describing the finding of the original work, which he had sought without success for twenty-two years. This fuller statement was then published as '*On the Jubilean Chronology*.' Professor Birks, of Cambridge, became much interested and wrote on it in 1843. And toward the end of the century H. Grattan Guinness made the fullest examination of all, Guinness' work being checked by Professor Adams of Cambridge." Pages 384, 385.

Unfortunately, it seems that the pioneers of the Advent movement were not aware of De Chéseaux's discoveries. Did they actually need them at a time when it was currently admitted that a prophetic day represents one literal year, on the basis of the year-day principle? I think not. But today, when the interpretation of prophetic time periods is being called into question, the astronomical proof provided by De Chéseaux takes on new importance.

As an astute theologian, Cuninghame understood the import of De Chéseaux's discoveries. For him they were decisive proof that the prophetic figures in Daniel and Revelation truly represent literal years. "He felt that, in order to impress the church with their importance in measuring the epochs of the enemies of the church, they were not only announced to the church and confirmed by Gabriel with an oath, in the name of Him that liveth forever and ever (Dan. 12:7), but are engraved on the very system of the material universe." Page 385.

This weighty argument, set along with all the others, should help make clear that the doctrines of the heavenly sanctuary and the investigative judgment are built on a solid foundation. ##

\*All texts quoted are from the Revised Standard Version.







## LETTERS to the EDITOR

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

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

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

### COUNTRY LIVING

Dear Editor,

I am writing this letter as I am deeply concerned about the subject of moving out into the country as is recommended in the writings of Sister White. I feel that many sincere and genuine folk have been led in the wrong direction because of the misunderstanding of the reason for, and the whole purpose of moving into the country. Unfortunately many are finding now, that they may have moved without fully studying and researching the full implications and meaning of that message.

You see, at the moment, there are quite a few families in Canberra thinking of selling up to move out to the country in the endeavour to escape from the rat-race of suburban and city living, with the aim of becoming better acquainted with and closer to God by placing themselves in a natural, un rushed environment.

What concerns me, though, is the fact that after having spoken to people who have done exactly that, they find that in fact life on the land is so hard in comparison to their former life, that they now have even less time for God as the hours of their work are from daybreak to sundown, and when they get home they simply want to retire to bed.

There are other problems as well, such as water. There are many folk going broke because they have no water and must buy water for themselves and their animals. Then the authorities keep checking to see if they are keeping the rabbits and other pests under control on their property, and all this costs a great deal of money. Getting people to come and make repairs, or obtaining building material, costs a fortune because no one wants

to travel out so far for nothing, so they charge the earth for whatever building materials, etc., you may need.

Then there's the problem with schooling for the children. It takes some one or more hours to get to school, and if there's a flood—well school is out altogether.

If you're sick or need immediate hospitalisation you may really be stuck, as the nearest doctor could be some fifty miles from where you live.

And the list of problems goes on and on.

My husband and I had the same plans and ideas of moving out, until we began coming into contact with people who told us all about the 'real life' of country living and all the problems and hardships that go along with it, which none of us even realised.

I personally believe we are to move out into the country only in order to escape from the Sunday laws, death decree, etc. I believe country living then will be for complete and total dedication to the study of God's Word, to prepare us for our mission of giving the gospel message to those living in the cities. I don't believe God wants us to move into the country, trying to make a living by working day and night, even on Sabbaths, in order to be able to survive, and not having any time to study.

Are there any of our RECORD readers who can throw some light for me on this perplexing question?

Sylvia Berketa,  
South New South Wales.

### MINISTERS ARE!

Dear Editor,

Some members seem to think our church ministers, evangelists, pastors and leaders are "infallible." They don't claim to be anything but human. Our leaders are to be very devoted men. Devoted to their duties and their God. They are well aware they are human like us all. But they are nonetheless called and ordained for a special purpose. They can get discouraged at times. Let us help them and make their load lighter.

Some years ago, one Sabbath morning, my husband and I met a minister whom we hadn't seen for years. In fact the last time either of us had come into contact with him was in his classes at Avondale College. In the course of the conversation we mentioned some "chapels" he had taken and the subjects he had spoken on. We quite enjoyed ourselves speaking with him, now retired.

