

Australasian Record

and Advent World Survey



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A Prayer for Mothers

We thank Thee, Lord, for godly mothers
For their prayers, their faith and love;
Patiently they toil for others.
Oh, give them, Lord, a home above.

Grant, Lord, a crown of glory
Filled with stars of loved ones saved.
Long and hard has been their journey;
For us their daily strength they gave.

O blessed Lord, bless our dear mothers;
Answer all their earnest prayers.
We search the world; we find no other
With such forgiving love as theirs.

Oh son and daughter, honour your mother.
Give her your daily love and care.
Sister and brother, you have only one mother;
Breathe for her your daily prayer.

Helen K. Oswald.



Thank God for Godly Mothers

MOTHER'S DAY SPECIAL

Australasian Record

and Advent World Survey

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

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In Touch with the President . . .

"Behold Thy Mother!"



AMONG the seven final sayings of Jesus upon the cross were these words, "Behold thy mother!" John 19:27. What beautiful and solemn words they are, spoken by our Lord and Saviour, as He hung dying on the cross for the sins of the world, to His dearly beloved disciple, John! One of the most heart-touching descriptions which I have ever read of this scene, is found in my favourite book on the life of Christ entitled, *The Desire of Ages*, by Ellen G. White. Here are two unforgettable paragraphs:

"As the eyes of Jesus wandered over the multitude about Him, one figure arrested His attention. At the foot of the cross stood His mother, supported by the disciple John. She could not endure to remain away from her Son; and John, knowing that the end was near, had brought her again to the cross. In His dying hour, Christ remembered His mother. Looking into her grief-stricken face and then upon John, He said to her, 'Woman, behold thy son!' then to John, 'Behold thy mother!' John understood Christ's words, and accepted the trust. He at once took Mary to his home, and from that hour cared for her tenderly. O pitiful, loving Saviour; amid all His physical pain and mental anguish, He had a thoughtful care for His mother! He had no money with which to provide for her comfort; but He was enshrined in the heart of John, and He gave His mother to him as a precious legacy. Thus He provided for her that which she most needed—the tender sympathy of one who loved her because she loved Jesus. And in receiving her as a sacred trust, John was receiving a great blessing. She was a constant reminder of his beloved Master.

"The perfect example of Christ's filial love shines forth with undimmed lustre from the mist of ages. For nearly thirty years Jesus by His daily toil had helped bear the burdens of the home. And now, even in His last agony, He remembers to provide for His sorrowing, widowed mother. The same spirit will be seen in every disciple of our Lord. Those who follow Christ will feel that it is a part of their religion to respect and provide for their parents. From the heart where His love is cherished, father and mother will never fail of receiving thoughtful care and tender sympathy."—*The Desire of Ages*, page 752.

Jesus honoured His mother, loved her and made provision for her. We can profit from His example, yes, and even by His command, "Behold thy mother!" Look at her and think of all that she has done for you. Think of what mother means to each of us. No one in this life is perfect, but surely every mother has a right to the love, care, interest and faithfulness of her children. To her, every child can say, "I owe

my life." I can honestly say that I owe my understanding and belief in God to my mother. She was a woman of great faith and confidence in God and His Word and communicated this to her children. It could truthfully be said of my mother, "In her tongue is the law of kindness." Proverbs 31:26.

It was Mother's teaching of right and wrong which first impressed me, and later, of course, the influence and teaching of my father; and later still, of Christian ministers and the Word of God.

Mother's wise praise, along with wise criticism, helped me to acknowledge my imperfections and strengthened my determination to make my best a little better. Her patience and calmness under all kinds of circumstances never ceased to amaze me. Truly she was one of God's saints.

Only God knows and only eternity will tell the effect of Mother's prayers on my life. But I do know that her prayers have guided me throughout my whole life. For that which is finest and most beautiful and noble and spiritual in my life, I thank my brave, faithful, kind, prayerful, never-discouraged, God-fearing mother.

The cold hand of death removed my mother some years ago. I only hope that I said Thank you often enough to let her know that I really cared, and appreciated all that she did for me. Those who still have their mothers ought to let them know how they feel about them. It is a mother's great reward when "her children arise up, and call her blessed; her husband also, and he praiseth her." Proverbs 31:28.

To hear one's name in mother's prayer is a privilege that every child ought to have. Mothers, do you pray with your children? Do they hear you especially mention their name in your prayers? Do you teach them to pray? You can be the first preacher they will ever hear preaching from the pulpit of mother's love, which is the highest pulpit in the world. Don't neglect it if you have the opportunity.

Neither the church, nor the school can do what a mother ought to do. Mother's influence is first and strongest of all. The unbeliever may argue against the Word of God. He may laugh at it, but down deep in the heart of that boy or girl comes the answer, "Mother believes in it and that's enough for me!" If mother really lives the Word of God, no power on earth can mine it away. Thank God for the beautiful gift of motherhood.

K. S. Parmenter,
President, Australasian Division.

A Branch Bears Fruit in Tonga

ARTHUR J. BATH, Director, Lay Activities Department, CPUM



Filela with her branch Sabbath school convert.
Photo: A. J. Bath.



FILELA is a lovely Tongan lady and a faithful member of the Nuku'alofa church. It was back in 1981 that she began reading Bible stories to her son and his friends on a regular basis. These neighbourhood children who gathered in her little home each week were very responsive to the Bible stories, and Filela could see great possibilities of influencing their young minds for Christ. As her own house had so little room, she began looking for a larger place where the Bible stories could be continued on a permanent basis, and perhaps develop into a branch Sabbath school. After discussion with several of her neighbours a large room in a nearby house was made available free of cost. Filela then invited all the neighbourhood children to come to the story-time program each Sabbath afternoon. Soon she was using a picture roll, then she introduced memory texts and awards for the children who learned their verses. She made record books out of brown paper and bought a little packet of adhesive stars, which were placed in the children's books as awards for memory text work.

The children loved Filela and her program. As attendance grew, Filela needed assistance. Mrs Melva Lee, the wife of the president of the Tongan Mission, was delighted to assist. Under the leadership of these two ladies, and over a period of many months, this weekly branch Sabbath school flourished and grew. Older youth began to join the group, some of whom had problems with smoking. Filela arranged for a 5-Day Plan to be conducted by the Youth Department director of the Tongan Mission. The results were good.

It was a real joy to visit this Sabbath school not long after its inception. At that time a report was given in the AUSTRALASIAN RECORD. During a recent visit, it was my happy privilege to attend a baptism at Beulah College. There I met a lovely young lady who was won to Christ through Filela's branch Sabbath school. This girl loves Filela like a mother, and will be eternally indebted to her for bringing sunshine into her life and introducing her to the Saviour. How happy she was at her baptism when the accompanying picture was taken on the grounds of Beulah College! Everyone was happy at the results of a little love, initiative and dedicated faithful service.

This kind of story could be repeated over and over again, if all of us could only think less of ourselves and our needs and consider the needs of the children in our neighbourhoods. It is true that there are many looking wistfully towards heaven, waiting for someone to invite them into the presence of the Lord.

Are you looking for a rewarding project for the 1,000 Days of Reaping? Why not gather a few children together and begin sharing Bible stories with them. Begin where you are with what you have. Who knows, you too may have the joy of seeing a branch Sabbath school develop and a child discover the joy of God's salvation. ■

My Mother's Hands

My mother's hands were healing hands
In wards of yesteryear,
They soothed and cleansed and comforted,
And they were praying hands.

My mother's hands were loving hands;
They gently held us through our childhood years.
They bandaged damaged arms and knees,
And they were praying hands.

My mother's hands were working hands;
They swept and dusted, sewed and cooked
Delicious food for hungry ones,
And they were praying hands.

My mother's hands were gardening hands
That coaxed the blossoms, tidied fallen leaves,
Trimmed the edges straight in line,
And they were praying hands.

For loving, giving, soothing, working hands
I am so grateful, Lord,
But the greatest gift You gave to me
Were mother's praying hands.

—Margaret D. Clarke.

Youth Feature . . .

Sublime Sacrifice

BOBBIE J. VAN DOLSON

A story for Mother's Day, which is observed this month.

ON A LONG-AGO DAY, a new family moved into the depression-ridden village where I walked the paths of my childhood. Their name was Jones, and if they were poorer than some of us, it didn't matter; for there was no class consciousness in that town in those desperate times. There were five boys in the family, and the two eldest soon joined us in the exquisite joys that sleepy little town offered to its children.

The Jones family took up residence in that section of town known as The Pit, so called because that was what it was. In the past, some mineral or raw material must have been mined or taken from the earth there; but commercial activity had long since ceased, leaving only this enormous hole in the ground. Shanties perched on the brink of the hole, and entire families lived in those shacks.

The Jones boys were sometimes hungry at school, and more than once we shared our own slim lunches with them.

With the passing of time the memory of Mr

Jones has faded. I recall only a tall man in overalls, faceless to me now. But Mrs Jones is still bright and warm in my memories.

She was gaunt and big-boned. In better times she might have put on weight and fussed a bit about getting fat, but that was no problem with Pit families in the thirties. Invariably her lips were curved in a sweet smile that caught our attention far more than her shabby dress. The younger boys were usually clustered around her knees; but occasionally she would come to a Mother's Club meeting without them, walking the two and a half kilometres from their shack.

The Jones family members had just begun to add their own particular design to the fabric of my life, when their shanty caught fire. Mrs Jones's last desperate gift to her children left a vivid mark on me—on all of us in the town, and we talked about it for a long time afterward.

