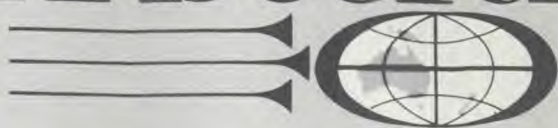


Australasian Record

and Advent World Survey



Publication of the Seventh-day Adventist Church in the Australasian Division

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"DAISY"

E. BRUCE PRICE, Communication Director, Greater Sydney Conference

NINE RADIO BROADCASTS are being aired each week in Sydney over FM radio. Some programs are being produced by churches or groups of churches while others are operated by individuals, who in some way have been introduced to broadcasting.

One of the most unique stories is that of Sister Daisy Ardley of Kellyville, Sydney. For many years she has been a faithful communication secretary, who has built up good public relations in her district. Anything of interest to her local paper, irrespective of whether it is church-related or not, Daisy will write up. She hardly knows what it is to have an article rejected.

However, Daisy had not tried radio. To her that belonged to highly trained personnel who operated AM stations in Sydney's downtown concrete jungle. As for the church—well that was the work of the Adventist Media Centre to prepare such programs.

Suddenly Daisy found the radio scene in Sydney changing. At a communication seminar twelve months ago, it was announced that besides the few FM community radio stations which had just commenced operating in Sydney, another nine were to be set up. Two who had commenced FM radio broadcasting, Pastor David Down and Brother Graham Duffin, told of their experiences. They urged every communication secretary to rush and secure time for their churches on the local stations which were yet to start operating, before all the time was allocated.

Daisy Ardley did just that. Her eyes sparkled as she reported back to her pastor that she had been successful in securing for him the twenty-minute program which followed that of the local ministers' fraternal. Furthermore, it was only going to cost \$1.00 a program.

The pastor visited the station manager and arranged for Daisy to begin with a sacred record program until he was prepared to conduct a family session.

Armed with a scrapbook, records, a program and a prayer on her lips, Daisy arrived at the studio. When asked the name of her program, Daisy replied that she had not



Daisy Ardley with old coronation mugs she used to make news at the time of the royal wedding.

Photo: E. B. Price.

thought of that, she was just representing her local church. Then we will call it, "The Seventh-day Adventist Church with Daisy Ardley," the manager suggested and announced it accordingly. Later it was abbreviated to just "Daisy."

Daisy found it fun. The weeks turned into months, and now she is about to celebrate a year of broadcasting.

"If I, a housewife, can do it, then anyone can," she encouraged those attending the seminar.

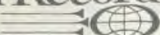
"What will happen if the pastor decides he is not so busy now and wants to take over the program?" she was asked.

"He'll have to get another time-slot," she chuckled. ■

Sin Is Still Sin

Australasian Record

and Advent World Survey



Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
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THERE is a tendency among us nowadays to minimise, de-emphasise and defuse the sinfulness of sin.

The Bible plays no such games in dealing with the sin problem. The Bible prophets do not stammer or stutter, mumble or mutter in calling sin by its right name.

Let us review just briefly some of the things the Bible tells us about sin:

1. Sin is rebellion against God. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Samuel 15:22, 23.

"Whosoever committeth sin transgresseth also the law [of God]: for sin is the transgression of the [God's] law." 1 John 3:4. (Compare 1 John 5:2, 3, for justification in supplying the words of *God and God's* in the above quotation.)

"But he [Joseph] refused, and said unto his master's wife, . . . how then can I do this great wickedness, and sin against God?" Genesis 39:8, 9.

2. The word sin is used in the Bible synonymously and interchangeably with transgression, iniquity, wickedness, evil, rebellion and disobedience.

"To obey is better than sacrifice . . . for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Samuel 15:22, 23.

"Whosoever committeth sin, transgresseth . . . sin is transgression. . . ." 1 John 3:4.

"How then can I do this great wickedness, and sin against God?" Genesis 39:8, 9.

"For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight." Psalm 51:3, 4.

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isaiah 59:2.

3. Sin brings separation between man and God.

" . . . your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isaiah 59:2.

"If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18.

4. Sin is Satan's work in human lives.

"He that committeth sin is of the devil; for the devil sinneth from the beginning [he is the original sinner; the originator of sin]. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

5. Sin destroys. Unless renounced and repented of, it will destroy us eternally.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33:11.

"The soul that sinneth, it shall die. . . . Repent, and turn yourselves from all your transgressions; so iniquity shall not be your

ruin." Ezekiel 18:4, 30.

"And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou does not well, sin lieth at the door. And unto thee is its desire, but thou shouldst rule over it." Genesis 4:6, 7 (final sentence, marginal reading). This, interestingly, is the first reference to the word sin in the Bible.

6. Sin made the plan of salvation necessary, and Jesus Christ is God's answer to the sin problem—Satan's challenge to God's authority and sovereignty.

"Thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:21.

"And Jesus said unto her, Neither do I condemn thee: go, and sin no more." John 8:11.

"Christ died for our sins." 1 Corinthians 15:3.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

Sin is not to be trifled with. The Bible says that "if we sin wifully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Hebrews 10:26.

We cannot escape or deny our essential humanity. Because of the inherent sinfulness of our fallen human natures, we may sometimes stumble and fall, to our great sorrow and distress. There is, however, one thing we can do. We can settle the question of our allegiance. We can decide and declare whose side we're on in the great controversy between Christ and Satan. We can ally ourselves with Jesus Christ and identify ourselves with Him in His struggle against the forces of evil. We can take our stand without wavering, on the Lord's side.

The word "sin" is mentioned sixteen times in the sixth chapter of Romans. You see, God never tries to sweep the sin problem under the rug. He doesn't promise us any relief from the incessant conflict with sin and self in this life. There's one thing, however, which He assures us unequivocally and categorically: *Sin does not need to have dominion over us* (Romans 6:14).

The key to mastery over sin's dominion, the apostle tells us, is to ally ourselves to Jesus Christ. "Know ye not," he asks, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? . . . For when ye were the servants of sin, ye were free from righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Romans 6:16, 20, 22.

In ourselves we have no resources on which we can draw to combat sin within and around us. But as we ally ourselves with Jesus Christ, we will find that the principle of Satan's kingdom—sin, rebellion—is superseded in our lives, in spite of ourselves, by the principle of Christ's kingdom—righteousness. In a sentence, the key to the sin problem is this: *Ally yourself with Jesus Christ.*

G.E.G.

Opportunity to Share

MARION L. PARRY

A FEW MONTHS AGO I was flying home alone from London to Australia via Kuala Lumpur. Before I boarded the British Airways plane, I committed my life to the care and keeping of my heavenly Father. In closing my prayer I asked, "If there is someone on this plane with whom I may share my faith, please will You give me the opportunity."

When I took my assigned seat, I discovered that I was sitting next to a twenty-four-year-old Malaysian university student. He seemed absorbed and very quiet, so I relaxed for the long flight home. "Mrs Parry," he said eventually when he felt like talking again, "my parents live in Kuala Lumpur. In our family there are two sons. For our tertiary education I went to a University in Britain, and my nineteen-year-old brother went to America. Yesterday I had a phone call from my father to say my brother had been drowned—please would I come home to help them through their mourning. And here I am, on my way."

I spoke just a few words of comfort before he lapsed into quietness again. "Mrs Parry, where is my brother now? What will he be doing?" I have talked with Australians who only dimly know of Jesus—but I had never talked with a well-educated Moslem before. With lots of quick prayers, "Lord, please tell me what to say," I had to rely completely on the Holy Spirit. Even my Bible was in my suitcase in the cargo. He needed soothing quietness!

When ready, he said, "Mrs Parry, what can I tell my parents that will comfort them?" I can still feel the upsurge of love that overwhelmed me for this grieving young man as I told him what Jesus has meant to me in similar circumstances. We were oblivious to anyone else in the full plane, which by now had become a sanctuary.

Then the hostess came along with our meals. He noticed my tray was different from everybody else's. "How come?" he queried.

"You see, sir, I am a Seventh-day Adventist, and I choose to live as healthfully as possible, therefore I ordered a vegetarian meal." It looked so attractive! "You may not have heard of Seventh-day Adventists," I said, making conversation.

"Indeed I have," he surprised me. "I know a lot about Seventh-day Adventists."

My aunt in Kuala Lumpur is a Seventh-day Adventist. But because she has left the faith of our ancestors we have given her a rough time [his words]. We have ridiculed her. We have persecuted her, but she has hung on." Then Kim told me, "Of all my relatives it is my Seventh-day Adventist aunt who is coming to the plane to meet me."

Oh, how I wanted to meet her! But we were only landing to offload and refuel. Customs would not let me outside the lounge. So taking some scrap paper I then and there wrote "aunt" a note. "This young man, who sat next to me is your nephew. You and I are related, too. We are sisters in the 'blessed hope.' We are sisters in the Seventh-day Adventist Church. Sorry we are not permitted to meet now. Looking forward to meeting you when Jesus comes." I signed my name and address and gave it to the young man as he walked through the door and out of my life.

Some months passed, and I hardly thought any more of the incident until the postman brought me a card. From aunt? No! From the university student himself. "Dear Marion," he started off, taking me aback. How did he know my name was Marion? He must have got it, and my address, off the note to aunt. "Don't know that you will remember me, but I sat next to you on a British Airways flight; London, Kuala Lumpur, Australia. . . ." He wrote about the weather, and wished me health and then said, "I am so happy, there is something I just must tell you. I have accepted the Lord Jesus Christ as my personal Saviour."

