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MORE FOR MEDIA

RUSSELL KRANZ, Communication Director, Australasian Division



THE MASS MEDIA is on the verge of changing society. In the next few years, V.C.R., video disc, satellite, cable TV, special cable services, computer-related programmes and telex will blurr, even unify, all media, as newspapers, books, film, radio, records and telephone combine in a single, yet still unnamed medium.

A recent article appeared in the *London Economist* entitled, "Let a Thousand Channels Bloom"; and that's the sort of TV choice confronting people in the future.

Already forward-thinking churches are preparing to meet and utilise the challenge of the electronic revolution. In the United States the Catholic Communication Fund has been raising approximately \$2 million each year for communication work within the diocese at national level.

The Mormon Church has ordered 500 satellite receiver dishes to establish what is believed to be the largest TV network via satellite in the world.

In an outspoken report to the National Council of Churches, Protestants have been told that "Somehow we must use the shiny new tools that technology has thrust upon us."

Which brings us as Adventists in Australia and New Zealand to the February 27 Annual Rally Day Offering for the Media Centre. The frank fact is, we're lagging behind, not even keeping pace with media developments. Your generosity next Sabbath will enable us to redress the balance. ##



MEDIA CENTRE RALLY DAY OFFERING

February 27

"ALL ONE BODY WE"

RUSSELL KRANZ, Communication Director, Australasian Division

... NOT THAT the world out there would know it. From a communicator's point of view, few people have anything but a hazy notion of who we are and what we're about. Over the years we've indulged in so many euphemisms and pseudonyms, the public can hardly be blamed for mixing us up with a dozen different sects—usually of the exotic or bizarre kind.

Maybe in the past, religious prejudice prevented clear identity. Maybe the fact that Adventism was new and different was sufficient grounds for lying low. But surely now, after almost 100 years' activity, it's time we told it in the streets of Gath and proclaimed it in Ashkelon. The name Seventh-day Adventist and a corporate symbol representing that name, ought to appear on everything with which we have anything to do. That includes our churches, our offices, our buildings, our literature, our advertising, our outreach programmes, our stationery.

A few weeks ago, I appeared for three hours on a radio talk-back programme, discussing Seventh-day Adventists. The broadcast had hardly started, when a woman phoned in asking why we opposed blood transfusions. As the session continued, the same misunderstanding cropped up again and again, until the radio interviewer had to say, "Tonight we're talking about the Seventh-day Adventists, not the Mormons or the Jehovah's Witnesses or anybody else, only the Seventh-day Adventists." Then he asked me why so many people confused us with other groups. I answered that possibly our smallness had something to do with the problem. But as a communicator, I think we're to blame for not clearly identifying ourselves. Result—the image is blurred.

Now, a basic rule of good communication is that you must present an easily identifiable, favourable image to the public. In an investigation of Adventist effectiveness in Sydney, the Kenny Report found that while we are doing an amazing work for our size as a church, we lack identity. There is no corporate image. Instead of one body, there are dozens of different bodies, all with separate names like A.C.A., 5-Day Plan, Signs Publishing Company, Community Health Services, Home Health Education Service, Pathfinders, etc., call them what you may. The entire package is never put together, each segment isn't seen as part of the whole, with the subsequent loss of tangibility. In a sense, much of our effort is wasted by fragmentation.

The report drew an interesting analogy. "Imagine a jig-saw puzzle whose pieces are scattered all over a room. And many of the pieces are face-down. No one has ever seen the complete picture, and no one has seen the name on the picture. This jig-saw is your church, its beliefs, activities, and messages. The picture does not hang together in any way; the church has literally no clear identity whatsoever to Sydney people. Lacking any clear picture of the Adventist Church, people simply confuse it with other unusual-sounding sects. This confusion is not complimentary to your church, because these unusual-sounding sects are generally seen as radical and peculiar. Your

PLEASE FILL IN, CUT OUT AND RETURN TO:

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

Thanks for your assistance.

CORPORATE IDENTITY QUESTIONNAIRE

Positive church image characteristics
(as stated by the General Conference Communication Department)

- | | |
|--|--|
| <input type="checkbox"/> a Christian church | <input type="checkbox"/> a friendly church |
| <input type="checkbox"/> an active church | <input type="checkbox"/> a personally helpful church |
| <input type="checkbox"/> a prophetic church | <input type="checkbox"/> a growing church |
| <input type="checkbox"/> a progressive church | <input type="checkbox"/> a global church |
| <input type="checkbox"/> a humanitarian church | <input type="checkbox"/> |
| <input type="checkbox"/> a responsive church | <input type="checkbox"/> |

Add any suggestions you may have
Select what you consider the five most important features
Number in order of preference 1 to 5

In a short sentence:

I WISH MY CHURCH TO BE SEEN AS

lack of identity is as complete as we have ever come across, and the 'marketing' consequences are obvious. Though you work hard in the myriad activities you espouse, the ripples are not self-sustaining. Impact of individual activities is quickly blunted, and the looked for 'chain reaction' never happens. One of the basic facts of marketing is this—you must reach a level of impact on the public where you become a talking-point in a sufficient number of quarters to bring about an explosion of awareness. Products, services, or ideas which do not reach this level tend to plug along in a static way, always below the level of community consciousness."

To give you an idea of how individualism runs rampant within the organisation, Trans-Australian Union Conference Communication director Reg Brown recently counted seventeen separate letterheads in one conference office. Multiply this throughout the world and up to General Conference level and the Kenny conclusion is even more pertinent.

I think it's time we rectified the situation, don't you? The Division executive thinks likewise, and already a sub-committee is looking into the whole question of developing a corporate identity.

Before anything else we must ask ourselves what sort of image do we wish to convey to the world? How do we want people to see us?

Fortunately sound principles have been laid down for us in the writings of Ellen White. And

in crystallising the advice Sister White gave, the Communication Department of the General Conference has committed itself to "a programme of positive accurate presentation to establish in the public mind, the characteristics of the church and its message."

When the Greater Sydney Conference was considering a television project in 1980, it sought to convey an image of Adventists as "sincere, caring Christians who are concerned about values and contribute in a practical way to the betterment of life now, as well as in the future. Who are sensitive to human need; who have sound reasons for their beliefs. Who are in touch with the times; who enjoy a beneficial life-style. Whose hope is centred in Christ and God. Who are not given to fanaticism or extremes of any kind."

Do you feel these summaries adequately portray the high ideals of Adventism? Have we missed any important features? Can you express how you would like people to see us, in a short sentence?

Your response to the accompanying communication questionnaire will be a great help in developing a corporate identity for the church throughout Australasia and possibly the world. For as Pastor Chase of the General Conference told me, "We're watching what you're doing with interest, and if Australasia comes up with the right answer, we'll want to recommend it to the world field."

##

"IT IS WRITTEN"

VIVIENNE SHORT, Communication Secretary, Katoomba Church, Greater Sydney

AT MORNING SERVICE on Sabbath, November 21, 1981, Christine Rajcany and her sons Stephen (4) and Andrew (2 years 8 months) watched Pastor Noel Smith baptise Ferdinand Rajcany, at Katoomba Seventh-day Adventist church. Ferdinand Rajcany is assistant matron of the Ritz Geriatric Hospital in Leura (the matron is also an Adventist).

The Rajcany's were dedicated members of the Church of England in a nearby mountain town, but Ferdinand yearned for a deeper knowledge of the Word of God, and posed various questions to his minister. One query concerned the coming of Christ. "How will I know when He is coming?" "You'll know when He comes," he was told.

A year ago Ferdinand began watching Pastor Vandeman's TV series, *It Is Written*. "From this I learned some basic doctrines of the Bible, which I hadn't heard in the Church of England," said Ferdinand. He then subscribed for the little brochures in the series and was shortly visited by Pastor Noel Smith. Ferdinand was not at home on the first few occasions, but finally he gladly accepted an invitation to attend the *It Is Written* Seminar at the Hilton Hotel. He then continued to attend Noel Smith's Vandeman-style seminars at Katoomba church, during an extremely cold winter.

Attendance started off at fifteen, with four non-Adventists attending, but dwindled to five in the chilly mountain weather. Undaunted, the faithful Ferdinand was always in his seat, and other interests from this seminar are still being followed up by Pastor Smith. The Lay Activities secretary, Brother Darryl Fry, is also studying with one of those who attended, and this man and his mother plan on regular church attendance shortly.

On being baptised, Ferdinand said, "This Seventh-day Adventist doctrine is the most satisfying to my soul, and is right to the point, with Bible quotations which eliminate the true from the false." ##

The Indian group baptised in Fiji on October 31, 1981.

Photo: P. Mundu.

Sweet News From Sugar City

PETER MUNDU, Indian Missionary to Fiji

LAUTOKA, the second-largest city of Fiji, is known as the Sugar City, mainly because it produces a large amount of sugar from the biggest sugar mill in the Southern Hemisphere. Also in this city we witnessed the largest number of Indians being baptised at one time, when seventeen people were baptised into the remnant church.

This was not an easy accomplishment. The evangelistic campaign for the Indians had the full support of Fijian church members. The tent was full from the first evening till the end of the campaign, except for the week-long Sugar Festival which attracted many away, but the genuinely interested people stuck to the tent meetings.