On that awful night, two of the little boys had somehow been left inside after the overheated chimney turned the house into a bonfire. The older three and the parents were safely outdoors, when Mrs Jones realised that the youngest were not with her. Neighbours grabbed for her as she started toward the

crumbling, fire-lit doorway. She struck them with her big hands and raced on. As one man said soberly afterward, "Wasn't nothin' er nobody coulda held 'er."

We had never thought of a mother dying like that for her children. Would my mother try to save me if I were being burned up? I thought of her small, neat figure speculatively. Probably the neighbours would be able to hold her back, and I would be abandoned to the heat and smoke. Would I ever be brave enough to go after someone else, if he were in a burning building? I didn't know, and it made me uncomfortable.

But intermittently the pictures of that fiery death scene would flash upon my mind, made even more fiery and fearful by my imagination. On one such occasion, when the terror of it all nearly overwhelmed me, I confronted my mother. "Mummy, would you go into a burning building to try to get me out, if I were burning up?"

She looked up from the stack of English papers she was marking. "I love you more than life itself," she said simply. "I would give my life for you."

So that was that. I still could not understand it; but I went about my play a little more secure, a bit more confident. My mother had said she loved me more than her life. And I began to have a dim comprehension—oh, very dim, but a beginning knowledge—of that other Person who loved me and gave Himself for me. ■

Avondale College Calling All Graduates and Past Students

DR JAMES J. C. COX, president of Avondale College, will be guest speaker at a series of gatherings of graduates, past students and friends of Avondale at which he will share with you his exciting news about a project of vital importance to the college.

If you have not already received your invitation, it could well be that address records are out of date. To be sure of receiving an invitation to the Friends of Avondale Dinner in your area, please telephone one of the following numbers:

Area	Date of Function	Telephone
COORANBONG	Sunday, May 22	(049) 77 1107 (Mrs O. Landa)
SYDNEY	Saturday, May 21	(02) 411 7917
CANBERRA	Tuesday, May 24	(02) 411 7917
MELBOURNE	Wednesday, May 25	(03) 818 1513 (BH) (03) 561 4943 (AH)
HOBART	Thursday, May 26	(002) 48 5033
ADELAIDE	Monday, May 30	(08) 352 4255 (BH) (08) 46 8544 (AH)
PERTH	Tuesday, May 31	(09) 330 2672
BRISBANE	Thursday, June 2	(07) 52 8815 (BH) (07) 341 1471 (AH)
TOWNSVILLE	Sunday, June 12	(07) 52 8815 (BH) (07) 341 1471 (AH)

**COME ALONG TO HEAR THE
GOOD NEWS ABOUT
AVONDALE!**

AN ANSWER TO PRAYER

MARGARET WINTER

I PRAISE GOD for mothers—especially mine.

My parents are logging contractors. During the week they work in eastern Victoria, then on Friday travel home to Warburton.

To get into the bush, there is a narrow road clinging to the side of a mountain with a drop of around a hundred metres to the valley floor. Getting in and out is hard for logging trucks, and harder for cars. So Mum and Dad decided to get a four-wheel drive. Mum had never learned to drive a vehicle with a manual gearchange, but being one not to miss a challenge, she mastered it in a very short time.

Then one night the telephone rang. It was Mum, saying the Lord had saved her life. How?

Friday afternoon Mum had been driving out of the bush—this she had done many times in the car, but not with the four-wheel drive. When she came to one of the many steep downhill grades, she tried to put it into a lower gear. Being in neutral and Mum being cautious, the four-wheel drive had gathered up too much speed to be put back into gear. The next moment Mum had gone over the side of the mountain. The vehicle miraculously came to rest on a narrow ledge a few metres from the top instead of plunging all the way down. If the angels had not stopped her, Mum would have been killed, instead of the few bruises she received.

Each night I pray that God will protect my loved ones. Praise God He heard and answered our prayers. ■

COMMITTED STUDENTS

W. A. TOWNEND

THOSE WHO SAY that what is missing in today's youth scene is commitment, will be very much encouraged as they read on.

"We, the students of Avondale College," says the first line. So we know *who* is being committed.

The *what* of the commitment has an old-fashioned Adventist ring about it that could well be an echo of Avondale ninety years ago. But it's 1983! And, under the caption, *Commitment*, this is what your young people at Avondale are committed to. And we add, without prompting from the college's administration, this statement was read to the student body, teaching faculty and staff by one of the student deans, Sharon O'Hara.

COMMITMENT. Our goals are:

1. To see every student committed to Christ.
2. To establish an accepting, caring community.
3. To eliminate the loneliness and sense of failure which sometimes causes students to leave.
4. To foster the identity of the college church as family.
5. To develop an environment conducive to study.
6. To encourage maximum involvement of students in the range of Avondale activities.
7. To help students see the relationship between their participation in Avondale life, and their own growing and maturing.
8. To develop positive, constructive attitudes of life at Avondale.

Put yourself into the college pastor's shoes for a minute. Now, standing where he stands, you will find yourself smiling as he is smiling, and feeling warm inside as he is feeling warm inside.

We understand, Pastor Lyell Heise, your enthusiasm for Avondale's students, committed students—committed to Avondale's high ideals.

And we'll pray for them, won't we? Of course! That's *our* commitment. The students have made *theirs*. And we thank God, don't we? ■



From left: Pastor L. Burton, Keryn Thio (obscured), Mary Jo Quittenton, Mercedes Cano, Denise Murray, Colleen Penfold, Tanla Wallace, Malcolm Murray, Lester Murray, Rex Jones, Mark Stepniak, Dean Wallace.

Photo: B. Murray.

There's no place like . . .

BETTY MURRAY, Acting Dean of Girls (1982), Lilydale Adventist Academy, Victoria

THE EVER-POPULAR song says, "There's No Place Like Home." I'll agree with that, but in this changing world, circumstances often make it necessary for young people to go further afield for a Christian education.

Time and again the words come to us from past students keeping in touch, "There's no place like Lilydale Academy." My three older children often express these sentiments. Praise God for such a place, where young people not only find a Christian education, but are happy while doing it.

More and more parents are becoming concerned as state school teachings conflict with Christian standards and morals. Things contrary to God's Word cut into the children's program and classroom. While we wish this situation did not exist, yet it results in a more mature type of student coming to Lilydale Academy—those who have chosen Christian education.

The year 1983 promises to be a good year. The boarding student enrolment is up by 25 per cent. They are into the swing of things, and are enjoying fellowship as they study, work, pray and play together in a happy family-like atmosphere.

We have, this year, students from North Queensland—including Palm Island—Norfolk Island, Northern Territory, New South Wales, Victoria, as well as Papua New Guinea, Thailand and Hong Kong. A splendid relationship exists between the boarders. What affects one, affects them all.

At Lilydale Academy morning and evening worships, chapel talks, prayer meetings, AYs, Sabbath meetings and especially Friday night vespers are special times to meet with a Friend—a very dear one who has done so much for us. Closing exercises for 1982 saw eleven young people who wanted publicly to show how much they appreciated this, and with Pastor Kingston and Pastor Burton leading out they were baptised. Two of the number were past students.

Lilydale Adventist Academy, in beautiful surroundings, has a lot going for it—Thank God! ■

SPECIAL SIGNS UPDATE

CLIVE BARRITT, Lay Activities Director, Australasian Division

GOOD news! The combined orders for the special issues of the *Signs of the Times* total 548,300 copies of each issue or a grand total of 1,096,600 copies. This is indeed good news, and exceeds our original expectation of printing a total of 1,000,000 copies.

There is also good news for our faithful literature evangelists. Provision has been made for 51,000 copies to be judiciously distributed by literature evangelists as free literature. This is sufficient to allow each literature evangelist to distribute ten copies of each issue per week from early June to mid-November. We know that our literature evangelists will be thrilled to have these special magazines at their disposal.

Believe or not, there is still more good news. Over 4,000 copies have been reserved for a very worthwhile experiment. Currently steps

are being taken with a view to releasing these copies through free *Signs* racks at airports. It is envisaged that there could be a substantial demand for free copies by the travelling public. If this proves to be so, we could well be looking for sponsors for this special project, in order that it may continue on a long-term basis.

The special *Signs* should be delivered to churches by the end of May. This is only a few weeks away. They carry a positive, meaningful message, which can only be shared with the public as the magazines are shared. Please make sure that your own personal plans and the plans of your church are finalised and ready to go into action early in June.

The articles have been prayerfully prepared. The printing is nearing completion. The major task before us is distribution. With careful

Pastor Clive Barritt, Lay Activities director, Australasian Division.



planning, distribution will proceed smoothly and effectively. Without planning, large quantities of these precious magazines will remain idle in cartons. We dare not let this happen. Plan wisely. Plan prayerfully. Plan now!

A rewarding experience awaits all who will participate in this major evangelistic thrust of the 1,000 Days of Reaping. I challenge you to be part of it. ■

Attention Please!

WE WOULD LIKE to draw your attention to a few interesting and important points arising out of what Pastor Barritt has said:

1. The 1,096,600 copies of the June and July *Signs* to which Pastor Barritt is referring, are OVER AND ABOVE our regular monthly run! This means in effect that well over 1,200,000 copies of the June and July *Signs* will actually be printed—more than 600,000 copies of each issue!

2. Regular *Signs* sponsors will not get their usual monthly copies at the subsidised price during June and July. They continue to pay the regular price as part of their annual subscriptions. These have already been paid for with their last campaign order. It is for EXTRA copies, over and above your regular order, that there is a special discount price. Collect your extra copies for "saturation distribution" from your Lay Activities leader. These special mass-distribution *Signs* will be bulk-mailed to the churches, regardless of how the regular copies are sent out (whether mailed directly to your recipients, to your home address or to you through your church).