Well now, that is all that I know except that he is back studying in Britain and he gave me his address. Yes, I replied straight away, also air mailing a letter to the nearby Seventh-day Adventist Church pastor. A twenty-four-year-old man, thousands of miles from home, new in the faith of Jesus, could do with a shepherd's care. ■



Science— Discovering Life

HELEN ROBERTS, Science
Coordinator, Newcastle Seventh-day
Adventist High School, NNSW

SCIENCE is the systematic and formulated pursuit of knowledge. At school it can be the enjoyable discovery of the laws of nature—the laws laid down at creation. For each pupil, at whatever level, there is a learning experience that can be related to his/her very existence.

Science presents each student with a challenge. This is not merely a learning and regurgitation of facts, but can also be in the form of creative thought. Students learn very early in their science course that organic life is complex and not fully understood. Maybe they can contribute something to its understanding? At school, science can develop suitable attitudes, skills and knowledge to help each student cope with life.

Adjustment to life is made easier knowing that the Master Designer knows the answers. Each person has the privilege of contributing to the unravelling of Life's mysteries. ■



What Does Science Reveal About the Universe? . . .

Random or Ordered?

STEPHEN BURKE

SOME TIME AGO I spoke with a very good friend who is an atheist. He made the statement that throughout the universe he could see only randomisation (ie, disorder, purely chance processes). Now if you think carefully about this (and my friend also says that only one in five people think at all!) you will see that he is right.

On the scale of the universe we see stars growing old and dying, uninhabited, hostile planets, "empty" space filled with dust, ice, rock fragments, gas and organic molecules. Astronomers tell us the universe is flying apart at tremendous speeds as the result of an enormous explosion. On the level of organisms we see mutations, horrible deformities, disease, "survival of the fittest," the law of probability (in, for example, the fertilisation of an egg cell), and so on. On a personal level we find ourselves the unwilling servants of capricious events and desires, and a subconscious that deceives us at every turn. Well might the wise man say, "He that trusteth in his own heart [mind] is a fool." Proverbs 28:27.

A Law of Chance?

Surely here is randomness. The great law of the universe seems to be the law of chance. So where does all this leave the Christian? Christian apologists have debated for centuries about the "argument from design," but modern minds are asking, "Is there any design after all?" As a Christian I believe that there is design, but the pattern has gone wrong.

Firstly, in my view, we must throw out all the old arguments and clichés about design in nature. It is ridiculous and vaguely sinister to argue that there must be an intelligent God because of the wonderful design in the animal kingdom when that same design allows death and deformity. It is supremely unreasonable to argue that "God is love" because of the beauty of nature, when that same nature lives by tooth and claw and the blood-red law of self-preservation. If God is wise and loving to design the animals, He must also be cruel to allow them (and us) to live by "survival of the fittest." Nature is not a safe guide *by itself* to understanding God.

However, keeping in mind what I have just said, I still believe that the argument for design is valid, in a more limited sense (or a more broad sense, depending on your outlook).

Argument from Ignorance

The problem with the atheist's argument is that it is an argument from ignorance. The universe is what man perceives it to be, and at the present time the universe as man sees it is very different from the one he knew 200 years ago, or that he will know 200 years hence. Those who study the universe in our own generation are like a man who steps into an empty room and sees on the floor a half-finished jigsaw puzzle. He can see what

has been accomplished by those who have been there before, and he can see some scattered bits of the picture here and there, but there is still much work to be done before the whole pattern emerges.

He now has two options. He can either sit back and say, "The picture is incomplete. The pieces are scattered, therefore there is no overall design," or he can sit down and start fitting the pieces together in order to complete the puzzle and find the pattern. He will only do the latter if he believes (whether from past experience or intuition or the advice of others) that there *is* a basic design; if he believes that the manufacturer of the puzzle was an honest man. Those men (and women) who get down and figure out the puzzle are the ones we call scientists.

Scientists, regardless of their religious beliefs, are testifying every day of their lives that there is design in the universe. They believe that nature is not capricious. Without that faith there could be no science. The greatest scientists, men such as Newton, Faraday and Einstein, knew in their "heart of hearts" that behind the scattered pieces of the universe lay a grand design. One is astounded by the enormous contribution to science of a few men. Science seems to consist of the slow accumulation of facts and the advent of a giant intellect that is able to penetrate beyond the pale of normal men and perceive part of the universal pattern. These men are the theoreticians, those who have a grander vision, a more perceptive insight than their fellows and are able to see where the individual pieces should go in a larger synthesis of facts. Sometimes they have to collect the facts themselves. At other times the facts are already known and only require fitting together into one piece, as with Einstein.

I can't hope to "prove" anything in this short space. I can only hope to encourage you to search for yourself. Nature is a storehouse of untold wealth to the earnest seeker. You must embark on the journey of knowledge yourself, but others can point the way.

Chemical Blueprints

Although life may seem random, unpredictable and sometimes grotesque, modern biology has established that all life, from the humble virus to the mightiest of the dinosaurs, is governed by amazing chemical blueprints. The plans for every being are encoded on the DNA (deoxyribonucleic acid) molecules in each cell of your body. When genes (the structures that carry hereditary information) were first disco-

vered, the Russians refused to believe it because it was considered "religious propaganda." Russian scientists were in great danger if they even possessed books from the West, and so the biological sciences in that country could not advance. Nevertheless the genes are real, *the pattern is there*, we know it. The atheist may point out what he considers to be randomness, but the thinking biologist stands in awe before the *unity* behind it all.

Atheists point to the stars and ask why God would create a universe that is flying apart at great speed, and is composed of such a strange conglomeration of materials. "It's totally random, the result of an accident," they claim. But the astrophysicists realise that the amazing thing about the universe is not the individual parts (fascinating and beautiful though they be), but the fact that it can be so easily understood within a unifying theoretical framework. Fifty years ago the heavens were a mysterious, complicated jigsaw puzzle. But then along came radio and X-ray astronomy and, most importantly, at the right time along came a man named Albert Einstein who fell in love with science and believed that it was not capricious or false. He produced the Theory of Relativity, and showed that the stars, like all parts of God's creation, obey basic laws of physics.

Twenty years ago the earth sciences were in total disarray. Petrology, sedimentology, seismology, ocean morphology and so on, were unrelated and seemingly exclusive disciplines. Then, in the 1960s the work of several scientists convinced the geological world that the earth's crust is composed of several moving plates which interact to produce geological features on the earth's surface. The textbooks were rewritten and today the theory of plate tectonics is a broad and unifying theory in the study of geological processes.

Science is a continual search for generalisations and simplifications. Many believe that there are few unifying principles left to be found in, for example, astronomy or biology. I don't agree with that. If history teaches us anything it is that our long cherished ideas are only too likely to need revision—and drastic revision—in the future. We have not yet reached the heart of the universe—the mysterious element that makes it all possible: "the force" as Star Wars fans would put it. I believe that as time goes by science will discover more and more unifying theories.

The one ultimate design, the grand picture, is God. Theology is the heart of the universe and, thus, of science. When science has come of age it will return to its source. We must certainly not look to the faulty world around us to "prove" God's existence, but a true understanding of science will unite with revelation to bring praise to the Author of both.

Stephen Burke is an Adventist student at Sydney University.



Pastor Rore, Eastern Solomons Mission president, speaks to the prisoners.



Part of the crowd which gathered to hear the street-preaching.
Photos: H. Baiabe.

YOUTH SHARING IN HONIARA

HAIKU BAIABE, Youth Director, Eastern Solomons Mission

IT WAS a rather special Saturday afternoon. Prison authorities had asked the Adventist young people to sing gospel music and share His love with prisoners. We responded quickly; our "Gospel Bell Singers" got together and drove down to gaol.

Prison visitation has been difficult in the past, but now the door of opportunity has been opened to us. In fact the authorities have asked us to visit with the prisoners regularly—every Sabbath.

We were happy as the mission president,

Pastor Nathan Rore, stood up, introduced the program and gave short, but thought-provoking speeches after each song. We could see expressions of regret in many faces of the inmates, expressions which also showed courage, hope and appreciation of the fact that Jesus loves! It was a heart-warming visit. We are planning to arrange for regular visits.

From the gaol we drove to a park in town, where hundreds of people were eagerly waiting for another street-preaching program. It was an ideal spot, as the park is right by the main highway. After the equipment and public-

address system was set up, we called the people to come closer, as the Gospel Bell Singers again led out in the singing. The crowd grew when they heard those gospel songs echo and re-echo in the cool of the evening.

The audience was fantastic! They listened attentively to both the preaching and the singing. It was another opportunity for me to publicly recommend Christ as the ultimate solution to the unsolved worries of the day. The changes in the developing Solomon Islands have somewhat excited and confused our people, but we are thankful that we can still share with them the nearness of Christ's return in this way.

We are planning to have further street-preaching outreaches here in Honiara. Continue to pray for our young people here in Honiara and in the Solomon Islands. ■

Evangelism in Church Schools



Pastor R. Kingdon baptises Christine Gibson.

IN 1982 a mission was conducted in the Taree Seventh-day Adventist School, north New South Wales. The mission was conducted in the school building and ran for forty weeks. Very little preaching was done, the aim of the mission was to present the saving power of Jesus Christ to the thirty-two pupils enrolled in the school. The results: many happy experiences flowing from a cooperative family at school, many lifelong decisions made and six baptisms.

The ultimate justification of our existence as a separate schools system is that our children be educated to be committed Christians now and citizens for eternity.

Children in our school are continually exposed to the love and saving power of Jesus. Education and learning are slow processes, and our children are exposed daily to the gospel. It is only through this continual exposure that results can be achieved.