There was great opposition for more than a week by a delinquent group employed by some people who did not like to see Indians attending this evangelistic campaign. This group harassed the people returning to their respective homes after the meetings. Nevertheless, the undaunted crowd continued to attend the meetings till the end of the campaign. After twenty-one evenings of preaching, we started the Bible studies in the tent itself and later on in the church.

One evening while we were having our studies, some youths came into the tent and ordered out some young people who were keenly interested in the message. This opposition was so great for them that we did not see them again in the tent. Nevertheless, Mr. Narayan Gounder, our Lautoka-based evangelist, and the lay members never lost their courage, but continued in their faithful work of visitation and Bible studies in the homes.

The Sabbath morning of October 31, 1981, was a memorable day for this group. At 8 o'clock two buses left for Lololo Forestry Dam for the baptismal service. The church members were so happy, singing all the way along the sixteen-mile route. A bus-load of Rakiraki church members plus several carloads of others travelled seventy-five miles to attend the baptism. Mr. Chandar Pal, once an Indian evangelist but now Fulton College dairy manager, travelled the longest distance—150 miles—with his Indian choir members to sing special numbers on this occasion.

The Sabbath school and the divine service were conducted in the shade of the mango trees

amidst the tropical evergreen scenic beauty.

After the spiritual feast there was no lack of physical food, provided by the family pot-luck committee. Everyone's hunger was satisfied.

At 2.30 p.m. everyone gathered beside the creek for the song service, singing such songs as "Shall We Gather at the River?" "On Jordan's Stormy Banks," and so forth. After the regular baptismal vows the baptismal service was conducted, reminding us of the experience and the example of our Saviour Jesus Christ in the River Jordan. After the baptism the pastor and candidates quickly changed their clothes and returned for the welcome into church membership. After pronouncing the benediction, everyone returned to his or her respective homes, singing "To God Be the Glory, Great Things He Hath Done." ##

Pastor Smith and Ferdinand Rajcany give an appeal for winning smiles during the Appeal for Missions.
Photo: J. Vostina.



THE FINISHED WORK OF CHRIST—2

Dear Fellow-believer,

CALVARY stands for the full and final payment of the price for our redemption. "Look to Calvary until your heart melts at the amazing love of the Son of God. HE LEFT NOTHING UNDONE that fallen man might be elevated and purified."—E. G. White, *Review and Herald*, May 10, 1982 (capitalisation mine).

We said last week that when Jesus died on the cross His work of redemption was *complete*, but that the plan of salvation was not yet *completed*. What still had to be accomplished for its *completion*? For one thing, the resurrection. It is impossible to read 1 Corinthians 15, without realising that but for the resurrection, Christ's death would have been in vain. "If Christ has not been raised, our preaching is useless and so is your faith. . . . And if Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost." 1 Cor. 15:14, 17, 18.

Even after the resurrection, *something else* needed to happen for the formula of salvation to be completed. The resurrected Lord referred to this when He said to Mary in the garden: "Do not hold on to Me, for I have not yet returned to the Father. Go instead to My brothers and tell them, 'I am returning to My Father and your Father, to My God and your God.'" John 20:17, N.I.V. Later, when He met with His group of disciples, He greeted them with the salutation, "Peace be with you. . . . Receive the Holy Spirit." John 20:21, 22, N.I.V. And before His ascension He was able to give them the assurance, "All authority in heaven and on earth has been given to Me. . . . And surely I will be with you always, to the very end of the age." Matt. 28:18, 20, N.I.V.

Between the time Jesus saw Mary in the garden and His meeting with His disciples, He had presented Himself to His Father, His sacrifice had been accepted, and He had been invested with "all power," or "authority," which He bestowed upon His disciples in the outpouring of His Spirit. (See *The Desire of Ages*, page 790, paragraph 3.)

"He [Jesus] could have become the Saviour, the Redeemer, only by first being the Sacrifice." Having done this, "Christ hastened to heaven TO PERFECT HIS WORK, and TO ACCOMPLISH [COMPLETE] HIS MISSION by sending the Holy Spirit to His disciples. . . . The Holy Spirit was sent as the most priceless treasure man could receive."—*This Day With God*, page 341 (capitalisation mine).

The cycle of salvation is thus completed in Christ's gift to believers of the Holy Spirit. The merits of His sacrifice and victory are applied to the individual life by the Holy Spirit.

"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and **without this the sacrifice of Christ would have been of no avail. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer.** It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages*, page 671 (emphasis mine).

The Scriptures nowhere give the impression that since Christ has done all, there is nothing left for us to do. The New Testament abounds with such powerful active verbs as "strive," "flee," "resist," "fight," "endure," "abide," "continue," "overcome," "hold fast," "walk," etc. **These verbs do not imply salvation by works. Rather they indicate the saving action that grace makes possible.** Sister White endorses this Scriptural emphasis. In an article published in *Review and Herald*, on May 17, 1892, she wrote: "The way to heaven is through faith in 'the Lamb of God which taketh away the sin of the world.' Those who would be saved must accept by faith the righteousness of Christ; and when they do this, they will work the works of God. . . . The only way to reach the heaven above is to cling to Jesus, mounting step by step to the heights of Christ. . . . **Let no soul imagine that the gaining of eternal life through the finished work of Christ, will involve no struggle, no conflict.** . . . We are continually to be found fighting the good fight of faith. We are to behold Christ, to study His character in the light of His Word with fervent prayer, dwelling upon His attributes and virtues, until we shall become changed into His image. . . . You must keep hold on Christ your Mediator, ascending step by step, changing from glory to glory, from character to character, as by the Spirit of the Lord."

Simply stated, the picture presented in Scripture, and endorsed by the Spirit of Prophecy, is that **the merits of our Substitute avail only for those who are walking on the narrow road. They are not applied to those who are walking on the broad road. The Holy Spirit will do all in His power to draw them onto the narrow way. If they respond and turn in repentance from the broad road, Christ will cover their sins with His shed blood and cover their deficiencies with the robe of His righteousness. God then sees not their imperfection, but Christ's perfection. But this is true only as long as we continue to walk on the narrow road.**

The key expression in the statement referred to is "as by the Spirit of the Lord." We are not left to struggle on in our own strength. Jesus has not only shed His blood to make it possible for us to be saved from the PENALTY of sin. He has also shed upon us His Holy Spirit so that we may be saved from the POWER of sin! Thank God for both provisions! We need not be discouraged. **We are not speaking about human effort. We are speaking about superhuman resources.** God is on our side. He has made every provision for us to be both *pardoned for sin* and *triumphant over sin*.

"The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image."—*The Desire of Ages*, page 302. I thank God for that assurance. I need it. I claim it. I trust you will too.

Geoff Garne

Year of Miracles

VIEWED as a year of miracles for the Samoan-Tokelau church in Hawaii, 1981 saw this body acquire a church home of its own and its membership increased 50 per cent as fifty-eight people were baptised on November 14 and another fifteen on November 21.

The baptisms were the result of evangelistic meetings held five nights a week by Pastor Sioeli Puni from October 18 to November 14. Handbills distributed as far as fifty miles away brought an average attendance of ninety-six adults, plus 130 children who attended a Vacation Bible School type of program.

Pastor Puni said those who came for the first time were especially attracted to the music given by the eleven singing groups of the Samoan-Tokelau church.

A questionnaire asking what impressed baptismal candidates to leave their former churches yielded four reasons: (1) the simplicity and clearness of the message; (2) the beautiful, sweet music; (3) the friendliness of the people; and (4) the good organisation of the meetings.

Several of those baptised were especially drawn by Pastor Puni and his wife. They said the pastors and wives at other churches would not try to mingle with the congregation, but "the Puni's would come and shake our hands and really talk to us."

The Sunday following the baptism, Pastor Puni visited an elderly man and his wife. They were in tears as they spoke of their happiness. They said the evangelistic meetings taught them more about Jesus' love than they had learned in sixty-two years spent at their former church. The couple had received phone calls from their children on the mainland telling them not to join the Adventist Church. But they knew if they were baptised the Lord would solve their problems.

Another of those baptised was a well-known and respected chief who had a strong Catholic background. He was a chief of forty-five matai (men held in great honour) in Samoa, and he accompanied the prime minister routinely as his "talking chief." This chief has also been asked to be on a committee to translate the Bible from English to Samoan. He is anxious to start a church in his village in Samoa.

Pastor Puni attributes the success of the meetings to four things: (1) Devoting the first week of meetings to uplifting Jesus and loving the people to Christ. (2) Having his congregation work together. Some picked up guests, some made refreshments, everyone joined in the work. (3) The songs had a beautiful message that won the hearts of many before the actual presentation. (4) A five-question quiz was given each evening. This gave the people a chance to practice raising their hands every time they had a correct answer. When they had four or five questions right, they were asked to stand. This made it easier for them to stand and come forward during the appeals.

The Samoan-Tokelau church has recently begun a Bible-marking class. Each member has been asked to bring a friend. Let's pray the miracles won't stop for this church. ##



Platform action during the Polish fund-raising concert.
Photo: E. J. Majchrowski.

Polish Adventists in Action

B. KOT

In the AUSTRALASIAN RECORD of October 19, 1981, we read of the pleas for special prayers in this country, for Poland and the Adventist Church there. We hope that we are all fulfilling this obligation, having in mind that Poland is in desperate need of peace.