Then he said something that we shall never forget. He told us that it had given him a real thrill to know that students of years ago could remember his lessons and his words of counsel. He had spent many years studying, teaching, praying and learning, and has wondered many times if it was worth it. Did he ever get through to the students? Was it just exam passes the students were after? How many of them really listened and took some of it in?

We have thought much about that chance (or was it by chance?) meeting that Sabbath morning. God used him many times to encourage and instruct students and others. It was wonderful to think God used us to encourage him in his sunset years.

Quite a number of us have a different view of ministers and leaders of our church. We like

them for lunch. Stewed minister seems to be one of the main dishes for Sabbath dinner. We also pluck them and roast them, often alive. Often we take what we think they said or did and tear it to bits. Often, if we had been listening, we would have understood what was meant, not just what we thought was said.

If ministers are really doing something wrong, God in His own way and time will remove them. Our leaders have a heavy responsibility to God. Let us pray for them and encourage them, not go round "collecting their skulls."

H. H.,  
South Queensland.

### A GLOBAL SYMBOL?

Dear Editor,

Recently major Australasian organisations have adopted logos or symbols to assist in public identification. These include the Bank of New South Wales, with its stylised red "W"; Telecom; Australia Post; the Uniting Church with its cross and dove now appearing on every church building, publication, literature, letters, etc.

Surely a church of such international dimensions as ours would benefit from the adoption of a global symbol. Benefits would not only be for members travelling overseas, but a single-concept means of identification of this church by the world is imperative if our objective is to be achieved.

It is understandable that a church of varied cultures and a lot of individuality could find it difficult to agree on a symbol. My belief is that this factor must not deflect us from a speedy adoption by our elected leaders of a logo, which we will have of necessity to accept—even if we think our design is better. Once the decision is made the church at large will swing in with its support.

Today there are people, including Adventists, with skills, who are doing the kind of design work we need. From among these someone should be selected to develop a symbol which can come in time to represent our church to the peoples of the Australasian Division.

J. B. Trim,  
Trans-Tasman Union Conference.

### WHAT DO I HEAR?

Dear Editor,

Many of our parents and their generation gave their lives and service to God to tell the heathen in "darkest Africa," the headhunters of the islands of the sea and the "teeming millions of India," the good news of salvation. The natives of these places, when the Holy Spirit drew them to God and the love of Jesus shone in their hearts, gave up their drums and their war music, their decorated dances and their witchcraft. The contrast between a heathen headhunter in his war costume, dancing to his war music, and a converted soul for Jesus in these places is the most obvious possible.

I never cease to thrill when I see a dark-skinned brother telling of his love for Jesus. When such people sing a gospel song it is from the bottom of their hearts (you'll notice people of European backgrounds don't usually



harmonise as well as they do), and the very angels in heaven seem to be singing.

Our generation, some of them, carried on where the last left off. Unfortunately many of the up and coming generation seem to be going back to drums and war cries and other hideous noises they call music. The worst of it is they are bringing it into our churches, Sabbath schools and camps.

I recently read a book by a man not of our faith who had been a member of a rock band and played rock in church. He became a Christian and wrote the book as a testimony that the same devil who controls the heathen and their dance rhythms controls the rhythms in "gospel rock music" today. The devil uses loud, brain-crashing rhythmic music to put the human mind in such a state that it is easy for him to control. The author has seen both the "heathen dances" (as a missionary) and "civilised" rock (as a participant).

Shouldn't we be very careful not to have this in our homes and churches? I always understood, though never experienced it myself, that when you are lost you go in circles. It seems to me we have made one complete circle and are ourselves in the middle of a war dance with those loud, devilish, rhythmic noises, sometimes complete with paint.

I see nothing wrong with a nice guitar, quietly played, accompanying singers who are praising God, or a classical guitar played sweetly to the glory of God.

When Jesus was on earth He didn't go round screaming at men and shouting His message loudly. He moved quietly among men in a loving, sympathetic and kind manner.