A conscious effort is made each day to achieve the aim of "education for eternity." This emphasis in our school has shown results in the children being baptised and their displaying behaviour which indicates a firm determination to follow the Way. ■



David Nelson makes his baptismal commitment.

Photos: R. Kingdon.

Whatever Happened to Sin?

GODFREY T. ANDERSON

I HAVE BORROWED the title of this article from famed psychiatrist Karl Menninger's book *Whatever Became of Sin?* At first I thought a title was all I would take from him, but on reading the book I found he has helpful insights for us Christians. I need not remind you that I approach it as a layman bearing the credentials of neither theologian nor psychiatrist.

The words of the wise man are recorded in Proverbs 14:34, "Righteousness exalteth a nation: but sin is a reproach to any people." Commenting on this verse, Ellen White has said that it incorporates the true philosophy of history.

Alluding to conditions of his time some thirty years ago, an eloquent English preacher said, "No one who knows anything about the records of the past will question that, in our day, the sense of sin is abnormally atrophied and deadened, and the cutting edge of conscience turned and blunted." Salvation in Christ, when offered to a generation with a dimmed sense of sin, meets the cold response, "Save from what? We play the game by the rules, and we are doing just fine!"

Ernest Campbell, speaking on the radio program National Radio Pulpit, said, "From the Biblical point of view, man's critically central problem is his sin. But sin has largely disappeared from our speech and thought. We have welcomed its disappearance. Why not? Who needs it? Now that we are liberated and sophisticated, who would wish to go back to that?" He continued, "We should mourn the passing of sin. We Christians must not surrender sin as a category of human experience in order to reach accommodation with a sophisticated age. . . . It is altogether critical that we retain our belief in the existence of sin. . . . The uncomfortable aspect of sin is that we are always asked to confess our own, and not the other person's—to repent of our own and not the sins of our neighbours."

A few years ago Congress voted to have the President proclaim a national day of prayer. President Truman began it in 1952. The next year President Eisenhower made the first proclamation that made reference to sin. He borrowed it from Lincoln's proclamation in 1863. In his own 1953 proclamation Eisenhower said, "It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow."

A theologian who wrote most of Eisenhower's annual prayer day proclamations commented on Eisenhower's use of the word "sin": "None of Eisenhower's subsequent calls to prayer mentioned sin again. . . . Since 1953 no President has mentioned sin as a national failing." They skirted the word. Republican presidents referred to the problem of pride and self-righteousness, Democrats referred to shortcomings, "but none used the sweeping concept of sins. So, as a nation, we officially ceased 'sinning' some twenty years ago."

Our title implies that there was a time not so long ago when sin was recognised as a factor in human life. Scanning the literature of the early part of this century or previous centuries, the reader finds that it was taken for granted. There were sins against God, recognised by the religious, and sins against society, recognised by secularists who were socially conscious. However they were approached, such actions were considered serious infractions of morality, honesty, or civic responsibility.

Valid Truth

Alexander Pope's "Essay on Man" probably is not read much any more; however, it proclaims a valid truth:

"Vice [sin] is a monster of so frightful mien,

As, to be hated, needs but to be seen;

Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace."

We have come a long way from the time when Old Testament prophets thundered against sin. They did not flinch at calling it by its right name with great directness and courage, whether standing before civil or ecclesiastical leaders of their day. They did not seek to avoid open confrontation with kings and priests who exploited persons in need, especially widows and orphans. Every Adventist has heard many times that "the greatest want of the world is the want of men—men . . . who do not fear to call sin by its right name."—*Education*, page 57.

A decade or more ago Seward Hiltner, of Princeton Theological Seminary, preached on the subject of "Christian Understanding of Sin in the Light of Medicine and Psychiatry." He dealt first with the meaning of sin from the Christian point of view, then on the ways that aspects of medicine may illuminate that meaning. His presentation was provocative and stimulating. He said: "Both in the Bible and subsequent Christian thought, sin is the word for that which produces mankind's basic problems or predicament. It does so by declaring human responsibility for the actual human situation. On one side this implies that this predicament is not meaningless, as though we cannot disclaim our human responsibility for the human condition by projecting it onto God or even onto the devil. Whatever is wrong, we are involved in it." With divine help we can extricate ourselves from our dilemma.

Hiltner pointed out the three principal types of analogies used to clarify the basic meaning of sin. First is the sinner's rebellion against God, an angry defiance. The root of this is pride. The second is alienation, estrangement, or isolation. Humanity has cut itself off from God. Third, sin is missing the mark. The person who misses the mark tries in one of two ways to correct things. He may try to be perfect—always right and never wrong—falling into a theology of works; or he may drift into a kind of acquiescent notion of himself as a born loser, and slip into the category of sloth, one of the

classic seven cardinal sins. He becomes apathetic, settling down into an uneasy, frizzling boredom.

"Many people when they say 'sin' mean primarily those sins which arise from bodily lusts. But the Bible teaches that . . . the most terrible sins are spiritual—unbelief, pride, self-righteousness, sloth, and the rest. In the New Testament we find that it was not the people ordinarily called 'sinners,' who took the lead in murdering the Son of God. . . . Some conceivably went home from Calvary, took their children on their knees, and loved them dearly."

Adventists have been charged with legalism, and I am sure we have given that impression unnecessarily at times. However, being called legalists should not deter us from remembering that there is a law of God and that God is particular about our carrying out His commands. We are to obey the law, not as legalists to earn right to salvation, but as evidence of our acceptance of Christ and His grace to save us from the penalty of sin. There is need for a fixed standard—we must not hold a daily plebiscite on what is right and what is wrong.

For too long we have thought of the law as negative. It might help us if we fixed the ideas positively in our own minds. If we think of the law as establishing the priority of God in our lives, we summarise the first commandment. We might think of the third commandment as setting forth the integrity of man. The dignity of personality is covered by the seventh commandment, and the Sabbath is given as a priceless boon, a day of joy and spiritual refreshing.

But what has happened to sin? According to Dr Menninger, we have substituted euphemisms in place of the concept of sin. The distinction between sin and crime is blurred, and what had been the concern of the church now has become the business of law-enforcing and social-reform agencies.

Another reason for the seeming disappearance of sin in our time is "the medical discovery that some sin is but the symptom of a pathological state." Aberrant behaviour is treated as symptomatic of a basic illness, and again sin shifts, this time from the priest to the medical specialist.

Seeking to explain what happened to sin, we come at last to the most subtle reason of all, the dissolution of sin into collective irresponsibility. We cite such examples as war, slavery, callous treatment of the indigent, and world hunger. So the tendency gains momentum to place the blame for sin outside ourselves: on our ancestors, on the environment, our education, our glands—everywhere but on us personally, where it belongs.

Suppose we agree that sin is not only still with us, but that it is rampant all about and in us; what do we do about it? The first laws in the American colonies that provided for the education of children gave for their purpose the thwarting of the efforts of "that old deluder, Satan." To them he was a very real force in their lives. We must come to a similar conclusion. Sin and its instigator are very much with us.

The hymn "Amazing Grace" came from a remarkable experience in sin and salvation. Its author, John Newton, was the son of a sea

captain engaged in Mediterranean trade. His mother died when he was only six, and after only two years' formal schooling he joined his father's ship crew at the age of eleven. His early life was one of immorality, debauchery, and failure. He was rejected by his father, in trouble with all his employers, and finally gaoled and degraded. In later years he served on slave ships, where he so incurred the hatred of his employer's Negro wife that he became what he called a "slave of slaves." He was brought to his senses by reading Thomas a Kempis' book *Imitation of Christ* and by experiencing a violent storm in which he almost lost his life. At the age of thirty-nine Newton became a minister and gave the rest of his life to serving God. His hymn was his own testimony to salvation.

The greatest tragedy that accompanies the loss of a sense of sin is that it blurs the sense of our need for a Saviour.

There was a time when, as a young person, I myself had to face this problem of sin and deliverance. After several false starts I found that there is only one way out for every sinful, mortal man or woman. I had the advantages of a Christian home, Christian schools, and all that these implied. I had accumulated innumerable buttons, pins, and ribbons for learning memory verses, meeting various goals, and reading the Bible through. I had been exposed to several hundred good sermons, numerous Weeks of Prayer, reading course books, and all the rest. But all this had not come together in a meaningful way to me.

For a short time I lived under the delusion that eternal loss would not be all that bad. We believe in a just and merciful God, not an ogre who delights in tormenting eternally those who are not saved. It seemed not too bad a solution, and certainly there would be vast numbers in the same predicament.

Eternal Life Became Appealing

However, when I recognised the delight of spending eternity with the learning resources of heaven at my beck and call, eternal life became appealing. So I set about to construct a logical way of meeting all the requirements God has set for His children. I began with the Ten Commandments and other ethical passages such as "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8), "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27), and "Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13), and others came to mind as well.

But the flaws in this approach soon became apparent. For one thing, I was doing what the Pharisees were condemned for doing. I was making a list and seeking to check off the observance of the requirements item by item. Such a list became even more inclusive. As Christ said, it is not only overt acts that violate the commandments, but the very thoughts of the heart. All that is involved in doing justly and loving mercy and keeping oneself from the stain of the world suggests both the expansiveness of such a program and its impossibility in one's own strength.

Perth Regional Meetings

G. W. W. DRINKALL, Communication Director, Western Australian Conference



The male choir, directed by Ross Turner, with trumpeters Fred and Eric Hort, and organist Beryl Turner, present "How Great Thou Art." Rostrum personnel, from left, are: J. van Schoonhoven, Pastors C. S. Adams, C. D. Judd, K. S. Parmenter, G. A. Lee (obscured), E. H. J. Steed, Dr J. J. Cox. Photo: E. D. Streeter.