Almost all the world is showing concern at the current economic situation in Poland, showing this by sending food and medical aid. The Polish Seventh-day Adventist church in College Park, South Australia, is taking part in this widespread concern. Last year they provided funds for the purchase of 200 Bibles for a Bible correspondence course in Podkowa Lesna, financial assistance for a home for the aged, and also \$2,000 for the purchase of paper for the Znaki Czasu (Signs of the Times) Publishing House.

In addition, the church organised a concert of classical and religious music in the "Dom Polski Centre" on October 25, 1981, which attracted over 700 people; the total profit of

\$1,540 has been donated for the purchase of medical supplies for Poland.

The concert featured a silver band, classical guitar quartet, choir and instrumental group from College Park church, piano, violin, flute, saw and Hawaiian guitar items. Soloists were L. Holmesby, L. Bukojemski, Pastor R. Dickson, H. Sawczuk, D. Ackerman, G. Macko, J. Statton, C. Smith, P. Przybylko and B. Kot.

The Polish Adventists from College Park would like to express their thanks to all who devoted their time and talents toward making the concert such a success. Let such work of helping our neighbours never cease in our churches, and may it be the measure of our Christianity. ##

ON OCTOBER 11, sixty evangelistic campaigns began in Poland. They will continue until April, 1982. A total of 173 persons were baptised in 1980. By August of 1981, 150 others had joined the church.

Spare a thought for a few of the evangelists—Zachariasz Luko in Poznan, Stanislaw Dombroski in Wroclaw, Piotr Herod in Bydgoszcz, and Wladyslaw Kosowski in Warsaw—and pray for all who communicate the Adventist message in Poland, including ten ministers, twelve colporteurs, and several hundred magazine salesmen.

In their comparative isolation, they crave closer communion with the Adventist world family. ##

YOUTH FEATURE . . .

The Petrol Can

HE DIDN'T LOOK LIKE an experienced hitch-hiker, standing in the road waving his arms in the air. His white hair and the petrol can in his hand made him look like a grandfather who had run out of fuel. As I slowed to pick him up, I noticed a woman and three children in his car.

There wasn't much traffic on the country road. The sun was nearly down and darkness was coming fast. "I'm not in a hurry," I said as I pulled into the nearest petrol station, five miles from where I had picked him up. "I'll give you a ride back to your car."

His car started easily after the tank had petrol in it. His grandchildren waved as I drove off.

Three Cents

I like books and I like to stand in bookstores for hours, looking at books. I was in a bookstore looking at some books one day when I heard an argument.

"It's only three cents," I heard a voice say. "Don't tell me that a big store like this can't take a three-cent loss."

"I'm sorry, sir, those are the rules."

"Well then, send me a bill for the three cents."

"We aren't allowed to do that, sir."

Walking over to the sales counter, I fished three cents out of my pocket and laid them in front of the arguing man. I turned and walked back to the waiting books.

Actually

I wish I could truthfully say that was what happened. It didn't. I didn't think of it till afterwards. Actually, the man left the bookstore without three cents, and without his book. The grandfather who ran out of petrol was left at the petrol station. He probably walked back to his waiting car, wife, and grandchildren.

Love doesn't come suddenly. It is a way of life that must be developed. Being a Christian isn't something to be learned in a day.

I hope the man in the bookstore came back to buy his book. I hope the grandfather got a ride and didn't have to walk back to his car. I hope I'll think of these things sooner next time.

—Ed Christian.

Nursing Is a Family Tradition

D. E. BAIN, Public Relations Officer, Sydney Adventist Hospital

THE CLASS that graduated at the end of 1981, was the largest class in the history of the nursing-training program at the Sydney Adventist Hospital. Of the thirty-seven ladies and eleven young men who took part in the eighty-seventh graduation, two had been granted High Distinctions in the latest State final nursing examinations, four Distinctions, and seven Credits.

An interesting feature of the evening was the nursing heritage of some of the graduates. They represented every state in Australia, north and south New Zealand, and the Solomon Islands. Two have a grandparent who is a graduate of the "San," one of whom graduated in 1914 and is still living. Nine parents of the graduates trained at the Sydney Sanitarium and Hospital, and this includes both parents of one of the graduates.

Classmates have a total of nine brothers and sisters who were also "San" graduates, and one has a sister who is currently training. Two graduates are daughters of senior registered nurses currently employed at the Sydney Adventist Hospital, and one graduate is the ninth member of her family to graduate from the School of Nursing.

A special feature of the evening was the graduation address given by Miss Maureen McGrath, Secretary and Executive Officer of the Nurses' Education Board of New South Wales. She challenged the nurses to give personal care in their profession and not become absorbed with technology at the expense of the patient.

One interesting comment she made was: "If a thing is worth trying or worth doing, it is worth doing badly." In the complex role of people management that is the lot of the registered nurse, sometimes the results achieved are less than ideal. One cannot wait to be an expert, because only practice leads to proficiency.

The Sydney Adventist Hospital, which is a 317-bed institution, is the major nurse-training facility for the Seventh-day Adventist Church in the South Pacific. The church has been training nursing personnel in Sydney since 1896. ##



"Family Affair" graduates Sister Nina Tudor (left) and daughter Jenny, Karen McCluskey and her mother Lorna.

Photo: North Shore Advocate.



Dundas youth man their trash 'n' treasure stall.

Photo: P. Chestnut.

Paying Their Way

PAULA CHESTNUT, Communication Secretary, Dundas Church, Greater Sydney

WHEN our candid camera was roving around it came across some Dundas youth who were chocolate-coated and dusted in white. When youth catch a vision there's no limit to their resourcefulness and enthusiasm. Our youth caught a vision in late 1981 when they heard that the Fijian government had condemned the boys' dormitory at Vatuvoa boarding school and would not allow it to re-open in 1982.

Thirteen of the youth (we don't think it's an unlucky number!) decided to pay their own travel and accommodation expenses and go as a volunteer fly 'n' build team to rebuild the boys' dormitory for the opening of the 1982 school year.

Following their decision they had to quickly raise funds—which projected them into a lamington drive (800 dozen), a cycle-athon, fashion parade and a trash 'n' treasure stall, all of which raised thousands of dollars. Included in this was a generous donation given by the Fijian members living in Sydney.

The youthful team flew out of Sydney on December 24, accompanied by Brother Elwyn Ferris, who spent many years of his life in Fiji and who speaks the language fluently.

Each December, Dundas church has a Festival of Praise, when a sacrificial offering is given to help a worthy project. In 1981 the church decided to support the youth in their Fijian project, and to also finance placing copies of "Your Bible and You" in local motels.

The church was packed for the day of praise, and what a day it was! A feature of the Sabbath school was a taped message by Pastor Bera, president of the Fiji mission, who thanked the youth for their willingness to come and rebuild the dormitory which was damaged by an earthquake two years ago. Pastor Bera spoke of Vatuvoa boarding school as being the training place in Fiji where so many of the strong leaders in the church today were trained. He received his training there.

The offering given was approximately \$1,900; the greatest proportion of which was allocated to the Fijian project.

There was no formal service on the day of praise, but we had a program of music and testimonies from various members who wished to thank and praise God for His goodness and healing power in their lives. We were all touched and humbled by the presence of one of our young marrieds, Sharyn, who was able to be with us on this special occasion. Sharyn, who had undergone surgery three weeks previously in connection with a sudden serious illness, and who faces an uncertain future, moved us with her wonderful testimony of praise. In the afternoon, four people were baptised, three being our precious youth.

Yes, this day of praise was surely different and one to remember—one which was a wonderfully touching, joyous experience. ##

Do You Have a \$400 Story?

LISTEN magazine is offering fourteen cash prizes totalling \$2,600 in its 1982 "Say It! We'll LISTEN Contest," and the editors are waiting for you to claim a prize.

The judging will be in two categories of writers: student and professional, and in two categories of writing: story and article. Two prizes of \$400 will be awarded, one in each category of writing. In addition, four first, second, and third prizes of \$200, \$150, and \$100, respectively, will be given, one of each in each category of writing for both types of writers. An author may enter as many manuscripts of up to 1,500 words as he chooses to produce, but only one prize will be awarded per author.

The deadline is May 14, 1982. Winners will be personally notified within six weeks of that date. Manuscripts that don't win an award will be considered for purchase at regular rates of 4c to 7c per word.

"The purpose of this contest is to obtain quality manuscripts for the magazine and to discover new talent," says Barbara Wetherell, assistant editor.

"I hope that an author with something to say will take advantage of this opportunity," she continues. "An interested writer should send for our contest packet, containing an entry form listing the rules of the contest, writer's guidelines, and a sample magazine."

Write to: "Say It! We'll Listen Contest," c/- LISTEN, 6830 Laurel Street, N.W., Washington, D.C. 20012. ##

GOD'S MYSTERIOUS WAY

VIVIENNE SHORT, Communication Secretary, Katoomba Church, Greater Sydney

IN 2 Chronicles 15:7 we read, "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

A faithful Seventh-day Adventist orchardist, Graham Jackson and his hard-working family, has certainly received an unexpected reward. Graham won the "double," regional and national awards, as 1981 Farm Inventor of the Year.