3. How will the special bulk-mailed, mass-distribution copies of *Signs* be paid for by the churches? They will be billed for their share of the cost BY THEIR LOCAL CONFERENCE.

4. The regular *Signs* will be dated as usual; they will bear the dates 6/83 and 7/83, respectively, on the front cover. The special mass-distribution run will be UNDATED. While it is hoped that most of them will be distributed during June and July, they will, however, still be suitable for distribution later, being undated.

5. While the special June and July mass-

distribution of *Signs* will in a sense constitute a *Signs* campaign, inasmuch as it will expose thousands of new readers to *Signs*, both within and outside the church, new subscriptions will commence as usual with the December issue. Any from among your "special *Signs*" contacts who indicate they wish to subscribe, should have it made clear to them that their subscription will commence with the December issue. This is essential in order to give adequate time for the new subscriptions to be entered.

6. There will be many, both within and outside the church, who are not now readers of *Signs* but who will want to get the August and September issues after reading the June and July issues. These interested persons should either be encouraged to purchase copies of these issues, over and above sending their subscriptions for 1984 or, better still, you could order copies on their behalf and offer to bring the August, September, October and November issues around to them. There is no special price on these issues. They will be supplied at the regular price.

7. The AUGUST SIGNS will feature E.T.—the science fiction extraterrestrial visitor of movie fame, who has captured so much interest of late! The September issue will carry a gripping story of an event in the Solomon Islands during World War II that vitally affected the future of the United States, in particular, and of the entire world! Why not order a supply of these for continuing distribution to prospective "special *Signs*" contacts? Order in the regular way through your church Lay Activities secretary! PLACE YOUR ORDERS NOW!

8. What if people want to pay you for the "special *Signs*" you bring them? Make it clear

to them that you are not selling the magazine, but offering it free of charge. If, however, they insist on paying, tell them you will accept it as a donation towards purchasing more copies for distribution! You could use the money to purchase additional copies of the August and September numbers for continuation of the contacts.

9. It is anticipated that the 1984 *Signs* will be similar in format, quality and appeal, to the June and July issues. Prepare now to sponsor a number of subscriptions during 1984, when the opportunity comes to you in the August *Signs* Campaign! We will have more to share with you on this in RECORD later.

10. **FOR YOUR ENCOURAGEMENT**
Here are extracts from two letters received this week. They are typical of the letters we receive from appreciative readers all the time:
From a non-Adventist reader in England: "Although I'm not a Christian, I like your magazine and I hope my sister will still keep sending it to me." We hope so too! Her sister sends it to her from Queensland.
From an Adventist in New South Wales: "I just wanted to let you know how much my family are enjoying the *Signs* magazine, in recent months."

"My son, who is twenty, was very much impressed by the February edition, the 'Nuclear Nightmare,' being an avid *Newsweek* subscriber. The March edition, too, appealed to him greatly, especially the article about 'Rock Music' on page 15, as he has recently been studying into these things himself, together with some other church young folk."

"My husband too, enjoys the magazine in recent times, and reads most of it! He especially likes the way each magazine has been developed around one topic, and that the articles aren't too heavily religious! He isn't a member yet, of our wonderful remnant family, but one day he will be, I know that."

"Many thanks for your ministry in print, and may our wonderful God continue to bless you and your team, abundantly." ■

Mother's Prayers Changed My Life

EMILIO B. KNECHTLE

Emilio B. Knechtle, a revivalist, speaks to churches throughout the United States and abroad under the auspices of the General Conference.

An active businessman, the author was led into full-time ministry through his mother's prayers.

THE PERSON who had the greatest influence in my life died last May, one day after her eighty-eighth birthday. She died in a hospital, sitting beside my father's bed. He had been hit by a car a few days earlier while crossing a busy street in Lugano, Switzerland. He begged my mother to join him at the hospital because he was lonely and in great pain. Mother packed her little suitcase and moved in with him. She comforted him, prayed with him, read the Bible to him, fed him with a spoon, and stayed up long nights talking to him. This sapped her last energies, and while Dad slept in the early morning she quietly died beside him.

As I travelled back to my homeland for Mother's funeral, and saw those beloved landscapes once again, my mind went back across the years as I recalled my mother's life, her prayers, and her influence.

Mother nearly died at my birth, and her physicians told her that she could never have another child. Shortly thereafter I became very ill with an unknown glandular disorder. In her anguish Mother told everyone in Lugano about my illness. One day an elderly woman, Mrs Wehrli, told Mother that, although she was not a doctor, she had learned practical ways to heal the sick from a great prophet of God. Mother rushed Mrs Wehrli to my bedside.

In talking with Mother, Mrs Wehrli became aware that Mother did not have a close relationship with Jesus Christ. She took out her Bible and told Mother about the plan of salvation. Mother responded immediately. When she suggested that Mother give me to Jesus as a gift, that maybe the Lord would heal me and use me to His glory, Mother complied.

Every day Mrs Wehrli walked up four flights of stairs to bring me the right kinds of food—fruits, grains, and vegetables. Together, the two women gave me water treatments to reduce my fever and took me out on the balcony to expose me to the sun's healing rays. While she was helping Mother, Mrs Wehrli shared her faith, as well. By the time I was healed, nearly a year after becoming ill, Mother had made up her mind to join the Seventh-day Adventist Church—Mrs Wehrli's church. She was baptised in spite of opposition by my Roman Catholic father, and she remained faithful to her beliefs through sixty years of opposition.

Father insisted that I attend parochial school and be reared a Catholic. Throughout my childhood and young adulthood Mother prayed fervently for me, that somehow, in spite of everything, I would love the Lord and come to share her faith.

As a young adult I grew restless with my life in Switzerland and decided I wanted to go to New York. Father insisted that I finish college and a two-year training period in his bank first. He hoped that during that period of time I would change my mind. Finally, in 1946, he reluctantly gave me a ticket to New York and a cheque for \$1,000. While she was helping me pack, Mother tried to put a German Bible into my suitcase. I objected, "Mother, I'm not interested in churches and the Bible. I'm going to New York to get rich." Mother returned to her bedroom, knelt down, and continued praying.

My life in New York was a dream come true. E. R. Squibb and Sons offered me a challenging position, trained me in their two laboratories and in their Fifth Avenue offices, then sent me abroad to help enlarge their foreign operations. Returning from one of my long trips abroad, I was introduced to the families that owned the company. Six months later, I married one of the daughters.

Prayers of Thirty Years Are Answered

I still had no interest in religion, but my Christian wife introduced me to Christian friends of hers, and through their influence I gave my life to Christ. The prayers of my mother had begun to be answered thirty years after she had begun praying for me.

I changed jobs and became the head of a Swiss manufacturing and trading corporation in New York. Most businessmen with whom I came in contact were exposed to the gospel in my office. Many accepted the Lord. Mother was overjoyed to hear of my love for Christ and the way He was using me in the city. But now she began to pray that the Holy Spirit would give me new light and bring me to an understanding of the teachings of the Seventh-day Adventist Church. "Your life was spared through the health message of the Adventist Church when you were a baby," she would write. "Go and find out more about its teachings, son."

I looked up Joseph Barnes at the New York Centre. We ate lunch together a number of times, and he faithfully witnessed about the Sabbath. But I refused to act upon the knowledge he shared.

Mother became impatient. She flew to New York and looked up Charles Sohlmann, a pastor for the Hungarian Adventist church in New York, whom she had heard preach in Zurich. Together, they tried to convince me about the three angels' messages, but I was stubborn.

Meanwhile, a crisis developed in my company. I tried to stand up for ethical business practices, but the stockholders saw things

differently and asked me to leave. I learned through that difficult experience that a demotion in the eyes of the world can actually be a promotion in God's plans. Pastor Sohlmann contacted me again, and this time I was ready to listen to him. We began studying the Bible together for a full day each week.

My family and friends reacted with shock as they saw the direction in which my study was taking me. I was dropped from several boards of Christian organisations. Jesus taught me how to walk alone with Him during those dark days. His nearness meant everything to me.

With the help of friends and my wife's family, we purchased St Luke's School, a private college-preparatory school with 250 students. Besides handling the administrative work, I taught French and Bible, the latter class attended voluntarily by approximately 20 per cent of the students. Every Tuesday Pastor Sohlmann would drive to Connecticut with a hot vegetarian lunch and study with me. Two years later, in 1963, I asked to be baptised.

That prayer answered, Mother began praying that I would be led into full-time ministry. I had no interest in such, but the Lord helped me to make the right decision again. The sudden economic downturn in the early 1970s plunged all private schools in the country into financial difficulties. While I was struggling to keep my school open, Lloyd Reile, president of the Greater New York Conference, and Pastor Sohlmann came to visit me and asked me to join the conference's ministerial staff. Soon I became involved with speaking appointments both in the United States and abroad.

Father was still in the hospital when I arrived in Lugano. The once strong, erect officer of the Swiss army and vice-president of Credit Suisse, had turned into a weak, faltering man who hobbled toward me on a cane. We fell into each others' arms and wept. The nurses directed us to the basement and there, lying in a casket drenched in red roses and white carnations, I saw my mother. Father leaned over her and with tears streaming down his cheeks confessed his undying love for her. "Oh, I treated you so badly, so rudely," he cried out. "If I could only live life all over again with you, Carol. You were always so good to me, and I was so mean to you. You did not deserve it."