SOME 2,000 people from Perth's metropolitan churches gathered at the famous Concert Hall for the City Regional Meeting on Sabbath, August 6. Among those assembled were a number of interstate guests, some of whom were delegates to the Avondale College Foundation annual general meeting, and one was well-known overseas "visitor," Pastor E. H. J. Steed.

At precisely 9.10 a.m. the song leader went onstage and commenced the song service which comprised several good, solid hymns of faith.

Of course, the answer is much simpler. It is found in recognising the merits and power of Jesus Christ and accepting His grace. This is not the Christ who emerged from the pens of nineteenth-century writers—meek, mild, colourless, and virtually spineless. He is a virile, courageous, brave man. A person could exhaust all the powerful adjectives of his vocabulary and still not do Him justice. This was the Paragon, the Saviour of men.

Accepting such a Redeemer provides the answer to the problem of sin. This idea is at the heart of one of the greatest sermons ever preached, Thomas Chalmers' "The Expulsive Power of a New Affection." In the light of His life the words come unbidden to one's lips, *Mea culpa* (I am guilty—I am to blame—I stand in need of a Redeemer). We are reminded of a familiar text, Matthew 1:21, "Thou shalt call his name JESUS: for he shall save his people from their sins."

Whatever became of sin? To be more personal, whatever became of our sin? Have we rationalised it away? Have we laid the blame on someone else? Have we grown accustomed to its face, taken its presence for granted? There is a better way to deal with sin. God has given us a Saviour. That's why Jesus came—to take the burden of sin from us and set us free.

—Adventist Review.

Sabbath school provided variety and inspiration—Pastor Steed offered the prayer; Brothers Eric and Fred Hort playing trumpets were joined by the thirty-voice male choir, conducted by Ross Turner, in presenting the special item; Don Crombie, assisted by Sister Wong, introduced some Kampuchean believers during the mission story time, and Pastor Claude Judd directed the lesson study period.

During the weekly missionary service, immediately after Sabbath school, literature evangelist Tony Page related to Pastor Eric Davey how the *Signs* had been a major factor in his becoming a church member.

Preacher for the divine service was Division president K. S. Parmenter, who spoke on "Compromise in Egypt." A reporter from one of Perth's major newspapers had attended, initially hoping to get some news on the Chamberlain case. Her focus of interest had been diverted to Christian education, and she remained for the service. At the conclusion she remarked how impressed she had been with the message and the music. The male choir provided the introit, invocation, offertory and anthem for the service. While Ross Turner directed the choir, his wife, Beryl, accompanied on the pipe organ.

The afternoon program, entitled "Christian Education—Challenge and Response," was presented by officers of the Avondale College Foundation, Carmel College principal Graham Shields, and the chairman of Carmel College Industries, Bill Hodgen.

Musical items were rendered by cellist Ruth Krieg, soprano Ruth Jackson, and the Carmel College Choir under the direction of Peter Baskin, and accompanied by Joan Dick.

The day provided fellowship, a feast of good things and spiritual uplift for those fortunate enough to attend. President Gordon Lee has already had several requests for a similar type of program in 1984.



IT WAS A SPECIAL DAY for the Moonee Ponds church, Victoria, when the youth conducted a Sabbath school, which included two special musical items. The church membership is a real United Nations mixture of nationalities. Just a few of the thirteen nationalities represented in the Moonee Ponds church include Mauritian, Tongan, Ukrainian, Czechoslovakian, Papua New Guinean and Yugoslavian. The youth involved in the program (shown in the photograph) are from Romania, Yugoslavia, Lebanon, Mauritius and Malaysia.

—H. Beaty.



Sister Doreen Beaumont, treasurer of the Dorriggo church, presents a cheque for \$212 to Mr G. Rowe, a representative of the Rotary Club.

Photo: H. Edmunds.

Dorriggo Street Stall

H. EDMUNDS, Pastor, Dorriggo Church, NNSW

STREET stalls are always a busy time for the ladies of Dorriggo church, and the one held on August 10 was no exception.

Savouries, cakes, fruit and some baby clothing began arriving at about 10.30 a.m. By about noon almost all had been sold out.

This stall was not held to raise money for the local Seventh-day Adventist church; it was a project to raise funds to help build aged people's units—a community effort in conjunction with the Housing Commission here in Dorriggo.

A sign was displayed at the front of the tables, which read, "SDA Church Stall in Aid of Aged People's Units." As a church, we received some very favourable comments from the public.

One Potato Two Potato

S. M. FLETCHER, Communication Secretary, Invercargill Church, South New Zealand

"IN EVERY JOB that must be done there is an element of fun. Just find the fun, and hey, the job's a breeze." Quite a motivating philosophy, I thought, until confronted with the task of picking up potatoes during winter in Southland.

Now it's not that I mind a bit of hard work, but the thought of braving the elements, without the benefit of a few generations of Scottish blood, thickened with rolled oats, was somewhat daunting. Nevertheless, when the doorbell is rung at 9 a.m. by two ladies twice my age, what can one say? "Just three incredibly short hours," they said. I set my watch.

Brother Owen Saunders, one of the farming fraternity, had offered the church the "gleanings" of his potato harvester. All proceeds were to go to the church budget. And with a two-teacher school, two-minister church and a full-scale mission program, it was a gesture most appreciated.

Now, without boring you with the details, by 1 p.m. twenty-eight sacks had been loaded onto Ken Houliston's trailer. Nine people, very cheerful and not a little weary, then ambled homeward.

This was only one morning out of many. Several months of harvesting saw almost all the church members participating without any ill-effects being reported.

The \$884 raised, fellowship experienced and jokes shared added up to jolly good fun, and certainly helped "the medicine go down."

Changes at Trinity —For the Better

EVELYN BANKS, Communication Secretary, Trinity Gardens Church, South Australia

A NEW CHURCH year usually brings changes. This is what has happened at Trinity Gardens.

Church pastor Graeme Bradford, who joined us in January from Canberra, has endeavoured to engender a spirit of closeness, love and tolerance among members. His recently commenced series of sermons on fundamental beliefs of the church are timely and very much appreciated. So too are his Sabbath afternoon discussions on issues currently confronting the Adventist Church.

Because of Brother Eric Johanson's involvement in evangelistic activities throughout the Adelaide metropolitan area, Pastor Bradford and church members are grateful to have him as assistant church pastor and leading elder. Eric is our South Australian ABC manager.

The new church board has addressed itself to meeting the needs of the total church—both spiritual and social. In this regard we are pleased to have Pastor Glenn Roberts, the conference Youth director, leading out in the important area of caring for the needs of the youth. Considerable efforts are being made in this most important area.

An active social committee, Sabbath school and outreach/visitation program are also very important contributions in making Trinity Gardens once again an active, caring and sharing church.



LITTLE LAWRENCE and Olivier Smith of Margate church, Channel Highway, Tasmania, are intrigued by the colourful umbrella which they are holding to illustrate their song, "The Raindrops Fall with a Pitter Patter Pit." Although very small in number, the Cradle Roll, Kindergarten and Primary children sing enthusiastically to praise their Creator, under the leadership of Verna Stanton.

—Report: V. Stanton; photo: D. Smith.

ANNOUNCING!



Write Now Writer's Award

WRITE NOW WRITER'S AWARD is an invitation to you to write. If you have ever felt the urge to do so, but haven't—do it now! Put pen to paper. If you *have* written articles before, write again—we would like to hear from you!

Manuscripts may be submitted under any category. Some suggested topics could include:

Health

Seventh-day Adventist Doctrine

Christian Biography

General Interest

Christian Living (Devotional)

Christian Home

What Being a Seventh-day Adventist Has Meant to Me

Creationism and Nature Subjects

First-prize winner will receive a \$500 award. The second prize will be an award of \$300, and the third an award of \$150.

Six highly commended articles will receive a \$50 award. Articles not receiving awards may receive remuneration, should such be used by the publishers, at the current manuscript rates.

Manuscript acceptances and awards will be announced in AUSTRALASIAN RECORD and authors advised by mail approximately three months after closing date.

Entries close January 31, 1984.



The Signs Publishing Company is looking for the best manuscripts that can be written by clear thinking, sensitive, Seventh-day Adventist church members for its magazines *Signs of the Times* and *Good Health*.

RULES

- The Award is open to bona fide members of the Seventh-day Adventist Church. Writers of all ages and from all walks of life are welcome.
- An author may submit as many entries as he wishes.
- Manuscripts should be double-spaced and typewritten on 3 to 5 A4-size pages and should not exceed 1,500 words.
- *To preserve author anonymity during judging, manuscripts should be accompanied by a cover page. On it should appear the name, permanent address and phone, and number of words. The title of the story should also appear on the first page of the manuscript. The author's name should not appear elsewhere in the manuscript.*
- All accepted manuscripts become the property of the Signs Publishing Company. *A manuscript for which no award or payment is made will be returned only if a self-addressed, stamped envelope is submitted with each manuscript. Multiple manuscripts by one author should have separate return envelopes for each manuscript.* Manuscripts that are without return envelopes and that are neither purchased nor awarded prizes, will be discarded.
- The publishers reserve the right not to present awards if manuscripts do not meet adequate editorial standards.
- Manuscripts that do not win an award may be considered for purchase at regular Signs rates.
- To be eligible for awards, manuscripts must be postmarked on or before January 31, 1984. Address submissions to WRITE NOW WRITER'S AWARD (the words WRITER'S AWARD must appear), Signs Publishing Company, Main Street, Warburton, Victoria 3799.