Graham received \$50 in the regional judging contest at Orange, which qualified him to enter the national judging with his miracle machine for trenching and laying polythene pipe for under-tree orchard irrigation systems.

Senator Flo Bjelke-Petersen presented him with \$3,000 in air tickets for a trip to the U.S.A., and a cheque for \$1,000.

Brother Jackson and his family run the Logan Brae apple orchard at Blackheath, and are well known as Seventh-day Adventists in the mountains area. The idea of the invention germinated when Graham began installing irrigation systems in neighbouring orchards.

"I needed a machine to dig in near the butts of the trees to lay the irrigation lateral lines, and this is what I came up with," he said.

The trip will be a well-earned reward for his wife Desilee, a former Avondale student, who has worked diligently on the orchard property through the years, operating chain-saw and tractor. The Jackson boys, who are students of Strathfield Seventh-day Adventist High School, also help in this way.

During the apple season the Jackson's have always kept a pile of *Signs of the Times* in a conspicuous spot in their apple stall, so that people may not only enjoy the luscious fruit, but also the bread of life. ##

PAPUA NEW GUINEA FACES . . .

CHALLENGING DEVELOPMENTS IN COMMUNICATIONS

RAYMOND COOMBE, Communication Director, P.N.G.U.M.



Over twenty years ago the "finger" gramophones were used by Papua New Guinea tribesmen to spread the gospel in local dialects.

Photo: L. H. Barnard.



Laymen at Laigam are very happy to receive language cassettes that can be played on their own cassette tape-recorders.

SMOKE SIGNALS, drumbeats, stone graffiti and village criers—those were the media of communication in the past. But today it has changed. Microwave telephone links, telex, FM radio, cable-TV and video-cassette recorders have shrunk the world and brought about a communication revolution that boggles the mind. And in spite of strong cultural inhibitors in developing lands, the Third World is also being affected by the modern media and its technology.

Papua New Guinea and the Pacific islands are no exception. Some radio stations have the very latest in broadcast and recording equipment, and telecommunication networks use the most sophisticated solar-powered transmitters. Multinational companies flood the consumer retail market with a dazzling array of sound equipment, and now television, via video-cassettes, has mushroomed overnight.

What does the Christian do in the face of this challenge? As Seventh-day Adventists, with a

message to share, we cannot stand idly by while the world of modern media streaks ahead. Every available means of communication must be utilised to herald the good news of salvation in Christ. All our resources must be harnessed to proclaim the soon return of Jesus.

In order to meet this challenge, the church in Papua New Guinea has established a media production agency that will develop audio-visual materials suited to the culture of Melanesia. This includes cassettes, filmstrips, slides, movie film and video-cassette.

Portable cassette tape-recorders are available all over Papua New Guinea. They range from huge stereo-tape-tuners to little, plastic hand-generated players. Music cassettes (of all types) are eagerly sought after by young people, so Pastor Calvin Townend began a cassette ministry in 1977. Four C-30 tapes of Adventist singing groups were released and a three-slate high-speed cassette copier was procured to produce these. Since then, several thousand cassettes have been distributed. But this must be just the beginning. Many more music tapes need to be cut, and educational-evangelistic tapes need to be developed. A Ministerial Department project similar to "tape of the month" has been suggested, as well as an evangelistic series of doctrinal messages for laymen.

Many Adventists and missionaries will remember the innovative little fingerphones used in Papua New Guinea in the late 1950s. Initiated by laymen in America, these red plastic gramophones and language records were distributed by the thousands and opened up many new areas in the Highlands of Papua New Guinea. Pastor Sid Stocken recorded many primitive dialects, assisted by Pastor Len Barnard, Eric Were, and others. But today the gramophones are not available, and are outmoded. (The sound always was a bit "scratchy.") So in 1979 the Lay Activities Department embarked upon the project of transcribing the original tape-recordings onto cassettes. This was completed recently by Pastor L. C. Coombe during a visit to Papua New Guinea, which means that short Bible



Papua New Guinea ministers experimented with video-cassette programming at a recent communication seminar in Lae.

studies in forty-eight different dialects are now available on cassette. These are being received with renewed enthusiasm by laymen all over the country, and there is a demand for more languages and some revisions.

By working in co-operation with Kristen Kaset (another evangelical Christian organisation that has many other language tapes), we now have hundreds of dialects available on cassette that our members can use in communicating the gospel. It has also been discovered that this organisation produces a sturdy plastic hand-generated cassette player that requires no batteries, and is therefore ideal for use in isolated bush areas. If many more cassette tape-recorders could be put in the hands of our laymen, just as the little red gramophones were, we would see another dynamic expansion in witnessing and soul-winning.

Filmstrips and Audio-Visuals

In recent years there has been an increasing interest by our laymen in the use of filmstrips and audio-visuals. Usually these are fairly expensive and are imported. Literally hundreds of "Hope for Today" sets of filmstrips have been imported from the Philippines, and several laymen and businessmen have bought the "Encounter" series and Dukane projectors from America. However, we see the need for filmstrips and audio-visuals that are adapted to and illustrated for the culture of Melanesia. This is why the Papua New Guinea Union has now set up an audio-visual committee and a Media Production Agency that will begin this year to produce doctrinal audio-visuals, health filmstrips, and Pidgin and Motu song slides. Pastor Russell Gibbs will be involved in this production. To provide simple, culturally adapted audio-visuals at low, inexpensive prices is the aim of this project. The lay members of Papua New Guinea are hungry for such tools to assist them in their witnessing.

There is nothing so captivating to the indigenous people of Papua New Guinea as a movie film or television screen. The cinema industry in the towns has thrived just as in any country, and the video libraries are booming. One of the powerful attractions to many Adventist evangelistic programs is the screening of movie films, even if they are only twenty-year-old black-and-white "Faith for Today" films. Every local mission has its 16 mm movie film library, and the Union Film Library has 145 titles which are always on demand for district camp-meetings and evangelistic series. The Living Christ series of films have been the latest addition, and are so effective and popular that every mission would love to have a set of their own.

However, it is even more important to have films of local content, and we have been very fortunate to have had Pastor Russell Gibbs in Papua New Guinea for the past six years. He has produced several documentary films, and the latest is a witnessing film in Pidgin. Sixteen millimetre cine-production is very expensive, and we do not expect to be able to do big things in this area, but it is one way of effectively communicating our message.

"Television" is the word on everyone's lips. Politicians use it as a vote-getter, and Christian communicators shudder at its consequences.



Both nationals and expatriates watch television from video-cassettes borrowed from such libraries.

Photos: R. Coombe.

But eventually it will come. Indeed it has come already through the means of video-cassettes, and hundreds of television sets are being sold each month. While it is primarily a commodity for expatriates, there is an increasing number of nationals who have television sets and video-cassette recorders. Those in upper-income levels represent the public servants and political leaders of the country.

Several families will sometimes join together to purchase video-recorders, and many plantations run nightly video shows for all their plantation workers. This has spawned a host of video libraries throughout the country, where a wide variety of movies and Australian and Asian programmes are available.

Because there are no copyright laws in Papua New Guinea, "agents" overseas illegally pirate television programmes, which can be hired from libraries for K2 per hour.

Is there a place for Adventist communicators in this latest media boom? I believe there is. We have already had requests from Adventist businessmen who own VCRs, for "Adventist" television programs. It has been suggested that we could start our own video library, stocked with religious programs, or good-quality documentaries. Not that we could ever afford a stock of video-cassettes in Papua New Guinea, but perhaps some interested and concerned laymen with VCRs in Australia and New Zealand could donate video-cassettes (½"

VHS or Betamax). We would not, of course, want to encourage illegal copying of programs, but legitimate copies of wholesome documentaries and religious programs would provide a start to a Christian video library.

Once again we are not anxious to simply promulgate "imported" programs of an alien culture, but we see the possibility of adding our own local programs to video-cassettes. In fact several video libraries have already indicated their interest in locally produced programs and documentaries. This is another project that could be developed by our audio-visual production agency—and perhaps church members in Australia would be interested in occasional video-cassette mission documentaries on an exchange basis.

So the future could open up to us the possibility of Adventist video-cassettes in the homes of leading personalities of Papua New Guinea, and then when television broadcasting does come, we must be prepared and ready to add our message of certainty and hope.

It is these challenges of modern media that we must face with progressive planning, evangelistic fervour and sacrificial commitment. Too often we allow the enemy to get in first, and use these miracles of technology for evil. We in Papua New Guinea and the Pacific ask for your prayers and support as we face the challenge of communicating the love of God to the masses of Melanesia. ##

Pastor L. C. Coombe making copies of the language cassettes in the Lae studio.



DEVOTIONAL FEATURE . . .

How to Make Your Church Grow

C. R. STANLEY, Ministerial Association Secretary, Trans-Tasman Union Conference

GROWTH is the Lord's design for His church. "Go forth therefore and make all nations My disciples; baptise men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you." Matt. 28:19, 20, N.E.B. Your divinely organised church meets its earthly objective only as it continually engages in delivering men from the power of darkness and "translating" them into the kingdom of Christ. As a church as well as individuals, we have received bountifully from the beneficent hand of God. The Apostle Paul extols our gracious God in these words: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3. Now these spiritual blessings will only be enriching to us as we share them with others. What Colonel Beckwith said about the renowned Waldenses is true also of us, "Ye shall be missionaries, or ye shall be nothing."