When I opened Mother's Bible, I found a small note addressed to me, "Gute Nacht, mein Goldshatz ['Good night, my golden treasure.']. The nurses told me that Mother knew she was dying, but had told them not to tell me. She wanted me to continue preaching and not come to watch her die.

My mother's witness continues even after her death. Those whom she loved and helped are now ministering to the needs of my dear father. Just this past week when I called him he told me, "The Adventists are my only friends now. They love me and care for me. One of your young converts has become like a son to me."

And so her influence goes on, and her prayers are being answered yet as those for whom she prayed continue the work to which she prayed God would lead them. I know for certain her prayers were answered, for they changed my life.—*Adventist Review*.

The Soul-Winning Institute Works

KEN BIRD, Minister Doing Term 1 at Longburn Soul-Winning Institute



Ken Bird and Ross Chadwick at the door.



Pastor Balharrie leads out in a discussion on Daniel.
Photos: K. Bird.

IT REALLY makes me feel guilty. The number of opportunities I must have wasted. The names I've had, but not known how to follow up. The amount of money involved. Now I don't have to keep on feeling guilty. LSWI is teaching me new ways.

LSWI stands for the Longburn Soul-Winning Institute. Here the skills involved in personal evangelism, that is, finding and giving Bible studies, are taught and practised, as well as exposure to a variety of public outreach programs.

The Experience of Success

How would you feel if every third home you visited you were able to enrol a person in Bible studies? That has been the experience of the LSWI students as they have visited the people in Palmerston North who receive the *Signs*. Many of these people had received the *Signs* for over twenty years, and we had never followed them up before this. There are probably plenty of people in your town who get the *Signs*, who haven't been followed up either. Do you feel a bit guilty about that? You ought to!

And then there are other things we are learning that work too, like following up literature evangelists' customers, and people who have done courses with our Bible schools, many of whom are happy to take the Gift-Bible Plan when we call on them. There are probably plenty of this sort of person in your town too.

Something that scares most of us is "cold turkey" door-to-door work, but as we have tried it, we have discovered that it works. Bible surveys really can start Bible studies. So can the Gift Bible cards. Last week my partner and I (we go two-by-two) put out some cards and followed them by door-knocking and inviting the people to take the Bible and lessons. We haven't finished yet, but in just six visits we placed a set of lessons—and that's in a real "classy" street.

LSWI is not just something for the pastor. It is something that every Adventist could benefit from. The current class of twelve is two or three laymen, and at the end of this term when the ministers return to their churches it will be all lay people.

In the mornings we attend class, where Pastor Veld instructs us in personal evangelism techniques. We share our experiences, and Pastor Balharrie opens

the Book of Daniel before us. Besides this we do a minimum of twelve hours per week in practical soul-winning work, trying out and practising what we have learned in class. It really works! In the short time we have been going in Palmerston North, more than forty homes have been entered with Bible lessons.

We are also having the opportunity to observe other forms of community outreach. We ran a 5-Day Plan with thirty-five in attendance, most of whom came to the Stress Seminars, where we had 100 in attendance. A high percentage of these are now coming to the Natural Foods Cookery Class now running. There is a secret about getting people to keep coming to program after program, but I won't tell you—you would do better to come to LSWI to find out. In these Total Health Seminars we aim to point the people in the direction of being physically well, mentally alert, socially concerned and spiritually committed.

Pastor Veld is also running a series of Daniel (Time of the End) Seminars, parallel to the Total Health series. This is a ten-week study of the Book of Daniel, chapter by chapter, discovering not only about the end-times, but also practical lessons for our own preparation. One family enjoys it so much that they drive seventy kilometres each week to attend.

Leading to Evangelism

The Total Health Seminars and the Daniel Seminars will lead into an evangelistic program beginning the first week in May. At that time the four ministers in the class will be returning to the churches, putting the whole load of existing studies plus the interests from the evangelistic program into the hands of the lay members of the class.

If you would like to learn to do more for the Lord, LSWI has a place for you. In second term, the class will be studying personal evangelism and contemporary denominations with Pastor Veld, and Pastor Balharrie will be leading in a study of the Book of Revelation. Of course the practical work will continue in the homes of the people. Now here is the information you need: The Registrar, Longburn Adventist College, PO Box 1, Longburn, Palmerston North, New Zealand. Phone (063) 81 059. ■

Longburn Soul-Winning Institute

D. J. COOKE, Principal, Longburn Adventist College



THE STUDENTS in the Longburn Soul-Winning Institute (formerly called the Church Ministries Course) are enthusiastic about how successful they are when using the methods and techniques they are learning.

Each week they spend twelve hours in class work and twelve hours visiting homes. Starting with *Signs of the Times* contacts, they have quickly opened forty homes for Bible study, and are applying the methods learned to lead these people towards decisions for Christ.

These interests, and others obtained from the 5-Day Plan (thirty-five people participated), Stress Control Seminar (100 people attended), Nutrition Classes (over ninety attending) and Daniel Seminars (fifty attending), will be channelled into a public evangelistic program (a Revelation Seminar), which will lead to baptisms.

This successful program was brought back from LUSI (Lake Union Soul-Winning Institute) in the United States of America by Pastor Jan Veld, who, along with Pastor Gordon Balharrie, is teaching the course at Longburn. It is proving to be successful in training people to open up homes for Bible studies and leading people to decisions, as well as coordinating various church outreach activities into a successful soul-winning program which will bring real growth to our churches. ■



MINUTE MANNA FOR MARRIEDS

ROBERT H. PIERSON

Dwell Upon the Good

"SHELLEY, honey, this dinner is super!" Henry glowed. Then, turning to me, my Sabbath host continued, "My wife sure knows how to cook!"

Shelley beamed. I chalked up twenty-five Brownie points for Henry. He knew how to express appreciation. He not only enjoyed Shelley's dinner, he told her so.

The apostle of love also knew how to express sincere commendation. In a short letter to Gaius, John wrote, "You are doing a fine faithful piece of work, dear friend, in looking after the brothers who come your way." 3 John 5, Phillips.

"Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings," Ellen White counsels (*The Ministry of Healing*, page 492).

With whom do we associate more than the members of our own families? Yet whose faults and failings are we most prone to see? Who receives the fewest words of appreciation?

Today, be a John. Don't let the sun go down without speaking words of encouragement and appreciation to every member of your family.



Brother Ussher giving his talk at the Natural Foods Seminar during the Soul-Winning Institute.



TRUST SERVICES— CORRECTING WRONG CONCEPTS

THE procrastination associated with preparing wills is often due to ignorance of the related facts.

Reason 1

I INTEND TO CHANGE MY PROPERTY OWNERSHIP (sell my house—buy a farm—sell my farm—invest the funds).

Answer

A well-drafted will allows for these and other possible changes. Apart from some specific bequests, the main part of the document deals with your *entire estate*, which is defined within its structure as “all my real and personal property of whatsoever nature or kind and wheresoever situated, etc. . . .” It is this *entire estate* you are arranging to disperse, whether in whole or in proportionate parts. So the form of the asset is not as vital as you may think.

Reason 2

OUR FAMILY MAY INCREASE (OR DECREASE).

Answer

Except for some specific bequests (such as “I give my electronic organ to . . .”) the will does not usually name the members of the family. Rather the provision is made for “such of my children who survive me . . . ,” etc.

Reason 3

I DO NOT KNOW WHOM I SHOULD NAME AS MY EXECUTOR AND TRUSTEE

Answer

Your Trust Services officer knows the options open to you. You should name an alternate trustee if your first choice cannot act for you.

Reason 4

SOME OF MY FAMILY MEMBERS ARE AS YET UNSTABLE. I DO NOT KNOW WHETHER OR NOT TO TREAT THEM EQUALLY.

Answer

Make your provisions in the light of your present circumstances. You can revise your will as the situation becomes clearer. Your Trust officer will gladly assist by advising on the requirements of the law, and the principles of good stewardship.

Might as well do it properly—ask your Trust Services Officer to help. He works under the professional guidance of the denominational solicitor—and he is an expert.

The Director of Trust Services
Australasian Division
148 Fox Valley Road
Wahroonga, NSW 2076

Please arrange for a Trust Services representative to contact me.

Name: Mr Mrs Miss

Address:

.....

Church Attended

Phone No.: Business Home

Signed

SHE DIDN'T DO MUCH

I didn't do much, today, she said.
I just got breakfast and made the beds,
And washed the dishes and swept the floors,
And helped outside with a few little chores
Like feeding the chickens and milking the cow—
It didn't take very long, anyhow.
Then I churned some butter and set it to cool,
And got the children off to school.
Except the baby and little Tom.
And then I put the boiler on
And heated some water and washed a few
Of the baby's clothes, and a dress or two
For the girls and me, and some shirts for the men,
And then it was time to start cookin' again.
Of course the baby was bathed and fed
And tucked away for a nap in bed.
Then little Tom fell and hurt his knee,
And there was no one to doctor it but me.
Then I mended up his choo-choo train
And got him started to playing again.
Then after dinner—with dishes through
I worked in the garden for an hour or two.
Then I ironed the clothes and hung them away
And painted a cupboard in blue and grey.
When the children came home from school at last
And had a wee lunch, it was four and past.
Then clothes must be changed and chores begun,
And a little errand to town to be run.
When supper was over and dishes, too,
There was still a little mending to do.
Then I helped with lessons before it was late
And got the children to bed at eight.
But somehow I'm tired anyway,
Though I didn't do very much today.

—M. L. Ford.