## WEEK-END FELLOWSHIP

W. VAN VLIET, Senior Elder, Wollongong Church, Greater Sydney Conference

THE WEEK-END of Sabbath, February 14, 1981, was a spiritual feast for the Corrimal and Wollongong churches. On that week-end members of both churches, with visitors from Goulburn, Oak Flats, Bowral and Campbelltown churches, set off for beautiful "Crosslands" to enjoy their annual retreat.

We followed the example of our Saviour, and went into the mountains to get away from the bustle of daily life.

Spiritual food was provided by Pastor Bolst, our guest speaker. He guided us through the Gospel of Matthew, in three, one-hour, seminar-like sessions.

We enjoyed a time of beautiful Christian, Christ-centred fellowship with one another.

The ages of those attending ranged from under one year to well over eighty. For those who have never experienced an escape from the world like this, try to make it next time when your church goes. ##

Could it be the full circle we have gone is trying to tell us something? Lost? South Queensland.

### COLLECTING FOR NEEDY

Dear Editor,

One way in which Adventists could be positive, shining lights to mankind would be to collect door-to-door for a particular disaster-relief appeal. In this way we would show that Adventists are positively and actively concerned for others' difficulties.

We know that disasters and human suffering will increase as the end of all things draws nearer, and what better way to be regularly using our energies to draw people to our Lord Jesus Christ?

Perhaps, if we wore badges with the inscription "Adventist Relief Services," the response to the Ingathering Appeal would be greater. I would be interested in others' opinions on this.

Ray Dale,  
North Queensland.



### BY BOBBIE JANE VAN DOLSON

Practical Christianity for boys and girls and young people is the theme of this devotional book by an educator and editor. HOW TO GET TO HEAVEN FROM YOUR HOUSE is chock-full of little observations and stories that will catch and hold your interest all through the book. For instance, there is the incident of a group that the author accompanied on a visit to a Buddhist temple being told by a monk that he would literally guide them to the gate of heaven. Then there is the reading about a tunnel especially for toads built under a road. The author, Bobbie Jane Van Dolson, is an associate book editor at the Review and Herald Publishing Association. 386 pages.

**CLOTH**  
**\$A6.95 \$NZ8.50**

## DEVOTIONAL BOOKS FOR 1981

### BY MORRIS VENDEN

The Apostle Paul tells us, "By grace ye are saved"; James says, "Faith without works is dead." Much current discussion is devoted to a harmonising of these two principles. Morris Venden, pastor of the Pacific Union College Seventh-day Adventist church and a speaker much in demand across North America, lays the matter out in terms that are not only easy to understand, but easy to apply to everyday living. Drawing his illustrations largely from Bible incidents, he demonstrates that a vibrant faith in the saving power of Jesus Christ, effective now, is the privilege of every person. Those who appreciate the large-print editions will be pleased to know that FAITH THAT WORKS is available in a large-print edition, as well as the regular hard-bound devotional book. 386 pages.



<b>Regular Cloth Edition</b>	<b>\$A6.95</b>
<b>Large-Print Paper Edition</b>	<b>\$NZ8.50</b>
	<b>\$A7.95</b>
	<b>\$NZ9.70</b>

Please send me:

- copies of HOW TO GET TO HEAVEN
- copies of FAITH THAT WORKS—Cloth
- copies of FAITH THAT WORKS—Lg. Print

NAME .....

ADDRESS .....

.....P/Code .....

ADD FOR LOCAL POSTAGE



**WHAT SAWS IS ALL ABOUT**

(continued from page 7)

For example, there are cases in which they will say to us, "If you'll give one dollar, we'll give four dollars." This means that if we go into a project, for example in Haiti, the arrangement is, "We'll give nine dollars if you give one dollar." Well, if we didn't have the one dollar, we wouldn't be able to get the nine dollars.

**Do you need more than \$10 million in 1981?**

Yes. In 1981 we hope that this will be in excess of \$15 million. Now there are some programmes that actually have a wider extent that are less costly, if you can believe such a thing, and others that handle large amounts of resources, such as the programme in Peru. Although it is only in one country, benefiting around 130,000 people, it has a budget of nearly \$5 million. The programme I explained to you that will be in fifteen countries over a period of three years will cost only about \$4.2 million, but it's a different kind of an outreach. It's an outreach that's labour-intensive, not one that's resource-intensive. So that's the difference.