If your church is not growing it is dying, and in my ministry I have sadly observed many of our churches facing a tragic demise. At present our world-wide yearly church growth runs at approximately 8 per cent, and the goal is to reach 10 per cent by the next General Conference in 1985. However while the overall figure is very encouraging, the fact remains that in many vital areas, commonly known as the "home fields," church growth is almost static. In Australia and New Zealand over the past ten years our growth rate has averaged 2.3 per cent. For 1980 it was only 1.94 per cent.

A Need Revealed

These figures reveal a desperate need, and should cause every member to evaluate his or her own involvement. They say to us all that we have, more than ever before, reached a time when we should seek God with all our heart and pray earnestly for guidance and for consecrated commitment. Let us observe from the Scriptures the growth principles in the apostolic church which are earnestly urged upon us by the Spirit of Prophecy.

1. *Evangelism was their main business.* As soon as the apostles had fulfilled the required waiting time, they engaged in an evangelistic program which their enemies could not stop. Evangelism was such a passion to them that the city of Jerusalem was stirred such as never before. The record of their total evangelism reads as follows: "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Acts 4:33. Thousands accepted the good news of a crucified and risen Lord. "And believers were the more added to the Lord, multitudes both of men and women." Acts 5:14. Nothing could silence their witness. When threatened with imprisonment if they didn't stop their teaching the people about Jesus Christ, they boldly answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19, 20.

Later when the indignation of the civic leaders of Jerusalem reached an explosive point they were thrust into prison, and then to the utter embarrassment of the rulers an angel released them. They were again brought before the Jerusalem council, which was absolutely

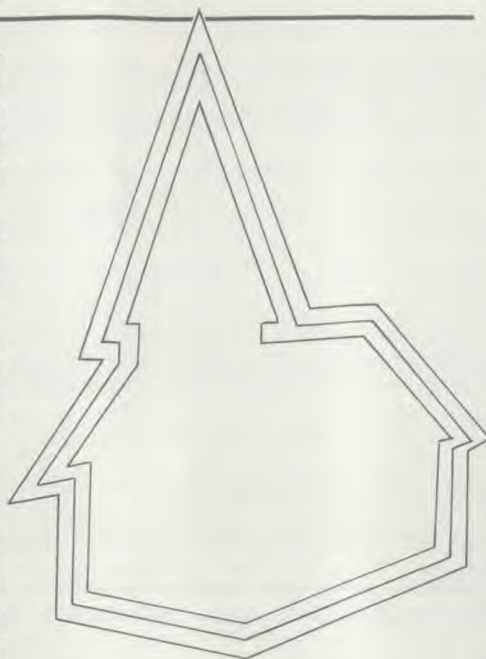
frustrated by their inability to silence these evangelists. After leaving the irate council in a spirit of rejoicing the record says that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Every Member a Communicator

In the apostolic church every member became a communicator. When persecution scattered the believers it only enhanced their evangelical outreach. Without schools and colleges, without programs and policies, without gadgets and budgets, within a few years with evangelism being their total business, they "turned the world upside down," and the historian Gibbon declares that by the end of the first century five million people believed that Jesus Christ was alive and had ascended to the "right hand" of God, exalted and enthroned.

We have, like the apostles, been entrusted with a special message to proclaim to the world, and history shows us that when a church expends its wealth more on buildings and institutions than on evangelism, uses its most gifted men in non-evangelical activities, becomes embroiled in theology—then it is time to beware. Sister White shows that we face the same danger that other God-ordained movements have. "I have been instructed to trace words of warning for our brethren and sisters who are in danger of losing sight of the special work for this time. . . . In every land we are to herald the second coming of Christ, in the language of the revelator proclaiming: 'Behold, He cometh with clouds; and every eye shall see Him.'—'Evangelism,' pages 217, 218. The Lord raised up the apostolic church to bear to the world the good news that Jesus of Nazareth is Saviour and resurrected Lord. He has raised up the remnant church to tell the world that this same Jesus is coming back. The proclamation of this 'blessed hope' must assume priority in your church, and your life.

2. *The growth pattern of the apostolic church shows that evangelism must be Christ-centred.* Peter's sermon on the Day of Pentecost was an exposé of Jesus Christ, the condemned, crucified, resurrected and exalted Lord. The Acts of the Apostles, the history book of the New Testament, is a confirmation that the apostolic believers "ceased not to teach and preach Jesus Christ." Acts 5:42. When the



Apostle Paul went to Corinth he faced the Grecian philosophy with Jesus Christ. "For I determined not to know any thing among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2. In writing to the church at Ephesus he declares that he was called "to preach the unsearchable riches of Christ." Eph. 3:8. Near the end of his ministry it is said that he was still preaching and "teaching those things which concern the Lord Jesus Christ. . . ." Acts 28:31.

What the name of Jesus did back there it can do again today. We are in danger of facing the unconverted world with everything else but the name of Jesus. By our actions we assume that there is more power to attract interest in other things than the name of Jesus. Sure, we have to preach the prophecies regarding the "little horn," "the beast," "the mark of the beast" and the call out of Babylon. My appeal is that we do not preach these or any other doctrine until we find a way of making Jesus the centre of that particular teaching. Sister White has beautifully expressed the importance of this as follows: "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—'Evangelism,' page 190.

Nobody has ever been given a more Christ-centred message to proclaim than we have. The threefold message of Revelation 14 uplifts Jesus as Creator, Saviour, Advocate and coming King. "Of all professing Christians, Seventh-day Adventists should be foremost in

uplifting Christ before the world."—*Id.*, page 188. We have the most Christ-centred message to proclaim. Our church growth is not so much dependant upon better evangelists, more talented leadership or more money, but upon uplifting Christ before the people.

3. *A growing church will be where prayer is made a priority.* Three thousand people were added to the church on the Day of Pentecost following ten days of prayer. In Acts chapter 6 when the apostles came to their senses they ordained deacons to care for the temporal needs of the church, and they gave themselves "continually to prayer, and to the ministry of the Word." Verse 4. The result of this action was, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith," Acts 6:7. Look down through the pages of history. The evidence is the same. When the church has made its notable gains there has always been a man or men praying. The great Moravian missionary movement began with men pledging to participate in a prayer-meeting that would continue "around the clock." That continuous prayer-meeting lasted for over 100 years. At one of these prayer-meetings in London, John Wesley was converted and he plead with God for England between four and six each morning. At the time of the beginning of the Advent message whole nights were spent in prayer.

In his book *"Evangelism Now and Then,"* Michael Green says: "Do you know a church where the priority is prayer? Prayer in individual lives, in prayer cells, in half-nights of prayer? If you do, I can tell you one thing about that church. It will be going out. Prayer is a priority in evangelism." Now observe this crunch-line: "Most churches do not see church growth because they do not want it enough to pray for it."—Page 27. In our ministry for the lost we are wrestling against mighty strongholds and they will not yield to "weapons less potent than prayer and the Word of God—and the people who turned the world upside down knew it."—*Id.*, page 28.

Sister White says that when we "comprehend what a sacrifice Christ made in order to save a perishing world, there will be seen a mighty wrestling to save souls."—*"Testimonies,"* Vol. 9, pages 125, 126. Satan knows that the church will never grow as it ought until we become earnest in prayer, so he blocks up the way to the mercy seat. He clutters up our lives until we are so busy doing things, making money, watching television, reading questionable magazines that we have no time for a meaningful and substantial prayer life. The church will never grow until we repent of the sin of prayerlessness.

4. *A growing church will be a loving, caring church.* The apostolic example is clear in this regard. As soon as the church got into "orbit" the family spirit was evident. Of them it says: "And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common," Acts 2:43, 44. Every convert in the rapidly growing church caught the spirit

ORDINATION IN C.P.U.M.

ARTHUR J. BATH, Communication Director, Central Pacific Union Mission



Pastor and Mrs. Sonter are welcomed into the gospel ministry by mission president Pastor Rex Cobbin and members of the C.P.U.M. team.

Photo: A. Bath.

WITH THE UNIQUE SITUATION of the Central Pacific Union Mission having its headquarters outside of its territory, it seldom happens that all the officers are at headquarters together. While it is true that some departmental directors are based in the Pacific, more often than not someone is itinerating in the mission territory most of the time.

However, for this special occasion when Brother Allen Sonter, Education director for the C.P.U.M., was being ordained, the entire staff at headquarters was at home-base to take part in the service that Sabbath afternoon in the Papatoetoe church, where most of the C.P.U.M. staff have their membership.

"A Place for Every Worker"

Pastor Rex Cobbin, president, preached the ordination sermon, Pastor Ervin Ferris presented the ordination charge, Pastor Arthur Bath prayed the ordination prayer and Pastor Harry Tressler welcomed Brother Sonter into the ranks of the gospel ministry. The entire staff of the C.P.U.M. then sang "There's a Place For Every Worker in the Vineyard of the Lord."

The parents of Brother Sonter were present from Cooranbong in Australia for the occasion.