Mother Was a Sinner

GOLDIE DOWN

I'VE KNOWN about Mother's Day ever since I was a frilly-frocked tot in Sabbath school. On Mother's Day one wore a white chrysanthemum pinned to one's shoulder and one wiped the dishes without fussing.

On Mother's Day there were special programs in church or school, and I loved taking part in them. I remember how important I felt as I stood in the ragged line, lopsidedly holding a card with a huge T inscribed on it and lisping, "T is for the Thousand Thanks we owe her." Then the little boy next to me nervously crumpled his cardboard and muttered, "H is for Her Heart of purest gold."

The next year I was promoted to saying a piece by myself. Through missing front teeth I hissed:

Hundreds of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds that go flitting by,
Hundreds of bees in the sunny weather.

Hundreds of drops in the dewy clover,
Hundreds of lambs in the purple clover,
Hundreds of butterflies on the lawn,
But only ONE mother the wide world over.

My mother, in the front seat, her face a mixture of pride and apprehension, mouthed the arduously memorised words along with me. We both sighed with relief when it was over.

When I was old enough to read, I enjoyed the annual spate of Mother's Day stories in the magazines that came to our house. Stories about courageous mothers who rescued their children from burning buildings or runaway vehicles. There were articles too, about mothers who controlled their children with a word, were devoted to their adoring husbands, and never, never raised their voices. I pored over the pictures of them sitting in their rockers, singing hymns or reading the Bible to their children.

Yes, I read all about them, but I never knew any of them. The mothers in my small circle of acquaintances were quite different. They raised

their voices and they cuffed their children and they scurried from one household task to another all day long.

The mothers that I knew didn't own rockers, or if they did, they never sat in them. Except for an uneasy hour in church, I don't remember seeing any of those mothers sit down for an appreciable time. They did their hymn-singing over the washtub and they ironed while they told Bible stories to their children.

About the time I entered my teens I began to have serious doubt about this Mother's Day business. Oh, I wore the white flower as usual and I dutifully saved up my pocket money and bought mother a tinselly set of salt shakers, for which she thanked me profusely and used once or twice—she said they were too pretty for everyday use—but I think it was because the holes used to block up.

Anyway I wondered a lot about these marvellous mothers in the storybook. These saintly, soft-spoken, mild-mannered, self-controlled women who must have been living copies of Whistler's "Mother" or Raphael's "Madonna."

All I knew was that I didn't have one. My mother was an interfering busybody, a tyrant who never let me do whatever I wanted to do. I had to come straight home after school, no loitering on street corners with the crowd. I was never allowed to go anywhere unless she knew exactly where I was going, with whom, and what time I would be home.

She even interfered with what I wore. No spike heels until you're older. No make-up at your age. Don't pluck your eyebrows like that, it makes you look perpetually surprised. No this, don't do that.

Sure, she bought me a pair of silk stockings and that made me the envy of the rest of the girls, and she used to sit up till midnight, sewing me clothes that were just as smart and better quality than the store-bought stuff—but they didn't carry the same social standing.

All through my stormy teens, mother was a

pain. Father, too, for that matter. While other kids stayed out until midnight, my dates had to bring me home by a certain hour; ten o'clock I think it was in those days. I was never allowed to go to weekend house parties or attend any function of which mother did not approve.

I spent rebellious hours sulking in my bedroom, rehearsing mother's sins. I magnified her rare sarcasms, when she criticised my friends. I blew up out of all proportion her occasional impatience with my constant whining.

I must admit that as I grew older mother improved. By the time that I was going steady and making plans for marriage, she had become quite human. We talked together for hours, and it was remarkable how much she knew. Mother helped me plan all the wedding arrangements and she and father paid the bills for the whole affair. I didn't realise how much it was costing them. Oh, not the money so much as the wrench of parting with their precious daughter.

And parting it was. Soon after our marriage my husband was posted to a foreign country and I didn't see much of mother after that. There were letters, of course. We wrote every week. I'll allow that much in my favour, I did write faithfully—twice a week if I knew that she was ill.

Years flew by. We paid a whirlwind visit home and I was shocked by the change in mother. Her nut-brown hair was almost white. Her voice was gentle—had it always been like that and I hadn't noticed? She didn't rush and scurry any more.

"There's no need now," she smiled when I commented on the fact. "All of you children have gone. There's only dad and me to do for."

More years have flown by. First dad went to his rest, then mother.

It's a long time now since I saw mother, but I remember her—and not only on Mother's Day. Every day I remember something she said, some advice that she gave; or something that she did, some loving service for me or for others.

Yes, I admit that my mother was a sinner. The Bible says so in Romans 3:23. But looking back I think there must have been a mighty lot of saint mixed in her too. ■

2,777 Kilometres for a Bypass

L. J. LAREDO, Public Relations Officer, Sydney Adventist Hospital

INNISFAIL, Queensland, is a long way from Sydney; in fact it is 2,777 kilometres by road, but Mr Gerry Lodge is very happy that his local doctor, Rodney Catton (a member of the Innisfail church), advised him to have surgery in the Sydney Adventist Hospital. His wife, Jill, and sister-in-law, Mrs Rosemary Baldi, accompanied him to Sydney, and are very grateful for the wonderful way the staff at the hospital cared for them during their stay.

This special "Thank you" message was received: "We cannot praise the hospital high enough. Everyone has been so good to us. Gerry received wonderful care and attention from doctors and nursing staff. We are so very thankful he is well on his way to a complete recovery. The entire hospital has been marvellous. All this will be long remembered by us."

Mr Lodge, who underwent major heart surgery, commented to one of our administrators prior to leaving: "I am not a religious man, but after staying here I am convinced that somebody up there is looking after me."

Please pray for these dear people, that as they return home the seed sown by the witness of the love of Christ in action in our hospital will indeed bear fruit in the kingdom of heaven. ■



From the left: Mrs Rosemary Baldi, Mr Gerry Lodge, Mrs Jill Lodge and Sister Michelle Thomson (daughter of Pastor and Mrs Alec Thomson, WA), one of the sisters who cared for Mr Lodge during his stay in the hospital.

Photo: L. Laredo.

Second in a series on modern ethical issues . . .

TEST-TUBE LIFE

DR H. E. CLIFFORD, Administrator, Sydney Adventist Hospital

IN 1980, in Melbourne, Australia's first test-tube baby, Candice Reed, was born. In the short time that has elapsed, *in vitro* (literally—in glass) fertilisation has become an established procedure in the scientific and clinical worlds.

In Vitro Fertilisation (IVF)

The principle of IVF is simple. A human ovum (egg) is recovered from the ovary by a minor operation and is fertilised by sperm in the test tube. The fertilised ovum may then be placed in storage or in the womb to continue its development in the normal way. In practice, the procedures are sophisticated and require the highly developed skills of a team of scientists and clinicians. The attraction of the procedure (and that of the simpler technique of artificial insemination) is that it affords the prospect of parenthood to couples who for specific medical reasons may be childless.

Significant difficulties arise out of the application of these procedures to procreations outside the normal marriage relationship; i.e., when the donors of ovum and sperm or the recipients of the offspring may not be husband and wife. Techniques applied within the relationship of marriage we shall call "homologous"; procedures outside the relationship of marriage we shall call "heterologous."

The Homologous Application (entirely within the marriage relationship). Even where they may be accomplished entirely within the normal marriage relationship, objections to the use of techniques such as artificial insemination and IVF have been raised. The usual basis for such objection is that in these techniques, conception is separated from the act of love which, following the natural order, is inherent in and inseparable from the function of procreation. This view must be respected, because departures from the natural (creation) order and design frequently do not approach the beauty and quality achieved within that order, and some complications and losses are inevitable.

To balance this cautious view, however, we must consider the blessing of fulfilment (a normal expectation entirely in harmony with the creation order) that may come to an otherwise childless couple through the use of special aids and techniques. We should also consider that such a couple would in any case be "living in love." In the last analysis, perhaps artificial insemination and IVF are examples only of what medical science, under God's providence and blessing, is able to do to restore, rehabilitate and enable.

The Heterologous Application (outside the marriage relationship). Fertilisation in the test tube can of course be achieved outside of the normal family relationship. In such cases:

The ovum and/or sperm may not come from the partners in marriage.

The woman who carries the child may not be a partner in the marriage (surrogate mother).

Fertilisation and reproduction can be separated entirely from normal family and social ties.

Problems

These applications of modern reproductive techniques, especially the last two mentioned, are fraught with legal, moral, social and personal problems. Some are potential, some are actual. We may list a few of these problems as examples:

Problems for the Child:

Questions of identity (who and where are my parents?).

Problems for the social parents (i.e., the married couple):

Questions of ownership (many of the legal questions are presently being resolved).

Questions of belonging (eg, wife taunting husband, "Mary is not *really* your child, but she *is* mine").

Problems for the biological parents (i.e., the donors of ovum or sperm):

Questions of belonging and of outcome (what has happened to my offspring?).

Problems of self-respect (through the wastage, disposal, storage or sale of the genetic product, sperm or ova).

Problems for a surrogate mother:

Attitudes and responsibility towards the foetus, in the knowledge that it is not "her own."

The consequences of the deliberate breaking of bonding at or after childbirth.

Problems for society:

The weakening of family ties and bonds.

The trivialisation of the procreative function.

The "cheapening" of life through experimentation, wastage, commercialisation, etc.

The possibility of consanguinity and other problems through loss of genetic history (donor sources are presently kept secret).

In spite of these hazards, many feel these techniques to be acceptable if the couple requesting them is lawfully married, and conception has been impossible to achieve in the normal way. Very serious questions surround the practice of surrogate motherhood.