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17,000 Kilometres and 4,320 Hours

B. SODEMAN

WHY WOULD thirty-three individuals, from sixteen Seventh-day Adventist churches within the North New South Wales Conference, leave their families for five days and travel a total of 17,000 kilometres? Well, the four-and-a-half-day course for the training of vegetarian nutrition instructors held at Yarrahapinni from July 24 to 29 was a once-in-a-lifetime opportunity for some.

One enthusiastic mother stated that she had been waiting for fifteen years for the opportunity to attend and participate in a course of this nature. Others testified on the last night that they had been spiritually uplifted and recharged, and couldn't wait to return to their churches and communities in order to put into practice their new-found skills.

Including the three male participants, there wasn't one person who did not come away from their sojourn at Yarrahapinni with renewed vigour and a greater desire to use the health message as a means of evangelism.

Deep appreciation was expressed to Dr Hilda Rainda for her untiring efforts. As the "special guest lecturer," she set the pace and the tone for what proved to be a brisk and absorbing program (6.30 a.m. to 9.30 p.m. daily). Dr Rainda stated during one of her lectures, that she believed medical science was about to be confronted with a major crisis, if mankind didn't change its diet and lifestyle. The much-publicised outbreak of AIDS, among other things, would be just the beginning of a massive breakdown in physical and mental health, if urgent action was not taken—health departments in many Western countries are cognisant of the fact that something needs to be done. This means that Seventh-day Adventists have an even greater opportunity, particularly with the added need to budget more carefully, to use the health message with effect; not only to pass on the virtues of a balanced diet, adequate nutrition and a better lifestyle, but as a means of fulfilling an obligation to our Creator and Saviour (Ezekiel 3:17-21). Because of the speed at which time is running out, the

spreading of the three angels' messages of Revelation chapter 14, the substance of which is true worship and the consequences of following false worship, should be a top priority (*The Great Controversy*, pages 453-4).

It was obvious that those who gave of their time for the week, to improve or add to their talents, went away dedicated to being better and more effective disciples of God.

The class of thirty-three also expressed their thanks to George and Mary Ray who, although retired, put in countless voluntary hours to ensure the success of the course. George contributed greatly to the spiritual tone through the devotional period each morning, and Mary carried out all those things which are sometimes taken for granted or pass unnoticed.

Beth McMurtry, who made a much-appreciated last-minute dash from Sydney to help out during the last two days, completed the team of instructors. By her precision and personal example, Beth complemented the excellent work of Dr Rainda and George Ray.

That the lives of those who attended were enriched, there is no doubt, just as there is no doubt that the 4,320 hours set aside by all involved will result in the winning of souls.

From left: Dr John Flockton, Sister Jo Hogan, Bill O'Connor and Pastor Frank Gorry discuss the "Fit 'n Free" program.
Photo: B. Price.



"FIT AND FREE"

BETTY PRICE, Communication Secretary, Cootamundra Church, SNSW

"FIT AND FREE," a health assessment program, will be inaugurated during Cootamundra Show week in October. It will commence in the town two days before the show, and will move to the showground, offering a free assessment to visitors there.

Blood pressure, height, weight, a vitalograph to test lung capacity, and a short questionnaire aimed to highlight health risks, will be available in a specially designed van, voluntarily manned by local people.

The program, "Fit and Free," is sponsored by the Cootamundra Hospital and the Cootamundra Department of Health. Local organisations will be involved in assisting with the program, and local schools will conduct a poster competition during August and September on the theme of the campaign.

Following the health assessment tests, further programs designed to develop a healthier lifestyle will be featured in October and November, and will continue next year from February to June.

Chief executive officer of the Cootamundra Hospital, Bill O'Connor, and community nurse with the State Health Commission, Sister Jo Hogan, at a meeting of the committee of the "Fit 'n Free" program, voted that Pastor Frank Gorry should be the coordinator of the project and Mrs Betty Price should handle publicity.

The Cootamundra *Herald* already runs a weekly column entitled "Lifestyle," featuring articles by Dr Magie, and this column will now incorporate "Fit 'n Free" in its title, in support of the total program.

Pastor Gorry has spoken with the Rotoract group and the ladies VIEW Club, the Sports Council of Cootamundra, and the Advancement Corporation Officer, all of whom have indicated support and participation in the program.

There is talk of a "fun run," and (oh, relief!) a "fun walk," in deference to the golden oldies, and also stage whisper talk of 1,000 sample bags for distribution at the local show.

It is expected that some State Government funding will be made available, but the labour and local expertise is voluntary, and participating groups will contribute their own skills.

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

AUSTRALASIANS IN AFRICA

JOY BUTLER

LIFE IN HARARE, Zimbabwe, goes on as usual, interspersed with a few visitors from time to time from Australia. The drought is affecting us quite badly, as everywhere I guess, and everything that once was green is now brown again. The letter which appeared in the RECORD some weeks ago precipitated much response from old and new friends alike—some have donated food and money for the work in Africa. It is very encouraging to know that so many people still think of us all out here.

A recent visitor to our home was SUE HAYWOOD, on her way to Malamulo Hospital in Malawi. Sue has only been an Adventist for eighteen months, but has caught the missionary spirit and is willing to leave the comforts of Perth and venture to Africa. She trained at Royal Perth Hospital, midwifery at St Johns, neonatal at Exeter, England. We do wish her God's blessing as she serves the people in Malawi.

Another visitor with us at the time of BEV AND ALAN WEBSTER'S departure for Australia in April, was PETER MUTTON, from Perth. He was a young man touring some of the southern African countries. He too is a fairly new Adventist, and wanting to find further ways to serve the Lord. Such people are an inspiration to meet. BRUCE HAMILTON stayed for a week or so before enjoying a holiday in England and Ireland; now considering his future plans.

LORNA MacCALLUM, from Victoria, is due to arrive here before the end of the year. Also PAUL AND DAWN GIBLETT and family are planning to return, in connection with the medical work with the Trans-Africa Division, and will probably be living in Zimbabwe. I have just read the book *Missionaries Don't Cry*, about their experiences at Yuka, and it was wonderful. Africa needs them.

Another couple we must welcome, although not actually within the Trans-Africa Division, but close to, because I believe their mail has to go through Zambia, are COLIN AND MERIAN RICHARDSON, stationed at Songa Mission, Ndola, Zaire. Both Colin and Merian are children of South Pacific missionaries. Merian is the daughter of Pastor W. G. Ferris; forty years in the Pacific. I knew Colin as a student at Lilydale Academy—not really so long ago! Colin writes such an interesting letter, telling us about a little of his work at the training hospital, which lacks space, qualified teachers, texts and materials and not even a budget! And only twenty patients—did you say training hospital, Colin! The road between them and the nearest town is a dusty, pot-holed track now, but in the rainy season a mudbath, where the mission truck was bogged for five days in March. The three-and-a-half-hour trip can take eleven hours when mending punctures. Colin and Merian arrived there in

early March, after six months of language study in France. We pray God's special blessing for Colin and Merian.

Another lovely letter arrived from WAL AND BERYL POTTER, at Grain Products in Helderberg, South Africa. They spent a delightful four-month furlough which took in England and some warm climes near the equator earlier this year. Their letter includes a "thumbnail" sketch about themselves—they have both spent many years at Cooranbong, involved very closely with the SHF there, before coming to South Africa. Wal and Beryl are now in their fourth term and are domiciled in a park home (a glorified caravan) about forty yards from the factory, which is situated on the Sedaven farm and college property. The future of Grain Products (previously True Foods) is uncertain and so we do not yet know how this will affect our kinsmen—the Potters and Fehlbergs, but we know that the Lord will direct.

In recent months the BALFOURS, from Yuka Hospital, Zambia, and the

BATHURSTS, from Malamulo Hospital, Malawi, have left for home, I believe. By now the Balfours may have an addition to their family—may God be with both families and lead them continually.

Two months ago we as a family were very privileged and delighted to have our parents stay with us for ten days. Bob's parents, PEG AND LANCE BUTLER, came to see their grandchildren on their way home to Washington after a prolonged furlough. It was the first time they had seen our youngest, Ryan, now two and a half years, and of course Marlon and Emma had grown considerably, so we had a wonderful time together. Father was recovering from a double bypass operation, which he had while in Sydney. Please pray for him in his very responsible and sometimes difficult position as treasurer at the General Conference.

The Qantas plane flies in from Perth and out again every Sunday night from Harare on a direct flight. With all the comings and goings mentioned above, we have enjoyed being there to see it a number of times during the past months. It gives us a nice feeling to know that home is not so far away after all. We are enjoying our stay in Zimbabwe and have seen some more parts of the country of late, enjoying a lovely weekend in the Inyanga Mountains, close to the Mozambique border. We had a most interesting trip through Botswana, where we visited the local field office in Francistown, then down to Gaborone and Kanye Hospital—we love to see the mission work in action. Now we are planning our holidays (at last) to include Zambia and Malawi. ■

Polish Bright Spot

D. E. LAWSON, Ministerial Secretary, Northern European Division

THE POLISH UNION is our brightest spot at present. For many years their annual baptisms have ranged between 130 and 200. Then, suddenly, things began to change. I held a campaign in Bielsko-Biala in 1981, in which baptisms took place in a visiting evangelist's campaign for the first time in more than twenty years. God used the success of the meetings to encourage many workers in that field. They adapted the new methods to their particular personalities and people.