Brother Allen Sonter graduated from the Avondale Theological Normal course in 1952. From then to 1955 he taught in Wanganui Primary School. At the beginning of 1955 he married Margaret McLennon, whom he met while at Avondale College. In 1956 Allen was called to the Balmoral Central School in New Zealand. The beginning of their missionary service came in 1957 where Margaret and Allen were transferred to the Gilbert and Ellice Islands, where they served until 1961. In 1962 he became the principal of the Siufaga

Adventist School in Savai'i, Western Samoa, where he remained for two years. Their next transfer was to Tonga, where Brother Sonter was principal of the Vatuonui Junior Secondary School in Fiji. During an extended furlough in 1972 Allen completed his B.A. degree at the Massey University in New Zealand and was then appointed by the C.P.U.M. to Fulton College where he was in charge of teacher training. He remained in this position for a year, and then became the principal of Fulton College from 1974 to 1977. In 1978 Brother Sonter became the Education director for the Central Pacific Union Mission, a position which he continues to hold.

Positive Approach

Pastor Sonter's influence in the mission fields has been of particular spiritual benefit to all who have come within the sphere of his influence, and because of his positive approach to Christian education and soul-saving work among the missions of the C.P.U.M. the executive committee recommended his ordination.

It is our prayer that God will continue to bless Pastor Sonter as he ministers to staff and students alike of the colleges and schools in the territories of the Central Pacific Union Mission. In extending to Pastor Sonter a welcome to the gospel ministry, it is our prayer that he will be instrumental in leading many souls to Jesus.

##

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

MID-AMERICA UNION ...

Mergers Reduce Operating Costs

ELLSWORTH S. REILE, President, Mid-America Union Conference

RECENT MERGERS in the north-central United States have reduced expenses by more than \$1 million a year. In recent years the financial challenge to the Adventist Church has been increasing. Tithe increase has not kept up with inflation, thereby putting a squeeze on budgets.

Communication and transportation have changed over the years, yet the church organisation is operating much the same as it did years ago. From time to time the church has changed the geographic lines of conferences, but this has not affected significantly church organisation.

Because of pressing financial needs, the former Northern and Central unions gave study in various committees to how best to meet this challenge in their territory. Lay representatives and officers met to make recommendations that were approved by the General Conference.

Establishing the premise that the main emphasis in our work is to be in the local church, these groups reached the conclusion that the unions must not reduce the number of pastors. It was recommended that several conference offices and union offices should be merged to strengthen the work in the field. By doing so the pastoral and evangelistic phases could continue to be strengthened.

Next, area meetings and constituency meetings were held. It was voted to close one union office and four conference offices. Eight conferences voted to merge into four conferences, the largest of which has about 15,000 members.

In the new Mid-America Union, ten conferences have been merged to six, which is the same number of conferences as the former Central Union.

The new conferences and their territories are:

1. Central States—Regional conference.
2. Dakota—merged North and South Dakota.
3. Iowa-Missouri—merged Iowa and Missouri.
4. Kansas-Nebraska—merged Kansas and Nebraska.
5. Minnesota—Minnesota.
6. Rocky Mountain—merged Colorado, San Juan Country, New Mexico, and Wyoming.

These mergers left five buildings for sale or lease. Two already have been sold for a total of \$775,000. There are five fewer offices to operate and forty-seven fewer people working in offices than before. The total savings in salary, budgets, and office operating expense is more than a million dollars per year of tithe funds.

In financial support this also has been a real help to Union College. Now each of the nine States is supporting the college on a more equal basis.

With God's blessings more money now can be put into the real mission of the church—soul-winning. Total involvement of our lay members and pastors is needed to finish the task. Every effort is being made to spend dollars wisely. Mid-America Seventh-day Adventists are dedicated to the task of a finished work. #

400 Baptised in Colombia

A SUCCESSFUL evangelistic crusade was conducted in the city of Barranquilla, Colombia, according to a report from the Inter-American Division. From May 3 to 7, Norberto Carmona, Colombia-Venezuela Union evangelist, and Daniel Penaloza, medical director of the Adventist health centre in the city, conducted a 5-Day Plan to Stop Smoking in which more than 600 people participated.

When this health emphasis program was over, those who attended and others were invited to an evangelistic crusade held simultaneously in five churches of the city. Norberto Carmona (co-ordinator), the church pastor, conference personnel, eighteen college students, school-teachers, and other members were involved in this united soul-winning program.

The result of this combined endeavour was more than 400 persons baptised by the end of the crusade. More of the hundreds still attending baptismal classes are expected to be baptised.

Today in Colombia, out of a population of 32 million, there are 240 Adventist churches, with more than 55,000 members. This growth has come about under God's blessings and with the participation of administrators, pastors, institutional workers, and lay members. It has been the triumph of a united faith. ##

Ministry Reaches Church Professionals

MINISTRY MAGAZINE is reaching approximately 268,000 church professionals of all faiths. According to W. B. Quigley, associate secretary of the General Conference Ministerial Association, ministers who attend *Ministry's* professional-growth seminars praise the magazine, and events are occurring all around the North American Division in which *Ministry* has broken down prejudice.

From January, 1979, to May 20, 1981, *Ministry* staff members conducted 137 seminars. More than 7,000 ministers attended, more than 4,500 of them non-Seventh-day Adventists. "Attendance at seminars is generally increasing," says Pastor Quigley. "The reason for this obviously is that *Ministry* magazine is 'settling in' and becoming a part of the recipients' reading habits." ##



This map of the United States shows the territory of the recently formed Mid-America Union Conference, formerly known as the Central and Northern unions. The nine union conferences that now are included in the North American Division territory are the Atlantic (including Bermuda), Canadian (not shown here), Columbia, Lake, Mid-America, North Pacific (including Alaska), Pacific (including the Hawaiian Islands), Southern, and Southwestern.

GOLDEN DAY FOR SPOORS

L. C. COOMBE



ON OCTOBER 20, 1931, Pastor T. R. Kent united Rommert Spoor and May Penhallurick in marriage at Prosperpine, north Queensland, after having brought both into the Advent message.

At the Hillview church hall a number of friends joined with their children—Bob, Edna (Mrs. A. Campbell), John and Joyce (Mrs. A. Risbey) and their families to celebrate their golden anniversary and pray for God's continued blessing upon their lives.

Brother and Sister Spoor spent upwards of thirty years in literature evangelism, mainly in the north Queensland area. An enjoyable evening and tasty repast was appreciated by all present for the occasion. ##

Roll Of Honour

THE FOLLOWING workers have recently been placed on the sustentation list. We wish them continued good health and much of God's blessing.

MRS. J. L. WHITE

Last employed S.H.F. Company, Lewisham. 27 years of service.

MR. G. F. HAYDEN

Last employed S.H.F. Company, Wahroonga. 44 years of service.

MISS R. MERRETT

Signs Publishing Company, Warburton. 29 years of service.

PASTOR B. C. S. PEPPER

Tasmanian Conference. 27 years of service.

PASTOR G. B. HELSBY

Western Australian Conference. 32 years of service. ##

HOW TO MAKE YOUR CHURCH GROW

(continued from page 11)

of a loving concern and obligation to others in need. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Acts 4:34, 35. They did not regard it as Christlike for one to have an abundance and a brother to be destitute. In the great chapter on "giving" the Apostle Paul shows that love for God will be revealed in relieving the wants of others. Men were not to give to the extent that they themselves would be a burden (see 2 Cor. 8:12, 13). Equality was to be the watchword. "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8:14, 15.

A loving and caring church will grow. Sister White says: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—"Testimonies," Vol. 9, page 189. Jesus shows that a loving and caring life is the surest evidence of our union with Him. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." John 13:34, 35. This love within the "family" will be seen not only in giving of our abundance to relieve the needy, but also in an attitude of tolerance, forgiveness, patience, courtesy and humility.

When the faithful witness had looked to your church and mine in these days of Laodicea and saw our great need, He counselled us to buy "gold tried in the fire." This gold is "faith and love combined, and love takes the precedence of faith."—"Testimonies," Vol. 2, page 36. Love one toward another is more important than having a faith that is "dead right." The Scriptures teaches that, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13.

This love within the family of God which is so essential for growth will automatically flow out to others. People outside the church of God and living in a self-centred society will never be attracted to your church until they feel this love. Have you ever heard someone testify: "I am a Seventh-day Adventist today because I lived alongside one who was the best arguer for the church's teachings I have ever heard." No! But you have heard: "I am a Seventh-day Adventist today because I lived alongside an Adventist family who were the most loving people I've ever met."

Let us seek for and pray for this love with all our hearts. Without it there can be no effective evangelism and church growth.

5. A growing church will be an obedient church. The apostolic church gives conclusive evidence that it is the Holy Spirit that brings life, vitality and growth. Without it a church can exist, maintain the status quo, but it certainly can't grow. Now it is clear that the reception of the Holy Spirit and obedience are inseparable. "And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5:32. In the growing New Testament church the Holy Spirit directed an obedient membership. The Lord commanded them to tarry in Jerusalem, to pray and commune with

God and seek unity with each other, then they would receive power. They obeyed and the power came. Philip was commanded to leave his successful ministry in Samaria and go down south toward Gaza. He obeyed and the Holy Spirit led him to a princely man of Ethiopia. Peter was commanded to go to the home of Cornelius, a despised Gentile. He obeyed and the Spirit of God worked with him and the church rapidly grew among the Gentiles.