Other Problems

Each of the specific problems mentioned has widespread implications. There are however other important issues the Christian must consider. Of these, we shall mention two:

The Use of Resources. To many thoughtful persons it seems odd and perhaps wrong that vast resources are expended on highly sophisticated technology to benefit so few, when as much as two-thirds of the world's people is languishing for the want of bare

necessities. While one may recognise the right of a citizen to make use of costly or exclusive services, the opinions of another who would prefer to see available resources channelled into the relief of overt suffering and deprivation commands respect. This disproportion between the availability and use of the world's resources is a feature of the "in between" times (the interval between the inauguration and the consummation of God's kingdom) in which we live, and directs our hope towards the joyful flourishing of God's kingdom to come.

The Abuse of Power. Many scientific workers, theologians and ethicists, accepting as inevitable the extension of the abuse of power to all human activity, have made urgent calls for the formulation of guidelines to forestall the corruption and abuse of modern technology. The prospect of the cloning of human beings (an advanced technique rather like budding) in laboratory conditions frightened Aldous Huxley in the 1930s into writing *Brave New World*, a book in which a new world-order-to-come is described. In this order spontaneity and freedom is replaced by a sophisticated yet cruel conformity, the transcendent has been lost and feeling has disappeared. Depersonalisation is, without doubt, the most unfortunate outcome of all fallen human enterprise and technology.

Conclusion

The road from Candice Reed to the *Brave New World* may not be a very long one, and the Christian can and will act responsibly "in the times between." He or she will certainly be anxious to contribute to the strengthening and integrity of the family, and will be cautious about practices that threaten or comprise that sacred institution. The Christian is also conscious however of advancement along a different direction—not towards the *Brave New World*, but to the "joyful flourishing of God's kingdom," and his or her resources and energies will be devoted largely to the realisation of that goal. ■



DESPITE the very wet day, the Sydney Adventist Hospital Graduates' Association annual fair was very successful. Over \$3,500 profit was made, and the community, church members and staff gave excellent support.

The vegetarian "hamburgers" were very popular, even some of the staff assisting with the stalls could not resist trying one.

Those pictured are three of our nursing sisters, Daphne Gorry, Carol Stiles and Earlene Harris.

—L. J. Laredo.

DOCTOR DAVENPORT AND CHURCH INVESTMENTS II

R. W. TAYLOR, Secretary, Australasian Division

IN THE MARCH 5, 1983 RECORD, the Division treasurer, Pastor W. T. Andrews, explained the actions being taken by the General Conference to investigate those employees of the church who may have been involved in the Davenport bankruptcy case. Since that time the General Conference have continued to study the matter and have now given further information which may be of interest to church members.

The original inquiries were conducted by a fifteen-member President's Review Commission, which investigated 163 names. It was agreed that further information was required in many cases, and the General Conference officers were requested to conduct further inquiries as necessary. It has finally been decided that eighty persons were involved to a greater or lesser degree. The Commission recommended that those with major involvement should, in addition to receiving an appropriate degree of discipline, have their names published in the *Review*.

Although the General Conference officers tentatively concurred with the recommendation of the commission, they now feel they should, in some ways, modify their first decision, as Pastor Wilson explains:

"Since that time, however, the General Conference officers have wrestled with a variety of theological, historical, practical, and emotional considerations, in addition to being briefed as to potential legal ramifications. It was also possible to analyse critical information gleaned from many hours of oral testimony. Taking all of these factors into account, the officers recommended that public discipline not be in the format of a list of names in the *Review*, but rather through notice to the executive committee of the employing organisation. . . .

"Growing out of prolonged and intense discussions, the officers arrived at the unified conviction that it would be very unwise at this time in the history of the church to initiate what would appear to be an ineffective form of discipline—namely, public humiliation by the publishing of names.

"The General Conference Committee has [now] endorsed the decision not to proceed with the previously proposed plan of publishing names in the *Adventist Review*."

The General Conference officers felt that it was imperative to safeguard the administrative

organisational structure of the church, which requires responsible action from controlling committees. That is to say, the employing organisation is the proper committee to administer discipline if there is a breach of conduct by an employee. This, of course, is the normal procedure.

Further investigation by the General Conference officers, which involved more than 100 hours of interviews, has cleared some names and reduced the level of discipline for others, while increasing this level for some others. Pastor Wilson says: "The investigation of church leaders involved in the Davenport matter has basically centred upon the violation of the provisions covered in three North American Division policies. First, 'Safeguarding the Funds of the Cause and Investment.' . . . Second, 'Conflict of Interest.' . . . Third, 'Care and Responsibility in Financial Operations', . . . with particular emphasis on . . . 'Leaders who show inability to operate the work in harmony with established financial policies shall not be continued in executive leadership.'"

Although the General Conference itself will not now be taking disciplinary action in most cases, it will be expecting employing organisations to do so. Explaining the procedure, Pastor Wilson says: "The General Conference Committee endorsed the plan of conveying the recommendations of the officers regarding discipline for specific individuals, through a personal presentation by North American Division and/or General Conference officers, to the respective controlling committees or boards. This places first and primary responsibility on such executive groups to administer discipline, with the directive that the discipline be completed at the earliest date possible.

"It is also understood that if appropriate action is not taken by the respective governing body, the North American Division and the General Conference may request a special session of the respective constituency in order to place the matter before that body that has ultimate responsibility."

The General Conference president, while admitting that the earlier decision on dealing with this unfortunate matter was "too hasty," also adds: "I sincerely hope that those of you who read this report will perceive that justice is being done. The approach we have suggested will place names of people to be disciplined in an arena where they will be openly discussed by an official body and thus become a matter of public record. I ask you to believe me when I tell you that there will be no 'cover-up,' no 'secret deals,' and no 'sweeping under the rug.'"



Ida and John Johnson,
Photo: J. Campbell.

Golden Wedding at Corrimal

JOHN CAMPBELL, Principal, Illawarra
Seventh-day Adventist School, Greater
Sydney Conference

ON FEBRUARY 18, 1933, John Fredrick Johnson married Ida Dorothy Jordan at "Woodbine," Buxton, New South Wales.

This beloved couple was recently given a surprise fiftieth wedding anniversary party at the home of Brother and Sister Keith Godfrey, by members of the Corrimal church, New South Wales.

Fred and Ida are blessed with four children to their marriage—John (Thirroul), William (Westleigh), Winifred Jackson (Goondiwindi) and Graham (Bulli).

Baptised in 1972 by Pastor N. Peatey at Wollongong, they have worked untiringly for their Lord ever since. Their hard-working, practical Christianity is appreciated by church and non-church members in this district. Sister Johnson has helped patients as a "Friend of Bulli Hospital" for fifteen years. They are both active in helping and promoting the Illawarra Adventist School.

Brother and Sister Johnson are truly the "salt of the earth."



FOR THE CHILDREN

I Carried With Me a Picture

OSCAR LOWRY

SEVERAL years ago, five young men left their homes in West Pennsylvania, USA, and went out to the great Northwest. They found things quite different from what they were in the old home town, and the temptations were many. Some time later they had all returned to their former homes. Four of the five showed that they were much the worse because of their experiences in a strange country. But the other young man came back seemingly the stronger and better because of the experiences through which he had passed.

When asked why he too had not gone the way of the other four, he calmly replied, "Because I carried with me a picture."

"Oh, yes, the picture of some young maiden back home, I presume?" remarked a friend.

"Oh, no! Not that kind of a picture," said the young man. "It was a picture of quite a different kind. It was my last morning at home. We all sat down to breakfast as usual: father at one end of the table and my precious mother at the other. Realising that there was to be a breaking of home ties in a few hours, conversation was not very brisk that morning. After breakfast, as was my father's custom, he took down the old Bible and started to read the morning lesson. But he didn't get very far. A lump kept coming up in his throat and he was so blinded by tears that he could not read. He handed the book over to my mother, motioning to her to finish the reading.

"After she had finished the chapter we all knelt to pray. Father started his prayer as was his custom, but he didn't get far until that same lump came up in his throat and choked back further expression. Then mother reached over and put her hand on my shoulder and began to pray saying, 'O God, we thank Thee for our son. We thank Thee that Thou hast kept him true and faithful and that we are able to send him out from our home chaste and clean. Keep him pure and clean and may his feet never stray from the paths of virtue, purity, and the truth in which we have tried to bring him up. Bring him back to us as pure and true as he is going out from us.'

"It was the vision of my last morning in the atmosphere of a godly home and the remembrance of my precious mother's prayer. I could not bear the thought of breaking the heart of my father and of my mother and dishonouring my Lord and Saviour, Jesus Christ, whom they taught me to love." ■

GOOD FOOD

with Sally Hammond

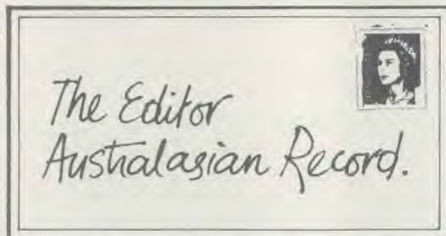
CONTINUING on with our discussion of microwave ovens, I have another recipe for you to try this time. More and more people seem to be buying these ovens, perhaps because people are not now so worried about possible "radiation." In fact the "rays" used by the microwave are harmless radio waves that work to set the molecules of the food vibrating, thus causing heat, thus cooking the food. Plates do not get hot unless it is from the conducted heat of the food in them. You can even cook on plastic or paper, provided the food's heat is not great enough to melt the plate.

Try the following recipe when you want a great centrepiece for a buffet or even your own family meal-table.