**Pastor O'Ffill, does the help that SAWS gives go to Adventists only?**

I can say that 98 per cent of the help that we give world-wide *doesn't* go to Adventists. Seventh-day Adventist World Service is by its very nature a non-sectarian outreach. We help any and everybody; we don't ask what church you belong to. And so in a very practical way, 98 per cent doesn't go to Adventists—not because we purposely exclude them, but Adventists are not our target. The only conditions for receiving aid from SAWS are that the recipient needs our help and has a desire to do what he can to improve himself.

**Thank you very much, Pastor O'Ffill. God bless SAWS in 1981!** ##



# Weddings

**ELLIOTT—ROBERTSON.** It was in the beautifully decorated Traralgon church, Victoria, that on Sunday, March 22, 1981, Colin Elliott and Glenda Bronwen Robertson, pledged their love and loyalty to one another in marriage. Many friends, relatives and church members have shared the joyous occasion realising that when God is invited to lead and accompany people to walk side by side, all the disturbing problems shall disappear. We wish Colin and Glenda an uninterrupted, happy Christian marriage. R. Iro.

**GREEN—TORRANCE.** Julie Torrance has a lovely voice and she used it to express her devotion to her bridegroom, Stephen Green, when they were married in the Mount Colah church, New South Wales. The wedding day was April 5, 1981, when the sun shone brightly on a rain-washed world in warm approval of the happy couple as they left the church. Stephen is the son of Mr. and Mrs. David Green of Mount Colah, and Julie is the daughter of Mr. and Mrs. Noble Torrance of Lalor Park. We thank God for another home firmly established on Christian principles. R. D. Trim.

**NILON—JOHNSON.** Robert Nilon and Barbara Johnson chose the beautiful garden setting of the "Everglades," Byron Bay, New South Wales, for their wedding on Sunday,

March 29. Barbara's parents, Pat and Noel Johnson of Murwillumbah, and Robert's parents, Joan and Bob Nilon of Coffs Harbour, along with many relatives and friends, were present to honour this Christian couple as they exchanged marriage vows. Just as Jesus honoured the couple of Cana, Galilee, Robert and Barbara welcome Him into their home as they live in Coffs Harbour. E. C. White.

**WYBORN—LEE.** Alan Wyborn and Loretta Lee exchanged marriage promises at the Murwillumbah church, New South Wales, on Sunday, March 1, 1981. Relatives and friends then gathered at the home of the bride's parents at Condong for a friendly outdoor celebration. As Alan and Loretta left to set up their new home in Wilmington, South Australia, we assured them of our prayers and true happiness as they followed Jesus in their marriage. C. A. Townend.



**BAKER.** Seth Edwin Baker, oldest member of the Murwillumbah church, New South Wales, passed to his rest on March 1, 1981. He was a few days short of ninety-three. Brother Baker was baptised in 1935, and became a member of the Ramornie church (since closed). He held various responsibilities, including elder and treasurer of the Grafton church. Since moving to Murwillumbah he had endeared himself to our members for his regular attendance and his kindness in supplying bananas to so many. To his daughter-in-law Maude, relatives and friends, words of comfort were ministered at the Murwillumbah church and then at the Garden of Remembrance. C. A. Townend.

**CLARKE.** Albert Edward Clarke, aged seventy-eight, passed to rest on April 6, 1981, and was laid to rest in the Avondale Cemetery, Cooranbong, New South Wales. Left to mourn his passing are his three daughters, Beverly Hayward of Adelaide, Marie Fuller of Brisbane and Sue Hammond of Cooranbong, and their families. Mourners were reminded that the only one who has the remedy for death is Jesus, who will one day soon wipe away the mourner's tears. Associated with the writer were Pastors L. Rose (who baptised Brother Clarke) and O. Twist who gave the life sketch. L. J. Laws.