The Holy Spirit will never be poured out in Pentecostal measure upon a disobedient church. We must repent of our carelessness in Sabbath-keeping; our indolence in missionary service; our wearing of the world's attire and its adornments; our participation in its senseless pleasures; our violation of the command against adultery and the sin of covetousness. The church must arouse to action. "The Spirit of God can never come in until she prepares the way."—"Selected Messages," Vol. 1, page 126. If our church here in Australasia is going to be a vital, growing force, then we must seek a revival of true godliness. "To seek this should be our first work."—"Id.", page 121. And it will be no easy road to pursue, but it is absolutely essential. Faith and obedience are inseparable, and one without the other will never build a Spirit-filled, growing church.

Beloved, today we are seeing everywhere the evidence of the near return of Jesus. In this hour of destiny the church of Jesus Christ must arouse and put on its armour and go forth as a conquering army. Thousands of people are dying without a knowledge of Jesus as their Saviour, without God and without hope. When Jesus saw the lost multitude His heart was filled with compassion. Let us pray earnestly that at such a time as this the church of God will be stirred in sympathy for the needy world around it, and like the church at its beginning, fulfil its purpose and grow. ##



GOOD FOOD

with SALLY HAMMOND

SUMMERTIME is a time that I do not generally enjoy—mainly because of the heat, to which I am not adapted. Sometime, somewhere my thermostat must have become jammed at a lower setting, and I cannot truly say I appreciate any heat above 30° C. However there is one thing that I do like about summer, and that is the abundance of fresh fruit. I vow that I could live entirely on fruit—but sometimes even that gets a little boring, and then it is good to use up the surplus in tall, frosty drinks, clinking with ice and sipped in the shade. Try the following two to revive you some hot day.

APRICOT MINT COOLER

Mix together 1 can apricot nectar and 2 teaspoons chopped mint (preferably fresh) and freeze till mushy. Place a spoonful in each glass and top up with apple juice or pineapple juice.

WATERMELON DREAM

Use the flesh from half a medium watermelon. Remove pips, save a little flesh to make balls to garnish with, then purée remaining flesh in blender or processor. Add juice of 1 lemon and 1 can apple juice. Chill well. A bottle of sparkling grape juice may be added just before serving for a special occasion. Pour over ice-cubes in tall glasses and garnish with melon balls and a sprig of mint.

Weddings

PEARSE—MUMFORD. A true pledge of love in a Christian marriage is forever. Gary Pearse and Vicki Mumford made this pledge of loyalty and love at their marriage, conducted at the Wantirna Adventist church, Victoria, on Sunday, November 15, 1981. Gary is the son of Mr. and Mrs. Keith Pearse, and Vicki the daughter of Mr. and Mrs. John Mumford. K. Hortop, K. Mead.

ROBINSON—LUCAS. When Anthony John Robinson of Bega, New South Wales, decided to study at Avondale College he never realised that his decision would ultimately lead him to stand in the Glenorchy church, Tasmania, to await his Tasmanian bride, Marcia Sally Lucas, of Kingston, on Monday evening, December 21, 1981. Tony and Marcia, both 1981 Avondale graduates, pledged their love to each other before those assembled in the tastefully decorated church. Our best wishes and prayers for God's abundant blessing in the future go with them as they establish their Christian home. R. N. Lawson.

SMITH—BRINE. On Sunday, December 13, 1981, Karen Brine, daughter of Mr. and Mrs. D. M. Brine, walked down the aisle of the Kadina church, South Australia, to exchange wedding vows with Darryl Smith, son of Mr. and Mrs. Allan W. Smith of Maitland, South Australia. Relatives and friends gathered later at the R.S.L. Hall, Maitland, to wish the young couple God's blessing on their union. C. V. Christian.

SOUTHWELL—HEBBARD. Sunday afternoon, December 13, 1981, was chosen by Gordon Charles Southwell and Margaret Rose Hebbard (née Steel) for their wedding day. From far and near a host of relatives and friends gathered to share in the happy event. The new Penrith church, New South Wales, was a riot of floral colour for the occasion, and the reception in the adjoining new church hall was a delight to all. We pray God's unceasing and bountiful blessing on Gordon and Margaret in their new life together. L. A. Smith.

TAVUI—KROUSE. On November 1, 1981, the Drummoyne church, New South Wales, was crowded with friends and relatives for the wedding of Sam Nepo Tavui and Tagisia Ruth Krouse. These young people are members of the Samoan Adventist community, and as they join their lives together we know that the Lord will bless their marriage. The wedding reception was attended by not only the Drummoyne church members but also many Samoan members of the Sydney community. We wish them much of God's richest blessing as they commence life together. K. F. Wright.

VOGEL—WOOD. Rural and beautiful Galston church, Sydney, New South Wales, formed an ideal setting to a well-matched couple for their wedding on December 21, 1981. Pauline Wood and Craig Vogel happily exchanged vows amid a host of family members, friends and well-wishers. Pauline, daughter of Bob and Thelma Wood, sparkled with joy and made a lovely bride. Craig, the son of Stanley and Lelaime Vogel, was the happiest of men as he left the church with his bride on his arm to begin a new adventure in life. Craig and Pauline and God will make their home in Tasmania. T. T. Turner.

WATERS—DONALDSON. Sunday, December 13, 1981, was the date of the first marriage ceremony in the attractive new church edifice at Nambour, Queensland. On that occasion, two well-known and long-serving officers of the church chose to become husband and wife. George F. Waters and Lucy R. Donaldson, before a full church of relatives and friends, gave their vows to each other. Their new home will be set up at Woombye, Queensland, where they will be able to continue their associations and activities of the Nambour church. P. A. Donaldson.

WHITE—ADAMS. On Sunday, November 29, 1981, a large number of family and friends gathered at the North Shore Adventist church, Auckland, New Zealand, to witness the marriage of Norman Barry White and Carol Anne Adams. Both recently joined to Christ in baptism and now joined to each other by love and law, Barry and Carol have dedicated their lives in the service of Christ. Barry's family from Thames, Carol's from North Shore, and the many guests enjoyed a lovely wedding reception as this young couple began their new life together. G. F. Williams.

Till He Comes

AKE. Kihini Mabel Ake (née Makiri) was born near Coromandel, New Zealand, on September 9, 1913, a member of the Ngati-Marua Maori tribe. With her late husband Jimmy, she was introduced to the Advent message and was baptised in 1943 at Thames. Sister Ake was a faithful member of the Thames church, north New Zealand, for over thirty-eight years. After a severe stroke, she passed away on November 22, 1981, in Tauranga Hospital, aged sixty-eight years. Our sympathy is extended to her seven children: Tilly (McCully), Albert, Mabel (Reidy), Edward, Isabel (Lee), Marica (Lee) and John and their families. Following a service at the Thames church on November 26, she was laid to rest in the Totara Pa Cemetery to await her Saviour's call to everlasting life. M. J. Bull.

BARON. Pastor Gustaw Baron was born in Czechoslovakia on September 24, 1908, and passed away at the St. Vincent's Hospital in Melbourne, Victoria, on December 6, 1981, at the age of seventy-three years. He spent many years as a pastor in Poland, and was later vice-president and president of the Polish Union from 1955 till his retirement. In 1966, he and his wife migrated to Australia where he was a member of the Oakleigh Polish church. He left his wife Gertruda, two daughters Helena and Edith, three grandchildren and one great-grandson. Pastor Baron was laid to rest in the Springvale Cemetery to await the return of Jesus. The service at the chapel was conducted by the writer, assisted by Pastor M. Ignasiak. Pastor J. Skrzypczak comforted the family at the graveside at the cemetery. Pastor S. Rafanowicz gave the life-sketch. R. Varzonek.

COYNE. Annie Josephine Coyne, aged eighty-three, went peacefully to sleep on the night on December 8, 1981, and now rests securely in the loving care of her Master. This dear sister had been a loyal and faithful member of the Prosperpine church for many years, and it was a sad day for the church members when, due to ill-health, Sister Coyne was taken to the Townsville Nursing Home where she was to spend the last eighteen months. Her family, daughters Louisa and Ann and sons Reuben, Albert, Charles, Les, Neville and Graham and their families, were reminded and comforted in the knowledge that there is soon to be a great resurrection day, when the sorrows of separation will be over and they can again enjoy the fellowship of a complete family. M. B. Francis.

CROWHURST. Allen Ferris Crowhurst, a much-loved and respected member of the Esperance church, Western Australia, fell asleep in Jesus on December 11, 1981, at the Esperance Hospital, aged seventy-six years. His courage, calmness and complete faith in Jesus was a wonderful witness to all, loved ones, friends, and professional attendants alike. When it became apparent that he would not get well, Allen was totally unafraid and unselfish. May the inspiration of a life lived in the power of Christ sustain and encourage his dear wife Mavis, his son Max and daughter Jean (Mrs. R. Heath) and their families. With them we fix our minds on the sure promise of the reunion soon to come. F. L. Mackay.