The year 1981 saw an increase of 46 per cent in baptisms over 1980. The next year brought another outstanding increase—56.93 per cent over the 1981 result. The 1982 baptism figure of 317 was the highest of any one year since before the second world war. It was the year which began the 1,000 Days of Reaping.

In 1983 the story grows even better. Already at the end of July more people had been baptised than in 1982, and the brethren are confident that the total baptisms this year will go beyond 400. This means over 100 per cent increase on what was being achieved until two years ago.

The division committee set aside funds so that I could send in equipment for our evangelists in Poland, as local equipment is non-existent at present. We have already sent fourteen Kodak Carousel projectors, thousands of slides, a movie projector, and three copies of "I Beheld His Glory." In September this year, when I attend workers' meetings and hold a ten-night series of evangelistic meetings in Warsaw, my car will be filled with thousands of slides, a cassette tape copying machine, and fourteen large screens.

We believe the time is right in Poland for a great advance in the work of God. The signs are very encouraging. Please ask your workers to pray for us here in Northern Europe, and to ask that nothing will be allowed to hinder the great forward thrust taking place in evangelism in Poland. ■

"Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Luke 3:4, 5, RSV.

First Portuguese Church in Division

E. BRUCE PRICE, Communication Director, Greater Sydney Conference

THE FIRST PORTUGUESE church in the Australasian Division opened its doors in Ashfield, Sydney, on Sabbath, July 16. The attractive red-brick church, recently purchased from another denomination, has been refurbished throughout by the pastor and members, who can be very proud of their very representative place of worship.

The beginnings of the Portuguese church can be traced back to a Mrs Barbara, who came to Sydney in 1965 from French Morocco. There she had been contacted by Adventists, but had not made her decision for the truth. She had been told that if she ever needed help when she arrived in Australia that she should contact Adventists. This she did, and studies by Pastor C. Raphael led her to being baptised in 1969 by Pastor Borody of the Russian church. Other Portuguese-speaking people later arrived from Portugal, Angola, Brazil and the Madeira Islands. These in turn have worked enthusiastically for their own people, and today the group numbers about fifty with their children.

For many years this group has worshipped in the Stanmore church, where they had their lesson study in their own language. However, they yearned to have their own building and their own pastor where they could have their services completely in Portuguese, and more effectively work for their own people.

Their first wish was granted last year, when the Greater Sydney Conference employed Nathaniel Pereira as their pastor. Then they were able to purchase a church building from the Brethren people, in Holden Street, Ashfield.

Grand Opening

The conference president, Pastor R. H. Parr, conducted the special Sabbath afternoon service for the opening of the church. Messages of congratulations were received from the Portuguese and Brazilian consuls in Sydney. Many of the visitors who crowded into the church were from the Stanmore church, where their attendance is going to be sadly missed. The history of the Portuguese group was presented by Pastor Les Parkinson, the Stanmore church pastor. Many Spanish members were also present, and they were delighted when one of their pastors, Pedro Fuentes, sang "*Abrindo as Portas do Templo*" ("Open the Gates of the Temple").

This is the tenth ethnic church in Sydney, and takes its place with the Chinese, Fijian, Italian, Latin American, Polish, Russian, Samoan, Spanish and Yugoslav churches. These ethnic churches are known for their loyalty to the message, and their enthusiasm for evangelism, which makes many of them the fastest-growing churches in Sydney. We know that this is already true of this Portuguese-speaking group and we wish them God's richest blessing. ■

The first Portuguese church in the Australasian Division. The pastor, Nathaniel Pereira (foreground), is seen speaking to the reporter of a Portuguese newspaper before the official opening of the church.

Photo: E. B. Price.



Ethnic Pastors Ordained

E. BRUCE PRICE, Communication Director, Greater Sydney Conference

FRANK Tassone of the Italian church, and Pedro Hugo Fuentes of the Latin American church, were recently ordained to the gospel ministry in Sydney. About 300 people—friends and congregations of the two pastors—crowded into the old Stanmore church to witness this special ordination.

Pastor Frank Tassone was born of Italian parents in Mildura, Victoria, where he married, accepted the Adventist message and established himself as a keen soul-winner. In 1978, he was called to the Greater Sydney Conference to pastor a small but growing nucleus of Italian believers. During 1979-1980 he was sent by the church for further study at our college in Florence, Italy. During that time he also ran a number of successful evangelistic campaigns in Italy and Sicily.

In March 1981 he saw the former Guildford church, refurbished and officially opened, become the first Italian church in the Australasian Division. Since that time his congregation has continued to grow. He has a wife, Alona, and two daughters, Mrs Julie Hughes and Maria.

Pastor Pedro Fuentes came to this conference in September 1981, from his homeland of Chile, South America. He graduated from our college in Chile in 1975 and pastored a number of churches before arriving in Sydney to take up the assistant pastorate of the large Spanish church. He is now the pastor of the growing Latin American congregation, who overflow the church building they have recently taken over in Panania, Sydney. Pastor Fuentes, a talented musician with a magnificent singing voice, has a wife, Margarita, two small daughters, Lorena and Mildred, and a baby son, David.

The ordination sermon was preached by Pastor Athal Tolhurst, the ordination prayer was offered by Pastor R. H. Parr, the charge given by Pastor R. D. Craig, and the welcome to the ministry was extended by Pastor S. M. Uttley, who in his retirement is still the secretary of the Ethnic Work Development Committee.

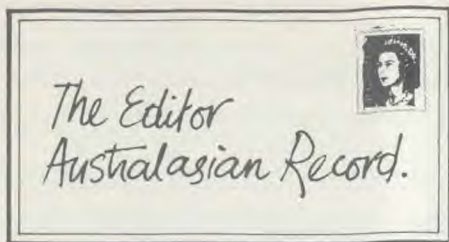
Two musical items were greatly appreciated. Pastor Fuentes sang "My Tribute," in Spanish and English, and a quartet from the "Italian Ambassador Singers" sang "What a Friend We Have in Jesus," in English and Italian. ■



Pastor and Mrs F. Tassone, with daughters Maria and Julie.



Pastor and Mrs P. Fuentes, with David, Mildred and Lorena.



SOCIAL ISSUES

Where exactly to draw the line so far as church involvement with social issues is concerned, I'm not sure. But I feel that Cyril Mackertich sounded a good note of caution. There is a kind of church militancy that will finally pressure governments into enforcing Sunday laws. We certainly should beware of entanglements with groups who soon will be lobbying against Sabbath observance.

Mrs Vada Kum Yuen, NT.

I must stand alongside Cyril M. Mackertich. We can either take the low road into Sodom with Lot, and "lobby," with disastrous results, or take the high road with Abraham and preach the pure gospel, as God has bidden, and leave the rest to Him. "The Lord will fight for you, and you won't need to lift a finger!" Exodus 14:14, LB.

Keith Haines, Vic.

Like Cyril M. Mackertich I was somewhat amazed to read that the Adventist Church had joined with other Protestant churches in a campaign against casinos in Victoria. However, on second thought, I believe that it is the duty of Christians, wherever they are, to raise their voices in proclaiming the standards and principles of the Christian church and thus help in the spreading of the gospel before Jesus comes.

R. C. Were, SA.

With all respect to the views expressed in Brother Mackertich's letter, may I suggest that if they were carried to a logical conclusion, the Adventist Church would cease all its anti-alcoholism, anti-tobacco, anti-drug-abuse activities, etc. These are moral as well as social issues. We have our children, our young people to consider, as well as those of other equally concerned people. We have a responsibility to let the public know where we as a concerned church stand on such matters. Mrs E. G. White was quite vocal as regards the issue of temperance, for instance. Let us do all we can to protect our own young people, and other young people, from falling prey to these temptations, as well as to gambling in all its forms.

E. J. Johanson, Sr, NSW.

In 1 Corinthians chapters 10 verse 31 we are admonished to do all to the glory of God. I think we do bring glory to God when we speak out against evil things such as casinos.

Eileen Bazley, Qld.

While it's unfortunately true that organised Christianity has good reason to feel embarrassed about the consequences of many of her militant tamperings with secular society, I feel that the growth of the gambling industry is an issue on which the church should have a clear voice. There is no doubt as to the evils of gambling casinos and their associated crime stimulus. Silence is mostly translated as consent, and Jesus repeatedly told us to uphold God's commandments and teach others to do likewise (eg. Matthew 5:20). Would those opposing church comment be willing to handle the church's responsibility to those sucked in and left destitute by the casinos?

Gavin P. Rowe, Qld.

I agree with C. Mackertich, for if the church takes a political role, what evils should it endeavour to legislate against? Should it be drugs, prostitution, etc., or discrimination, excessive riches and poverty—the primary moral evil? In a pluralistic society the church faces monumental moral issues in endeavouring to compel, by legislation. If it claims this right, can it object if others with a different morality do the same with perhaps disastrous consequences? Persuasion, not compulsion, is the church's commission. History attests whenever the church uses legislation in place of persuasion, injustice and persecution are the results. Whenever a church becomes respectable and receives favours from the State in either privilege or finance, it becomes compromised and in turn tries to use political pressures to gain its ends. I can see nothing to indicate that we could prove to be the exception.

C. T. Potter, NSW.

I believe the church should and must continue to influence and pressure Government, both State and Federal. There are so many areas, particularly in welfare, over which the Government has almost total control.

At all times and in all ways, we, as caring Christians, must display compassion and concern in vital social issues. As a Seventh-day Adventist, I could not stand aside and allow government action to be taken, which I knew could adversely affect someone, when I could prevent such action through political channels. Let us be thankful we live in a democracy that allows us to take such action.