**FROST.** Moya Laws Frost died suddenly of a heart attack at her home in Warners Bay, New South Wales, on April 2, 1981. Born in the Newcastle suburb of Charlestown, she was sixty-four years of age at her death. Left to mourn the loss of a devoted wife and mother are husband Jack, son William, daughter-in-law Helena and two grandchildren. Moya was held in high esteem by a large circle of relatives and friends who attended the memorial service in the Hamilton church, and later at the graveside in the Avondale Cemetery on Monday, April 6. Among them was a large contingent from the local bowling clubs in full uniform who came to pay tribute to one who took a prominent part in their activities. Pastors W. J. Cole and Glen Weare assisted in the services. O. H. Twist.

**HONG.** Mrs. Eileen Hong died in Brisbane, Queensland, and was buried in Tenterfield, New South Wales, on March 18, 1981. Having emigrated from China in 1964 she settled in Tenterfield, and with her husband established a family business. The very large congregation at the funeral service in the Adventist church and at the graveside, evidenced the high regard with which this lady was held in the community. Cut down in the prime of life, she left three young children, Jeffrey, John and Helen, who, together with husband Henry, look to the glad reunion day of Jesus' second coming. J. Ludlow.

**NICOL.** Maurice Anthony Nicol was released from much suffering on April 3, 1981, when his earthly life closed. In a chapel service and then at the Ruru Lawn Cemetery, Christchurch, south New Zealand, where he was interred on April 6, his friends and loved ones were pointed to the resurrection hope. There alone we will be able to find a satisfying answer to many of life's baffling questions. We especially pray God to comfort and sustain his widow, Wendy, and two boys, Lawrence, aged ten, and Daniel, aged four. A. A. Godfrey.

## ADVERTISEMENTS

**AUCKLAND ADVENTIST HOSPITAL**

Experienced Registered General Nurses are invited to apply for the following positions:

Admitting Sister  
Nursing Sister (s)

The hospital is a modern, well-equipped, 57-bed surgical-medical facility offering high-quality health care to the people of Auckland. Working conditions, salary, and accommodation are excellent. Successful applicants will be given assistance with air-fares and removal of personal effects to New Zealand. Apply in writing to:

The Director of Nursing  
Auckland Adventist Hospital  
P.O. Box 25-114  
St. Heliers, Auckland 5  
NEW ZEALAND

**ARE YOU UNHAPPY** with your child's present secular school? Feel hemmed in by civilisation? Are you looking for a rural atmosphere with city work opportunities? Do you hanker for a life with rural peace? Do you want a Christian primary education with Christian high school follow-up for your child? Would you like your child to engage in productive rural activities as part of the regular curriculum? Would you like your child to enjoy a peaceful rural setting for his/her primary school-days?

**YOU WOULD!**

Then **WINDSOR SCHOOL**, situated on a lovely level spot, surrounded by fertile paddocks, and seemingly remote from life's hurly-burly, is certainly worthy of your serious consideration.

The school, Windsor Adventist Primary, is situated at West Hill Street, McGraths Hill, N.S.W. Postal address: P.O. Box 140, Windsor, N.S.W. 2756. Telephone (045) 77 2237 (school hours), (045) 71 1041 (after hours). Inquiries welcome.

**FLAT TO LET.** Jindabyne, accom. 5, not available August 28 to September 11. One bedroom, all facilities, handy to shops giving choice either snow-fields Thredbo or Perisher—\$200 p.w. plus electricity. (02) 498 1644 or 15 Dumaresq Street, Gordon, N.S.W. 2072.

**SAVE AND SERVE**

**THE AVONDALE COLLEGE FOUNDATION OFFERS A NEW INVESTMENT SERVICE OPPORTUNITY FOR CHURCH MEMBERS**

"Flexiplan" Interest-Bearing Deposits give you the following benefits:

- ★ Your savings earn interest rates similar to building societies, but you also help Avondale College.
- ★ Four investment plans offering up to 11½% p.a.
- ★ Four retirement plans to protect your pension.
- ★ Lodgment of deposits can be easily made through any branch of the Bank of N.S.W. anywhere in Australia, or by direct cheque to our office.
- ★ Your investments help train the next generation of church workers and leaders at Avondale College. You invest in the church's future.
- ★ **WILL YOU PUT YOUR MONEY WHERE YOUR FAITH IS?**

Write today for information leaflets to Pastor W. H. Simmonds, Manager, A.C.F. Investments Ltd., 8 McIntosh Street, Chatswood, N.S.W. 2067. Phone (02) 411 7917.