RUSSELL. Francis Russell died in the Katoomba District Hospital, New South Wales, on December 19, 1981, in her eightieth year. She leaves her husband Norman to mourn her passing. At a service held in the Penrith church, where all of her eight children were present with their families, words of assurance and comfort were spoken to remind us again of how secure we are in Christ—even when confronted by death! We laid our dear sister to rest in the Pine Grove Lawn Cemetery, confidently expecting to meet her again on the day when our blessed Lord will breathe life into the "dead in Christ." Sweet be thy rest. W. Sleight.

RUTTER. On December 26, 1981, Mildred Evelyn Rutter passed to her rest at the age of eighty-six years. She was born in Hawke's Bay, New Zealand, in 1895, and remained loyal to her faith throughout her long and fruitful life. A funeral service was held in Napier and she was buried at the Wharangi Lawn Cemetery. Sincere sympathy is extended

to her relatives and friends in the sure hope of the resurrection. The writer assisted Pastor S. R. Goldstone in the service.
Chris Foote.

SAWYER. After a long illness and valiant struggle for life, Norman Victor Sawyer finally passed to rest on December 13, 1981, at the Wangan Hills Hospital, Western Australia. Born on October 1, 1921, Norman served with the A.I.F., both overseas and at home, during the dark and uncertain days of the last world war. Baptised by Pastor Austin Cooke, with his dear wife Florence, in 1961, Norman was faithful to his Lord till death took him from us. He is survived by his wife, daughters Dianne, Gail, Anna, Deborah, and sons Victor and Kelvin. Many relatives and friends paid their last respects at the Goomalling Cemetery, after a service at the Uniting church, Goomalling. A ministry of reconciliation brought comfort to all, and especially to a devoted wife and brave widow.
C. B. O'Neill.

SAXELBY. One of God's real saints has left us following more than a year of pain and part-time hospitalisation. Walter John Saxelby and his wife Elsie were baptised about nine years ago and united with the Windsor church, New South Wales, where Walter for some time served as elder. But for almost two years illness prevented his attendance, and finally, on December 14, 1981, he laid down his burdens in the Westmead Hospital. Pastor D. Down assisted at the crowded memorial service in the Windsor church on December 16. Walter now waits in the Richmond Lawn Cemetery for the call of One who has become his true Friend.
L. N. Hawkes.

STARK. One of the founding members of the Ipswich church, Queensland, Mrs. Winifred Stark, passed away on November 16, 1981. She, with her mother, who is still alive, attended the first tent mission conducted in Ipswich. Since that time she has been an active member of the Ipswich church. The funeral service was held in the Ipswich Primary School hall, and she was buried in the Gatton Cemetery. To Graham, her only son, Ella his wife, and their children Lawrence, Roslyn, Neil and Michelle, we extend the hope of the resurrection. Maranatha.
J. B. Wells.

TIMMINS. Pauline Joyce Timmins was only twenty-four years of age at the time of her death on Christmas Day, 1981. She was one of ten children of Mr. and Mrs. George Timmins of Dannevirke, New Zealand. At the age of eighteen Pauline suffered a crippling cardiac arrest, but after a period of hospitalisation endeavoured to continue to help others. After a second cardiac arrest in October, 1981, it was apparent that Pauline was living on borrowed time. The Dannevirke church was packed with family, relatives and friends for the funeral service. The large attendance by members of the Seventh-day Adventist churches in New Zealand and people from Dannevirke highlighted the esteem people had for Pauline. Pastor S. R. Goldstone associated with the writer at the service in the church and at the graveside.
D. B. Hills.

WADD. Sister Rebecca Wadd, affectionately known as "Nana Wadd," was born at Warra Station near Quirindi, New South Wales, on June 24, 1894. She died in the Macksville Hospital on December 27, 1981. She leaves a daughter, Sister Jean Coleman of Sydney, and a son, Brother Cecil Wadd of Valla, as well as nine grandchildren, seven great-grandchildren and one great-great-grandchild. Sister Wadd was baptised sixty-three years ago by Pastor J. W. Kent, after have Bible studies with Sister Mary Whitby. Brethren Forrester and Lumsden associated with the writer, directing the minds of relatives and friends to the time when they can meet our sister in the land where we will not grow old.
E. F. Giblett.

YOUNG. Glen Brian Young was only just past his twenty-first birthday by exactly five weeks and a day when he met his untimely death in a tragic road accident on November 24, 1981, in Mackay, north Queensland. His parents, Brother and Sister Brian Young, are new Adventists and were much encouraged and strengthened by their new-found Christian friends and faith. The funeral was conducted from the Central Mackay church, and Glen was buried in the Walkerston Cemetery on November 26, and there awaits the call of the Life-giver.
D. M. Lamb.

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Flash Point

THE SPANISH CHURCH HALL in Sydney is being officially opened this Sabbath afternoon, February 13, at 6 p.m. We rejoice with our Spanish believers in Sydney in this great achievement, and pray that their church will go from strength to strength under the blessing of God!

AFTER FORTY-FOUR YEARS of service with the Sanitarium Health Food Company, of which twenty-two were spent in administrative work, Mr. George Hayden has officially retired. But before taking up retirement, he and Mrs. Hayden are giving some S.O.S. to Granose Foods Limited, Watford, England. He will be one for the Leicester, Bracknell and Stanborough Park retail shops. Upon their return to Australia, the Haydens will settle at Gosford, New South Wales.

IT IS ALWAYS GOOD to hear success stories of our young people, especially when it is a "first" success story—like that of the group of students in the newly introduced Associate Diploma Computing Course at Avondale College. In 1981, three Avondale students, Paul Colquhoun, Dean Jones and Keith Wallace, sat for the Knowledge Standard Examination set by the Australian Computing Society, and we have just received word that all three were successful. We would like to add our congratulations and to wish them the Lord's special blessing. In the present technological society, their skill will be very much needed, both within the church and in society in general. Any others who are interested in finding out more about the Avondale computing course, may write to the Chairman of the Science Department, Avondale College.

ANOTHER SUCCESS STORY which has reached us, is about a Dr. Jeffrey Watts, who received his B.D.S. (Bachelor of Dental Surgery) nine years ago. After practice in New Zealand for two years, he and his wife spent four years in Karachi, where he worked in the Dental Department of the S.D.A. hospital there. During the last three years, he has been part-time teaching dentistry and studying for his M.D.S. (Master of Dental Surgery) specialising in orthodontics at the Dunedin University. He received his degree on December 11, and will practise in Australia. His wife Eleanor, daughter of Pastor and Mrs. F. Pearce, is an accomplished pianist, and passed her exams for F.T.C.L. (Fellowship of the Trinity College, London) in June 1981, as well as caring for Jeff and two children.

IN THE FIRST BAPTISM resulting from the Suva mission, 150 people were baptised. Before the baptism could be conducted, the baptismal font had to be extended by 400 per cent. The work was completed in five days! A realistic estimate is that the total figure will be 300 plus. It is understood that doctors and other degreed people are showing a keen interest, while some of the families of parliamentarians and government ministers are preparing for baptism. This is the most encouraging result and largest interest from any mission program that Pastor Kabu has conducted.

SYDNEY ADVENTIST HOSPITAL had six births on New Year's Day, including twins. The first of sixteen new year babies in Sydney's North Shore hospitals, was born at S.A.H.

SIXTEEN HEALTH EDUCATION PROGRAMS were presented at Auckland Adventist Hospital last year, which included smoking cessation courses, slim and trim clubs, stress management courses, and nutrition programs. A total of over 350 people attended the programs during the year, and numerous inquiries have already been received concerning programs for 1982. The first 5-Day Plan for 1982 commenced on January 31. New facilities at the hospital which will be commenced imminently, include the installation of a second lift, the addition of a health education centre and chapel (at present the totally inadequate conference room serves all these purposes), and the alteration of the administration offices to allow for expansion of the medical record facilities and the gift shop.

AN ENERGETIC AND ENTHUSIASTIC team of twenty-five volunteers from north New Zealand spent three and a half weeks working on several projects at Fulton College. Three Massey Ferguson tractors have been restored to full working order. A portion of one wing of the ladies' dormitory has been converted into two self-contained apartments for single staff ladies, and much-needed maintenance was carried out in both the ladies' and men's dormitories. A greenhouse with attached implement shed was erected on the new site for the agricultural department. The painters were able to complete several projects, including the complete repainting of the science laboratory. Team leader Owen Amos spent many hours organising the team and directing operations on campus. All team members made sacrifices in coming to Fulton College, and this is very much appreciated.

IN ADDITION to the New Zealand volunteer team, Fulton College is indebted to the following who contributed voluntary service during 1981: Walter Martin of Canada, Geoff Ford of Kingaroy, Queensland, Chris Peake, student of Avondale College, Robyn Eager, student of Avondale College.

STORY OF THE WEEK: Our believers on King Island worshipped in their new church building for the first time on Sabbath, January 16! Six of the eleven members of the "Fly 'n' Build" team stayed on for the special occasion. It was also the last service for Barry Whelan and his family before leaving for Avondale where he will be studying this year, and the first for Brother and Sister Sid Dunstan, the new volunteer pastoral couple. The building was erected in three weeks, to the admiration and amazement of the residents of the island. We rejoice that another lighthouse has been built for God and His truth! A story and pictures are on their way!

"FINALLY, BRETHREN . . ." The man who has the approval of his own conscience has a powerful ally.