D. Scott Herbert, Qld.

Yes, I agree with the view expressed on casinos in Brother Mackertich's letter. In *The Desire of Ages*, page 509, we read that "the Saviour . . . who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures." Let us unite with Paul in 1 Corinthians 2:2, in saying, "For I determined not to know anything among you, save Jesus Christ, and him crucified."

Zelka Stark, Qld.

I believe it's not enough to preach "God loves you and saves you" to a post-Christian society if we want it to accept the gospel. We tell society more "about God" by being involved in social issues than we could ever do by preaching. We have to care (genuinely!) for the "whole" man—not just his "religious sphere." To care in our mind, but do nothing about it, is nothing short of hypocrisy. We live in a society that assumes if you take no action on an issue that you don't care one way or another. Silence is not always golden.

Mrs Sharyn M. Cameron, WA.

Yes, we should voice our opinions about casinos. If we remain silent we are only condoning them. We should as Christians stand up and be counted. We do not voice our opinions enough when principles and morals are involved. If it weren't for the Christians in this world who try to stop the tide of evil it would be worse than it already is. We know in time these things will come in, but we must let the world know whose side we stand on. If it were a purely political matter, no, we should not be involved.

P. Atkins, Vic.

I think it quite right for our church, both leaders and members, to work with other Christians, raising voice and pen, to prevent social evils. Remember how Sister White worked for temperance with those of other faiths. But I don't think we should engage in marches and public demonstrations.

Casinos could be yet another allurements for our own young people. Unfortunately "our preaching and life" is not as well known as it should be. Here in Western Australia the threat of a casino comes closer every day. A true Christian doesn't want a casino or any other evil.

Mrs P. McHugh, WA

Cyril Mackertich's letter of August 8, 1983, raises an issue of some prominence for the Christian church, especially as social militancy has become a prime prerogative of many mainline churches. The particular issue of liquor laws requires special attention, since there are a couple of factors to be weighed.

There can be no doubt that gambling does a lot of harm to innocent people. But on the other hand it is morally wrong to force people to conform to our own ethical standards. Perhaps the success of efforts to change society often depends largely on the means involved. Militancy does not generally lead to a change for the better, but rather tends merely to inflame emotions. If you really want to change society then you must first change individuals. And if you want to do that, the only way is to share the free and unbought compassion of Jesus. Spreading that good news is the business that our church is in. Militancy is a cheap counterfeit.

David Hancock, NSW.

The gospel has much to say by example and implication regarding "social issues." To insulate the church from social issues is the recipe for stagnation. Jesus said we were salt and yeast, mingling with and influencing the *total* lives of others. Social involvement is absolutely imperative. I'm certainly glad my father involved himself in "social issues" when the bully next door (twice my size) began roughing me up. There are many defenceless, voiceless people. The church has something to say to and influence to bear on unprincipled men, organisations and governments.

P. B. Cousins, Qld.

Perhaps the following quotation from *The Desire of Ages*, page 509, will better serve to explain the point of my letter:

"But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But he said, 'My kingdom is not of this world.' John 18:36. He would not accept the earthly throne.

"The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be

A Special Centenarian

INEEN CORNELL, Communication Secretary, Nunawading Church, Victoria

A VERY SPECIAL event was celebrated in the Coronella dining-room on Monday, June 20. It was the one hundredth birthday of Mr Edwin Barrett, who has been a resident of the nursing home since 1971.

As well as his family and friends, there were special guests, including the Federal Member for Deakin, the State Member for Box Hill and the Mayor of Nunawading. The Mayor presented Mr Barrett with a silver medallion, suitably inscribed.

Telegrams were received from the Queen, the Prime Minister and the Premier of Victoria. Pastor C. Judd, president of the TAUC, and Pastor K. Low, president of the Victorian Conference, were prevented from attending through an industrial dispute which kept them in Sydney, but they also sent telegrams of congratulations.

The large and beautifully decorated birthday cake was surrounded by 100 lighted candles which were later blown out by Mr Barrett and his great-grandson, Simon McNeill. We wish Mr Barrett continued health and many more birthdays.



Mr Edwin Barrett and his great-grandson Simon McNeill.

Photo: I. Cornell.

Letters—continued

efficient, the cure must reach men individually, and must regenerate the heart.

"Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit." (Emphasis supplied.)

Cyril M. Mackertich, WA.

This statement should be seen in balance with another, in *Temperance*, pages 253, 254. The social issue at stake on that occasion, was prohibition:

"We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favour of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto [must be] No compromise and no cessation of our efforts till the victory is gained."

We thank all who shared their thoughts on this matter. No further letters will be published on this subject.

Editor.

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GOD SAVES THE CROP

JEAN JONES

"WELL, BOYS," said Dad at breakfast-time one day, "very soon we can start picking our tomatoes and sending them off to market."

"Will they bring us in a lot of money, Dad?" asked Peter. "Remember you promised you'd buy me a bike as soon as you get some money!"

"Yes, of course I remember, and I'll do my best, Pete. But there are many other things we

need first. If you and Alan keep helping me after school every day, I hope to buy something nice for each of you." So the twins raced home after school every day to help care for those precious tomatoes.

Then came the day when Mother told them, "Dad says we're starting to pick the tomatoes in two more days. Let's keep on praying we'll get good prices for them."

Then it happened! Next morning when the news came over the radio, they heard: "Vegetable growers in this area are being warned that there is a large mass of army worms heading this way. They have already completely eaten out many crops in their path." The announcer's voice went on, but Dad turned the radio off.

"This is bad news," he said. "If those army worms came onto our tomatoes, they would eat the lot. But we must remember that God promises to protect our plants from 'devourers,' and we must trust Him to do that. We always return the tithe to Him, and we can claim this promise."

At worship time that evening each one prayed that God would protect their tomatoes, as He promises to do.

Early next morning Dad was out to see the tomato crop. As he walked around it, he made an alarming discovery—several army worms had crawled under the fence, and as he looked, he could see hundreds of others following.

Dad rushed to the house and called Mother

and the boys. "Come out quickly," he said, "the army worms have arrived! Some have crawled under the fence and lots more are coming! Let's hurry over and pray again that God will save our tomatoes."

They all ran to where Dad had noticed the worms. There were more coming in now. Everyone knelt there on the ground and prayed very earnestly that the Lord would help them now.

Then, as they opened their eyes—guess what a wonderful sight they saw! First one big bird, then another, and still more—the sky seemed full of them.

Those birds had a wonderful army-worm breakfast! It was real "take-away" food—and they took it away with them in their little bodies. The birds ate and ate those worms till not one was left, then with much noisy chattering they flew off.

Mother and Dad and the twins held hands and had a praise service right there. "Thank You so much, dear Lord, for helping us," said Mother, and all joined in.

That year, Dad's tomatoes brought a very good price, because most of the other local growers had had their tomatoes eaten by the worms. Dad had many visitors calling to ask how their crop had been saved, and were very impressed by the story Dad told them.

And so Dad was pleased to buy bikes for both boys, and as they rode around, they often thought of God's care for them. ■

"The Bottom Line"

N. W. TAUSERE, Communication and Education Director, Fiji Mission

IN HIS OPENING remarks at the recent Central Pacific Union Mission Communication Seminar, Pastor James Chase stated that "the bottom line in all Christian communication is to hasten the coming of Jesus Christ." Pastor Chase, who is director of Communication for the General Conference, was joined by Pastor Russell Kranz, director of Communication for the Australasian Division, in conducting the seminar at Suva. The three-day seminar was attended by communication directors and presidents of the island missions, including the CPUM officers and departmental men, and by several local ministers from the Suva district.

The introductory sessions at the seminar looked at the basic rudiments of communication, including the broad definitions of the term communication from the viewpoint of the church. Other sessions were taken up in presentation and discussion of content of communications and its media.

A highlight during the three days of meeting was a combined meeting for all church members in the Suva area on Sabbath afternoon. More than 1,200 people packed into the Suva Civic Auditorium to listen to Pastor Chase speak on the church's unique responsibility to being effective Christian communicators in a more technologically advanced society.

I believe the seminar, which ended on Sunday evening, achieved its objective—that is to help train trainers in the central Pacific to become good communicators. ■

Weddings

FIELDS—WILSON. It was at a spring wedding with an abundance of flowers, beautiful sunshine, and love for each other, that Robert John Fields and Julie Ann Wilson met to exchange vows of love for each other, on September 4, 1983, at the Southport Adventist church, Queensland. Robert is the elder son of John and Valmae Fields of Palm Beach, and Julie is the second daughter of Mrs Van Itallie of Biloela (formerly Mrs Wilson of Dalby). The lawn and gardens of Mr and Mrs Schubert's home supplied the setting for the sunlit wedding breakfast of Robert and Julie. Relatives, friends and the writer wish this radiant couple lasting love, true understanding and a rich measure of God's grace, so that they will bask in the care of the Almighty and feast with Him through eternity. K. D. Grolmund.

GEABOC—KOMAZEC. Petru Peter Geaboc exchanged marriage vows with Vesna Komazec at Seddon Adventist church, Victoria, on August 28, 1983, before many witnesses and wellwishers in a very tastefully decorated church. Peter came recently from Rumania and joined the Yugoslav church in Melbourne. Vesna is from New South Wales. She accepted the Advent message in Melbourne. We wish this young couple God's richest blessings as they establish their home in Melbourne. S. Jakovac.