COMPANY VEGETABLE TRAY

500-750 g broccoli
 ½ medium head cauliflower
 1 medium zucchini
 3 tablespoons margarine
 ½ teaspoon garlic bits
 2 medium tomatoes, cut in wedges
 Cottage or parmesan cheese

Trim broccoli stalks and split into pieces about one centimetre thick. Arrange around edge of large glass or micro-safe plastic dish or tray, with stalks to edge and flowerets to the centre. Cut cauliflower into even-sized florets and edge dish with them. Slice zucchini one centimetre thick and heap in centre of plate. Tightly cover plate with plastic wrap. Cook FULL POWER 9 to 11 minutes, or until vegetables are just tender. Stand 2 minutes. Melt margarine with garlic in a small bowl for 30 seconds to 1 minute. Lift plastic from one side of dish and tilt to drain out excess liquid. Remove plastic and arrange tomato wedges at edge of dish. Drizzle garlic margarine over vegetables and sprinkle with cheese. Cook ½ minutes FULL POWER till tomatoes are heated. Makes 6-8 servings.



UNNECESSARY EXPENSE?

Why the expense of envelopes for offerings when the dates are announced from the rostrum and in the church bulletin as well as in RECORD?

Mrs White, North NSW.

Many people like to give something over and above what they place in the offering plate, for special projects, especially when it's something that lies really close to their hearts. Having envelopes gives them this opportunity. The cost of the envelopes is minimal in relation to the extra amount received this way.

Editor.

Weddings

BAKER—SALMOND. On April 10, 1983, in a garden setting in Pennant Hills, New South Wales, Michael Craig Baker and Judith Mary-Ann Salmond were united in marriage. Michael is the second son of Mr Ken Baker and Mrs Janice Green of Adelaide, South Australia, and Judy is the only daughter of Mr and Mrs Melvin Salmond of Kingston, Tasmania. We pray God's blessing upon these two nurses as they set up home in Sydney. T. H. Ludowici.

CRANE—BARNARD. Bas and Roma Barnard of Warburton, Victoria, presented a radiant bride, Jacqueline Anne Barnard, to David Mark Crane, son of Dudley and Corry Crane of Millicent, South Australia. David and Jackie united their lives in holy wedlock on the afternoon of April 3,

1983, in the beautiful Warburton church. The writer was pleased to assist Pastor C. O. Lowe in the service. The couple plan to set up home in Millicent till David returns to Avondale in 1984 to continue the Ministerial Course.

S. R. Rif.

KING—SCHULTZ. On April 3, 1983, in the Avondale Memorial church, Cooranbong, New South Wales, Dawson Alty, son of Mr and Mrs W. A. King, and Junette Joy, only daughter of Mr and Mrs D. Schultz, were united in holy wedlock. Their many friends who were present for the special occasion wish them many years of happiness as they set up another Christian home in Cooranbong. L. H. Hay.

LILLEHAGEN—WILLOCKS. In a lovely tropical garden setting, in the evening cool of Saturday, February 26, 1983, Nels and Catherine met before family, friends and Jesus, in the first Seventh-day Adventist wedding conducted on the Gove Peninsula, Arnhem Land, Northern Territory. These folk establish another Christian home in Nhulunbuy where, with the Carlsens and Tom Renton, their witness is appreciated. Graeme Olson.

LUDLOW—JOHNSON. Ann Johnson was the first bride to walk down the aisle of the newly completed Bonshaw church, New South Wales, to meet her waiting bridegroom, Paul Ludlow. Paul is the son of Brother and Sister P. Ludlow, while Ann is the eldest daughter of Brother and Sister W. Johnson, both families of Bonshaw. Many friends gathered on April 3, 1983, to share the happiness of their wedding day. J. Ludlow.

SIMMONS—MILES. Within the reverent beauty of the Brightwaters church, north New South Wales, Trevor John Simmons and Julie Ann Miles united their lives in marriage on April 4, 1983. Many relatives and friends rejoiced as Trevor and Julie linked into a new relationship the Ball, Miles and Simmons families of the Cooranbong area. May a heartfelt response to the love of God ever sustain this new Christian home now established near the township of Dora Creek. A. N. Patrick.

WHITE—WALKER. Friends and relatives of Paul White and Jenny Walker gathered from various places around Australia to the Charlestown Adventist church, New South Wales, to join in celebrating their marriage on Sunday, April

3, 1983. Jenny is the daughter of Mr and Mrs George Walker of Melbourne, Victoria, and Paul's parents reside in Newcastle. All guests were united in wishing the happy couple God's blessing as they establish a new Christian home. E. B. Giller.

Till He Comes

HUSZAK. Eleanora Huszak died on February 19, 1983, at the age of eighty-two. A large group of friends and relatives gathered to pay their last respects to Sister Huszak who, after five years of suffering, fell asleep in the full hope of the resurrection. In her last years she was cared for by her two remaining daughters, Irene and Nora, in a beautifully unselfish manner. "How Great Thou Art!" was the hymn chosen by the choir to sing at the graveside at the Brighton Cemetery, Victoria. The trust in His greatness and love gave the participants the inner peace that is one of the most treasured gifts of the Master to His faithful flock. R. Iro.

PALOMBO. Donald Joseph Palombo died in Orange, New South Wales, on March 25, 1983, at the age of forty-three. Don's parents both predeceased him. Left to mourn are Don's brother, Hector, and his sisters, Greta and Janet, and their families. Don was laid to rest in the Forbes Cemetery after a service conducted by the writer, assisted by Pastor Stan Hart. "Blessed are they which die in the Lord." Morris Krieg.

ROSE. Sister Evelyn Rose passed to her rest on Friday, March 18, 1983, in the Ipswich Hospital, Queensland, after an illness of some three months. She was in her ninety-fourth year. Her passing leaves two survivors of the charter members present at the organisation of the Ipswich church under the ministry of the late Pastor F. G. Rampton in 1926. Sister Rose sold to the church a portion of her land in Limestone Street, Ipswich, where the first permanent building was erected. Left to mourn her passing are her son Edwin, five grandchildren, including Brother and Sister Graham Stark, and six great-grandchildren. We laid our sister to rest in the Gatton Cemetery, following a service at the Harrisville church where words of comfort and hope were shared with her loved ones. H. W. Gunter.

ROUSELL. Edith Mary Rowsell was born at Ballarat, Victoria, on November 12, 1895, and quietly passed to her final rest at Charles Harrison Memorial Home, Cooranbong, New South Wales, on February 23, 1983. In 1921 our late sister was united in marriage to Thomas Leslie Rowsell. To this union were given three children, Elva (Mrs Roy Feitz, of Darwin, Northern Territory), Heath (missionary doctor, Loma Linda, USA) and Margaret (Mrs Horrie Watts, Geraldton, Western Australia). The Rowsell family were led to a fuller Christian life through the ministry of Pastor Erwin Roenfelt's evangelistic meetings at Loxton, South Australia, in 1922. To Elva, Heath and Margaret and to all twelve grandchildren and eight great-grandchildren we extend our sincere sympathy, yet rejoicing with them in the blessed hope of the second advent of our beloved Lord. Pastor Joseph Miller and the writer associated in the graveside service of consolation. O. K. Anderson.

STOCKDALE. Alice Stockdale died on April 4, 1983, at the Mayo Hospital, Rathmines, New South Wales, at the age of eighty-one. A graduate from Avondale in 1926, she served in church employment for over eighteen years. Left to mourn her loss is her husband, Gordon, who has accepted this sad loss as a challenge to be faithful to the Lord until He comes. The writer was assisted by Pastor L. Coombe.

L. J. Laws.

WANTED

100 men and women to sell five sets of "The Bible Story" books per week. See your local Publishing director.

SAYER. Mary Isabella Sayer passed to her rest at the age of sixty-eight on March 9, 1983, in Perth Hospital, Western Australia, after a long period of illness. She was born in the Gosnells area, and has been a faithful Christian and church member all her life. She will be missed greatly by her friends and the Gosnells church members. Mary, one of nine children, is survived by two sisters, Olive Hinchcliffe and Jean Goddard of Perth, and two brothers, Bert in Cairns and George in Western Australia. After a service in the main chapel on March 11, 1983, attended by friends and relatives, Mary was committed to the Lord at the Karrakatta Crematorium, in the sure and certain hope of seeing her Master coming soon in the clouds. M. P. Smith.

SNOWDON. Phoebe Georgina Snowdon passed peacefully to her rest at the Adventist Retirement Village Nursing Home in Brisbane, Queensland, on March 19, 1983. While at the nursing home she was known for her bright, cheerful disposition. The peace of God enabled her to move through the closing experiences of her life with peace and assurance. Sister Snowdon was laid to rest in the Redland Bay Lawn Cemetery. She sleeps in Jesus and awaits the last trump which will burst the tomb, and awaken her to full immortal bloom. Brother R. Keith Miller, the Nursing Home chaplain, assisted the writer in the service. A. White.

WARD. Leslie George Ward passed to his rest on August 12, 1982, in the Parkes District Hospital, New South Wales, at the age of eighty-two. Les and his wife Daisy had joined the Adventist Church in 1965 through the ministry of Pastor John Carter. Mrs Ward predeceased her husband by eight years. The surety of the resurrection was presented to the family and friends so that we do not sorrow as those who have no hope. M. Krieg.

(The writer apologises for the lateness of this notice.)