**"SING HIS PRAISES"**

On Saturday evening, May 30, at 8 o'clock, a sacred classical concert will be held in the North Fitzroy church, Melbourne. A collection will be taken, the proceeds going to the Greek church building fund. Featured artists include:

- ★ Heidelberg City Choir Ensemble
- ★ David King, Cornet
- ★ Kenneth Stanton, Flute

These are just a few of the talented artists who will present an enjoyable musical programme. Plan to be there early in order to get a seat.

**WEDDING PHOTOGRAPHY** ... don't waste this precious occasion on "backyarders" or well-meaning amateurs. We are thoroughly trained in the latest American technique of Bridal Photography at low rates. Phone Kevin Elson (02) 84 6086.

**HOUSE FOR RENT**, Crafers (Adelaide Hills), new 2-bedroom, partly furnished. Six month lease. \$60 p.w. plus bond. Phone (08) 293 7401 or write c/- 17 Daly St., Kurrall Park, S.A. 5037.

**STAFF REQUIRED** urgently at Bainfield Park Health Centre, Invercargill, New Zealand:

Cook, with experience in food preparation in harmony with Adventist nutritional ideals.

Gardener, to manage vegetable garden and maintain grounds.

Both positions open to Adventists in good standing, interested in a missionary programme and health ministry. May suit retired couple. Accommodation supplied. If couple with young family. Adventist school nearby.

For details, contact Manager, Box 5005, Invercargill. (Include name and address of your pastor.)

**FOR SALE**

**GOOD HOME AND INVESTMENT COMBINED**

Large, well-kept duplex pair of 1/2-acre block, strata titles, full brick inner and outer walls (outer walls salmon baked) clay tile. Situated in semi-rural area high side Bickley Valley in Western Australia. Beautiful views overlooking orange groves. Five minutes walk to Carmel College, seven minutes walk to Bickley church, three minutes to S.D.A. Primary School, five minutes to bus, thirty-five minutes from Perth.

<b>DUPLEX A</b>	<b>DUPLEX B</b>
entrance hall	entrance hall
large lounge	large lounge
kitchen/dining-room	kitchen/dining-room
3 bedrooms	2 bedrooms
study	granny flat with en suite
separate garage	oil heating
gas heating	electric cooking
electric cooking	

Terraced gardens, asphalt drives curbed.  
Total price \$87,500 O.N.O. Bank settlement.  
Contact owner: 13 Colombo Street, Wishart, Qld. 4122.

**HOUSE FOR SALE**. B/V, 4 B/R home. B.I.R. in three rooms. Walk-in wardrobe in master bedroom. Cathedral ceilings in living-room, kitchen and hall, L-shaped dining/lounge. Wall oven. Separate toilet, laundry, 380' x 54' block, fruit trees, backs on to Dora Creek Reserve. Across creek from S.H.F. \$65,000. Phone (02) 634 4627.

**MANNERS AUTOS PTY. LTD.**  
53 John Street, Lilydale

For the good-quality used car that you are looking for at a realistic price, phone Kevin or Hector Manners on (03) 735 1918. A/H Kevin (03) 842 7184, Hector (03) 726 0559.

**BOWEN, NORTH QUEENSLAND**  
Climate capital of Australia, situated on the beautiful Whitsunday Passage, offers you a friendly country church, a well-equipped S.D.A. school, and we are interested in arranging employment and accommodation for families with primary-school-age children. Phone (077) 85 2291

**W. T. S. FURNITURE REMOVAL**  
Willing to carry all sorts of furniture, anywhere, anytime. Interstate and local. Highly recommended, reasonably priced. Quotes free—reverse charges for long-distance calls. P.O. Box 214, Williamstown, Vic. 3016. Phone Melbourne (03) 397 7190—all hours.