YEATMAN. On March 9, 1983, the Life-giver called George Stanley Yeatman to his rest, aged eighty-five years, having rejoiced in the Adventist message during his sunset years. His wife, who shared the same hope, had predeceased him by some years. A number of Adventist ministers have experienced the privilege of having Stan as a neighbour, the writer being one of those. Friends supported the relatives at the memorial service at the Wanganui Adventist church, New Zealand, and the funeral at Aramoho Cemetery on March 11, 1983. 1 Thessalonians 4:16, 17. Stewart Presnall.

ACCOMMODATION

Vacancy in private Adventist home in Lake Macquarie district for three mobile elderly ladies. Please phone after 3 p.m. (043) 57 1274.

FOR SALE

Hydrotherapy practice and massage school in north New South Wales city. Church school. Inquiries phone (066) 21 7155.

HOSTEL VACANCIES

Mountain View Retirement Hostel, Warburton, Victoria, has a limited number of rooms available for residents. This is an unexpected opportunity as the hostel is usually full with a waiting list. We would like to offer our own folk first chance to occupy facilities especially geared to the Adventist lifestyle, though all needy people are most welcome. Mountain View is located in pleasant surroundings and has a very happy atmosphere. Your inquiries will be welcomed and promptly attended to by the Manager, Mountain View Retirement Hostel, Main Street, Warburton, Vic 3799, or phone (059) 66 2572.

HOUSE, LAND FOR SALE

High set, int/ext staircases, carpets, etc., BIs, wall oven, open fireplace, screened. Three acres including two-acre fenced paddock. Double stable, sheds. Dozens young fruit, nut and eucalypt trees. Thirty minutes Brisbane or Gold Coast. Handy school bus or state schools. \$61,250 ONO. Phone (07) 200 7525.

HOUSE FOR SALE/SWAP

Urgently need to swap home (or sell) 20 miles north Coffs Harbour for home near SDA high school or bus service at Cooranbong or near Doonside. Six months old, 18 square large Hardiplank/tile. Large lounge room. Big, modern kitchen, big dining. Four large B/R, ensuite, lovely bathroom, 2 indoor toilets, town and tank water. New carpets, blinds, toolshed, phone. 5 minutes walk to lovely beach on new subdivision of small seaside village. Bus service, close to public schools, bus to SDA primary school. (066) 49 2893, or PO Box 35, Corindi Beach, NSW 2456.

INFORMATION

Would any persons knowing the whereabouts of Adrian and Felicity Jones kindly contact the Minister, Robinvale SDA Church, 10 Old Street, Robinvale, Vic 3549.

INTERSTATE CARTAGE

Have your goods transported around Melbourne and Sydney. Storage available. Daily parcel delivery covering Melbourne suburbs and outlying eastern districts. Light vans and semitrailers. Based at Melbourne and Sydney. Yarra Valley Messenger Service. (059) 67 1688.

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Our service extends to ministers and church members throughout Australia.

NEW RELEASE—12" LP

ERROL COLLINS AND HIS MAGIC VIOLIN is a lighthearted special, guaranteed to brighten up any home. TMS-315. \$9 posted—Fidelis Records, 2 Kiole Street, Wahoonga, NSW 2076. (02) 48 2137.

REAL ESTATE

For real estate in Cooranbong, Morisset, Dora Creek and the Lakes area contact Shirley Turner, representing Wilsons Better Homes Co., Newcastle. 563 Freemans Drive, Cooranbong. Phone (049) 77 1504, A/H 77 1330.

TO LET

Front B/R, or own kitchen, in comfortable old cottage. Right on bus stop, 3 km from Manly. Holiday letting only, \$50 per week. Further details from Gifford Carter, 7 Kitchener Street, Balgowlah, NSW 2093. Phone (02) 948 8001 before 8 a.m.

TWO GEM SOUVENIR 12" LP RECORDINGS

TMS-245 TO JESUS WITH LOVE featuring Kevin Moore, Tom Mitchell, Black Diamonds and New Theme. Superb sound.

Another Kevin Moore Production; TMS-228 MELBOURNE JIGSAW—same artists and even some lyrebird calls, and other special sound effects, with tremendous sampler variety. \$9 each posted. Fidelis Records, 2 Kiole Street, Wahoonga, NSW 2076. Phone (02) 48 2137.

WANTED

Church members with \$100 (or more)

to open an AT CALL account (earns 9 per cent interest) with A.C.F. Investments.

Term Accounts with higher returns are also available.

Write for an Investment Brochure to:

Pastor L. McMurtry

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Help "Avondale College Foundation" Build a Better Avondale.

This is Spirit of Prophecy emphasis year

20% off on the writings of Ellen G. White

Complete your Spirit of Prophecy library

Flashpoint

LINCOLN STEED
Assistant Editor



MEDIA Centre producer Warren Judd recently spent two days at the studios of NBN 3 Newcastle, filming nineteen commercials to be used in mission advertising. Six of the spots are being used for Pastor Peter Roennfeldt's mission currently running in Newcastle. The other thirteen were destined to help fill the big tent for the Carter Mission which began on April 29. TV advertising for that mission began on April 24.

MATERIAL for the upcoming Week of Prayer RECORD (to cover September 10 to 17) is already being processed at the Signs. Advance planning also includes translation of the material into Polish.

OUR Home Health Education Service (HHES) manager at the Signs, Bob Dale, is positively beaming of late—and he had good reason to be pleased. LE sales are up! The overall increase for the two home unions is 16½ per cent for the first nineteen weeks of the LE year which began on December 1 (that brings the figures up to April 8). Three of the highest conferences were Victoria, up 20 per cent; Nth Qld, up 36 per cent; and Greater Sydney, up a whopping 111 per cent.

PART of the Greater Sydney sales secret is revealed in the deliveries of Pat Calarco—\$21,796 for the nineteen weeks. Pat is the man to watch for top sales in 1983!

A MEDIA AWARENESS Seminar was held over the weekend of April 16, 17 at the Kallangur campground, Sth Qld. Pastor George Rollo and Russell Kranz were on hand to discuss how to utilise the media and a Christian's attitude to media and TV.

DR JOHN KNIGHT, author of our new subscription health books, and a man of many names and functions, used his influence recently in the filming of a television segment at our Sydney Adventist Hospital. It may even have appeared on the nationwide Mike Walsh Show by now.

PLANS are under discussion to start an industry for our Aboriginal young people at Kuranda, Queensland. The proposal involves the manufacture of kitchen cabinets.

FRIENDS of Avondale in Victoria (which translates to graduates, one yearers and anyone interested) are invited to a special free dinner on May 25. Dr James Cox, Avondale College president, will be on hand to explain an exciting new concept. Ring the TAUC office for reservations and details (03) 830 1766.

FULTON College staff and students have a sense of history. They want you to help them start a historical file on Adventist education in Fiji from the early days at Samabula and Buresala down to the present. If you have letters, photos, and general memorabilia, send them, or copies, to J. Hammond, Fulton College, Private Mail Bag, Suva, Fiji.

THE PARK RIDGE church, Sth Qld, was opened on April 16. Over 300 attended the opening (membership 127) of the modern, in-the-round-seating house of worship, which seats 230 (some no doubt stood). The well-equipped church centre is in a bushland setting. Members hope to establish a school soon. Pastor John Kosmeier is the church pastor.

SOUTH Queensland has set its sights on church expansion, with advance warning of two more church openings. On August 27 a new \$180,000 church at West Burleigh will be opened, DEBT-FREE! Then on October 15 a new church will be opened at Westridge, Toowoomba.

SOUTH Queensland's Adventist Retirement Village at Redland Bay Road, Victoria Point, got a shot in the arm with the completion of twenty-one new units which were opened a few days ago.

APPROVAL has also been given for the building of a thirty-bed nursing home on the property at Redland Bay Road. Plans are now being drawn up—with building expected to commence in early '84.

LES RIDGEWAY, an Aboriginal church member from Port Macquarie, has been appointed by the Aboriginal Development Commission to head their new office in Kempsey, Nth NSW.

PNGUM YOUTH have been active of late. Among a surfeit of news they report: a five-club youth rally with 800 Kavieng youth on March 13; a three-club rally and workshop on New Hanover, March 14, 15, attended by 165; Mussau District Camporee at Camp Ranzolin, March 3 to 8, with 426 from eight clubs—this marked nineteen years of Pathfindering on Mussau.

ON MARCH 9 Pastor J. Mave dedicated "Camp Silva," on Lumasoa Island, the second permanent campsite in New Britain/New Ireland. A four-day district camporee followed—180 Pathfinders from three clubs.

NORTH Queenslanders are still savouring the after-effects of the recent camp, held from April 1 to 9. In purely financial terms it was a record success (highest-ever mission offering of \$8,900, a conference evangelism offering of over \$4,000, and what looks like a record ABC sales figure), yet it was a greater success in more spiritual lines.

ONE girl's camp story should suffice to illustrate the hunger for God's Word that characterised the Nth Qld camp. Karen Martin rode a motor-bike 1,000 kilometres to attend camp. That's true, white-knuckled enthusiasm.

ONE camp highlight was a series of six nightly meetings by evangelist Geoff Youlden, paralleling the Israelites' journey to the Promised Land with our Advent trek.

CAMP theme was "To Make Ready a People Prepared for the Lord," and by their faithful attendance at all meetings the campers showed they are committed to that goal. There were 1,000 in the big tent on the Sabbath—several thousand all up on the grounds. Many of the other meetings were held outdoors and, again, attendance was consistently high. Conference president Pastor Reg King says it was a "top rate" camp—with great spiritual emphasis.

"FINALLY, BRETHERN . . .": A lady is a woman who makes it easy for a man to be a gentleman.