**PRIMARY SCHOOL IN BOWRAL**—now open—1-teacher school, friendly rural church. Industries expanding locally, providing job opportunities. 1 1/2 hours from Sydney by F5 Freeway. Write P.O. Box 337, Bowral, N.S.W. 2576. Phone (048) 61 3373, (048) 77 1531.

**CORRECTED DATES FOR SKI CAMPS**

**WOULD YOU LIKE A WINTER HOLIDAY SKIING IN NEW ZEALAND? HERE'S YOUR CHANCE.**

Three fabulous ski camps run by our volunteer trust, Youth Care.

- August 16-23, 1981  
Mt. Hutt—Methven Lodge
- August 23-30, 1981  
Mt. Hutt—Methven Lodge
- September 6-13, 1981  
Coronet Peak—Lakeland Lodge

Accommodation in comfortable, heated lodges, and full meals for \$A65. Numerous ski resorts to choose from. Limit of sixty per week, so be quick to write to us for an application form and more information. Youth Care, P.O. Box 25-085, Christchurch 1, New Zealand.

**ACCOMMODATION WANTED**. Widow and child, or willing to share house Penrith, Blue Mountains area. Caroline Miklauzic. Ring Rae (047) 31 5750 after hours, (047) 31 4011 business.

**MEDICAL PRACTICE FOR SALE**

Well established. Adventist G.P. required. High income. Satisfaction in most areas assured. Reply soon. Dr. S. Sinnathamby, Mareeba, North Queensland. Phone (070) 92 1061, A/H (070) 92 1944.

**PRIMARY SCHOOL IN ESPERANCE**. One-teacher school. Town beautifully situated, perfect climate, thriving church, farming community, progressive town. Write: Principal, Cnr. Ocean and Blake Sts., Esperance, W.A. 6450. Phone (090) 71 2703.

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

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

**Annual subscription—post paid:**

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

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

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

Editorial Office: Phone (059) 66 2501.

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

**DIRECTORY**  
**AUSTRALASIAN DIVISION OF THE SEVENTH-DAY ADVENTIST CHURCH**

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

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

*Departmental Directors*

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

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

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

First 25 words	\$5.00
Each additional 5 words	25 cents

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

**BIBLE LANDS EXPO INTERNATIONAL**

Commencing in May, 1981, the world-wide services of Bible Lands Expo International will be extended to the South Pacific region. This notice will be of specific interest to pastors and evangelists and church members who are interested in the dissemination of the gospel initially through the archaeology of the Bible lands.

**MEMBERSHIP SERVICES INCLUDE:**

- ☆ Graphics and slide service using the very latest archaeological findings from the Bible lands.
- ☆ Scholarly papers prepared by Adventist historians and archaeologists from around the world which add new dimensions to our presentation of the Bible as history.
- ☆ Original slides of both artefacts and scenic views of all major sites. This service includes aerial photos for multi-media presentation.
- ☆ Invitations to attend seminars and conferences around the world.

Bible Lands Expo International is committed to a very high standard of excellence in both truthfulness to the best available sources and originality of presentation.

Samples of available graphics and slide materials are literally light years ahead of anything previously available in this field.

**ALL INQUIRIES SHOULD BE ADDRESSED TO:**

Executive Director  
B.L.E.I.  
Pastor John Hackwell  
18 Pioneer Crescent  
Dunedin, New Zealand



# FLASH POINT



☆ The Church Press Limited has awarded a Commended certificate to SIGNS OF THE TIMES in the layout section in its annual award presentations for 1980 at the Australasian Religious Press Association meetings, April 3-5. We congratulate our layout department, and particularly our art director, Derek Walsh, for this achievement. When one considers the wide range of religious journals we had to compete with, and the fact that our magazine presents truths that would be regarded as controversial in religious circles, we have every reason to feel deeply grateful for the fact that the high standard of our publication is recognised by a body that fosters journalistic excellence. We hope to enter our magazines in other categories as well for 1981.

☆ Pastor Cyrus Adams, who is on furlough from Samoa where he has been president for the past three years, writes to tell us about an urgent need for musical instruments for a junior band commencing at Afega. Low employment and small wages rule out the possibility of purchasing new ones. Maybe someone has a cornet or some other instrument which is not being used. If so, drop Pastor Adams a line, care of J. R. Jones, 2 Warner Place, Greenwood, W.A. 6024.

☆ If there are thirty-five Adventists in Australia who would be willing to pass on their personal copy of RECORD and SIGNS regularly to someone else when they have finished reading it, Pastor Austen Fletcher of Avondale College has the names of thirty-five of our ministers in the mission fields who would be happy to receive these papers. Pastor Fletcher writes: "I am asking the people assisting with this programme to send the RECORD immediately after they have read it, and also to send the most recent copy of the SIGNS, regularly, each month, because these men are our best-educated and best-trained ministers who want the magazines primarily to keep abreast with all the information and articles that appear in these papers. To my mind, the climate of Papua New Guinea and the mission fields of the South Pacific is such that it becomes important for these ministers to be helped with current material." Write to Pastor Fletcher at Avondale, and he will send you the name of the man with whom you will share your personal copy of RECORD and SIGNS from now on. Happy sharing!

☆ There has been a brisk and interesting response to the question we raised a few weeks ago on what our readers thought of the "Letters column," and whether they would like to see it continued or discontinued. Responses reflected a full range of opinions, from decidedly anti to enthusiastically pro! Many readers

don't appreciate the way some writers take advantage of the column to use it as a soapbox from which to air a pet peeve, and would like to see the space used more constructively. Others feel that the column serves a vital role in giving our readers an opportunity to express themselves on a wide range of subjects, and that a great disservice would be done to our constituency by discontinuing it. Some expressed the sentiment that to them it was the most interesting feature of our paper and the one they most enjoyed reading! Most readers would like to see the letter column continued. Many "pros" have, however, expressed serious reservations and made certain suggestions on changes they would like to see made—for instance: cut the letters down to the "bare bones" and stringently curtail their length; appeal to writers to make their letters constructive; publish only letters to which the writer is prepared to attach his name.

We appreciate the feed-back we have had. If it proved nothing else, it did greatly encourage us with the realisation that the "Flashpoint" page is read! We are happy to assure you that letters will continue. Please keep them short! If you don't, we may need to use the pruning shears ourselves. Please make a point of reading the letters columns in some other magazines like *Time* and *Adventist Review*. You will notice that they are characterised by their brevity and conciseness. Remember it is a "letter" column, *not* a "dissertation" page! The editor will need to exercise his discretion in deciding whether your submission qualifies as a letter or whether it is a "treatise"! We don't know that we can accept the concept that letters should never be printed over a *nom de plume*. There may be instances when the writer has a valid reason to conceal his identity, and it is universal journalistic practice to accord him that privilege, as long as the writer's full identity (name and address) is revealed to the editor. An editor never publishes a letter from an anonymous writer whose identity is concealed from him. Such letters are only ever consigned to the circular file. But where a writer requests that his identity be withheld from his readers, this may not necessarily indicate lack of courage, but merely circumstantial discretion. And last but not least, please remember that an editor does not have time to correspond on correspondence! Please do not expect a reply to your letter sent in for publication, or feel that the editor owes you an explanation on why he didn't publish your letter! Here an editor's decision is final, and no correspondence need be entered into. This could keep him so busy that he would have time for nothing else! This is also a universally accepted rule in journalistic circles and one that should be honoured by our RECORD readers and editors alike. We know we can't please everybody! But let's do our very best to keep RECORD the happy magazine we all want it to be. Happy reading!

☆ All who can do so are cordially invited to attend the finals for Australia of the International Bible Contest, which will be held in B'nai Brith House, 99 Hotham Street, St. Kilda, Victoria, at 3 p.m. on Sunday, May 17. The winner for New South Wales is a Seventh-day Adventist, Brother Ken Hopkins. You will have the opportunity to see him in action and to give him moral support as he faces the winners from the other states in this the final round.

☆ "Finally, brethren...": Disappointment—change the D to H and it becomes His appointment.