HAMANN—NELSON. On Sunday, July 31, 1983, in the Prospect church, South Australia, Erwin Hugo Hamann (Ben) and Elizabeth May Nelson (Betty) vowed responsibly in sacred marriage to promote each other's happiness and welfare for the rest of life together. Then at the breakfast in the hospitable home of Rob and Sue Van Buuren, relatives and guests wished this happy couple Heaven's blessing and life's best as they linked hearts and hands for the future. F. T. Webb.

HENNIG—TEMLETT. June 5, 1983, at the Uniting Church, Maylands, South Australia, was chosen for the congregation of friends and relatives to witness and rejoice at the wedding of Colin Hennig and Patricia Temlett (formerly of Gloucestershire, England). It was a very happy occasion

also when this devoted Christian couple shared the first meal with the many wellwishers at the Prospect Social Centre. We wish them a blessed life together. Ray Dickson.

JELOVAC—MARTON. Bill and Stela pledged their troth to each other in their wedding at the Blacktown church (western Sydney), New South Wales, on September 11, 1983. They were a striking couple before a large gathering of relatives and friends who came to offer them best wishes and ask God to bless the union of these two young people. They plan to establish a home in Blacktown, where Bill is employed as a builder and where they can both support the local church in its outreach to the community. W. Sleight.

JUDD—WALLACE. September 4, 1983, was a delightful spring day as Sister Ruby Elisma Wallace (nee Rampton) of Dora Creek, New South Wales, made her way to the Dora Creek church to be united in marriage to Brother Albert Edgar Judd from the Mullumbimby church. Pastor R. H. Abbott, brother-in-law to the bride, committed the happy couple to God in prayer after they had entered into sacred covenant to love, honour and cherish each other while life shall last. May the Lord richly bless them as together they serve Him in the Dora Creek area. L. C. Coombe.

Till He Comes

MONCUR. Mary Ellen Fredricka Moncur passed away on August 11, 1983, at the Eversleigh Hospital, Petersham, New South Wales. She was aged eighty years and had spent all her life in the Canterbury/Kingsgrove district of Sydney. Sister Moncur was baptised on October 16, 1943, by Pastor W. Morris. She was a fine Christian lady who was loved by all who knew her, and who now rests safe in the arms of Jesus. Among those left to mourn are her loving husband, Arthur, their three daughters and grandchildren. To them we offer our sympathy. The writer and Pastor Tudor conducted the funeral at the Lakemba church and Rookwood Cemetery on August 16. D. R. Dunn.

JONES. Sister Edith Wesley Jones peacefully passed to her rest on August 3, 1983, in her ninety-fourth year. Since joining the church in 1950, she lived the life of a loving and lovable Christian. Those who visited her could not help being impressed by her faith and the calm, sweet assurance that characterised her life. As we laid her to rest in the Enfield Lawn Cemetery, Adelaide, South Australia, God's promises of a reunion day that have sustained so many down through the years brought comfort and hope to her sorrowing loved ones and friends.
J. N. Beamish.

MCDONALD. Miss Florence ("Pat") McDonald of "Hoptown Village," Castle Hill, Sydney, New South Wales, passed away on July 31, 1983, aged seventy-two years. Miss McDonald was an interested listener to the "It Is Written" telecast and, when Pastor Vandeman visited Australia some fifteen years ago, contact for Bible studies in the home was established (with Pat's sister and her husband also, and later it was the writer's privilege to baptise all three). Miss McDonald was a loving and loyal member of our church, now greatly missed by all who esteemed her so highly. Many friends attended to support the relatives at the Castle Brooke Memorial Gardens, Rouse Hill, as we laid this trusting one to rest to await our Lord's return, the saint's resurrection to life, and the joyous reunion. Ralph Tudor.

PAULIN. A tragic road accident snatched the life of Denise Paulin (nee Stettford) a few days short of her twenty-seventh birthday. A large crowd gathered at the Avondale Cemetery, Cooranbong, New South Wales, on August 12, 1983, to express their sympathy to her husband, Steve, and to her parents, brothers and sisters, and to Steve's parents, Bill and Margaret Paulin of Brightwaters church. The assurances of God's Word that the separation need only be temporary were conveyed as, with heavy hearts, we said our farewells.
A. P. Salom.

POSSINGHAM. A staunch member of Adelaide City church, Sister Ethel Gwendolyn May Possingham, was suddenly called to rest on August 1, 1983, at the age of seventy-five years. She had been a loyal and faithful Adventist since she embraced the Adventist message through Pastor G. Burnside's mission in 1947. We know that her sterling character qualities resulted from a deep and abiding faith in God. Those who remember her with love and gratitude are a host of relatives and friends, including her four children Joyce, Winsome (Sister L. Stellmaker), Robert (Pastor and Youth director, TTUC), and David. Associated with Pastor J. Wade in a service offering comfort and assurance at the Cheltenham Cemetery, Adelaide, were Pastor C. Christian and the writer.
J. N. Beamish.

ROBINSON. Robert John Robinson, beloved husband of the late Florence Minnie Robinson, beloved father of Joy (Mrs Davis), Bet (Mrs Jones, deceased), Lyn and Hal, eleven grandchildren and eleven great-grandchildren, passed to his rest on June 19, 1983, at the age of ninety-one. Rob, as he was known, will be fondly remembered by a host of acquaintances for his twinkling eyes, his spritely step, his keen gardening ability, his strong faith and his kindly disposition. His greatest joy was singing praises to his Lord. In the early twenties he sang for Pastors J. W. Kent and J. H. Wood in their evangelistic efforts and was a member of the Robinson family male quartet. His love for music is a heritage he has passed on to his family. It was a privilege to be associated with Gordon Box to bring comfort to our family and friends who rejoice in the hope of seeing our beloved "Uncle Rob" on the resurrection morn.
R. N. Sutcliffe.

STEVENS. Coral Zenobia ("Zennie") Stevens was born on January 24, 1896, at Tickera, South Australia, the seventh child of Stephen and Sarah Manners. She died on August 26, 1983, at the Martindale Nursing Home, Gawler. At the age of sixteen she organised the Sabbath school at Tickera, and this continued until the organisation of the church at nearby Kadina. She studied at Avondale College and taught at the church school at Mount Gambier in the 1920s. Later, in the 1940s, she served on the faculty of Avondale College where she met and married Pastor Will Stevens, with whom she served the church in north New Zealand, Tasmania and South Australia until they retired in 1961. By her late husband, who predeceased her on March 31, 1982, she now rests in the Willaston Cemetery. With daughter Alice (Tyler) and granddaughter Michelle, we mourn the passing of a great old lady, but rejoice in the promise of the reunion in the skies.
Angus McPhee, B. C. S. Pepper.

WELSH. William (Bill) George Welsh was born at Apollo Bay, Victoria, on October 18, 1909. After a life of humble, loving service to his family, community and country, his death came on August 17, 1983, after a short illness. Fond memories of cherished moments will remain with his sorrowing wife, Jean, sons Stanley and Raymond, and daughter Gloria and their families. Bill rests in the lawn section of the Terang Cemetery, where he was lovingly laid following services in the Terang Uniting church and at the graveside conducted by Pastor E. M. Logue, assisted by the writer. Weeping endures for a night, but joy comes in the morning.
A. J. Rayner.

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Date: December 27, 1983, to January 5, 1984. Write now for further information: Avondale College Summer School, Cooranbong, NSW 2265.

BACK TO FRANKSTON

On Sabbath, November 5, 1983, Frankston church will be holding their Twenty-fifth Anniversary. All past members, ministers and anyone interested are invited to join with us. A luncheon will be provided. Any other information contact Carol McFarlane (059) 71 1720 or Thelma Capon (03) 783 4494.

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Assistance and advice given in purchasing new pianos, with discounts arranged up to 10 per cent. This service is available in all Australian states. Contact Romney King, Melbourne (03) 726 6631 or write to 16 Sweetland Road, Mooroolbark, Vic 3138.

POSITION AVAILABLE

Applications are called for the honorary position as groundsman and security person to the Darwin Adventist Primary School. Approx. 2½ hectares of grassed playing fields and beautiful shrubbery to mow and maintain in return for powered caravan site and shower facilities. Ideal for active retired couple with own caravan. Write: School Board, PO Box 41169, Casuarina, NT 5792.

POSITION VACANT

DIAGNOSTIC RADIOGRAPHER. The Sydney Adventist Hospital invites applications from students wishing to pursue a course in Diagnostic Radiography. The student would attend the Technical Institute in 1984 and commence work in the X-ray Department in 1985.

Apply in writing to Personnel Officer, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, NSW 2076. Applications must be received by October 30, 1983.

REGISTERED NURSES

In the near future Sydney Adventist Hospital will have vacancies for registered nurses—single or double certificated. The Sydney Adventist Hospital is a 304-bed hospital and is one of Australia's largest private hospitals. Experience in the following areas is particularly desirable: Cardio-thoracic, obstetrics, plastic surgery, oncology. For further information write to: The Director of Nursing, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, NSW 2076.

SCHOOL APPLICATIONS

The principal of the Oakleigh Seventh-day Adventist School wishes to advise that applications for 1984 are now available. The Oakleigh School offers a program from Prep to Form 2. Please write or phone the Principal for an application form: The Principal, Oakleigh Seventh-day Adventist School, PO Box 27, Wilgison Court, Oakleigh, Vic 3166. (03) 569 5823.

WORK AVAILABLE

For men and women who will speak boldly and act wisely in the closing scenes of earth's history; for folk who will volunteer their services till the work is done; for men and women who will hold on, in the fear of God, when the work goes hard. Please apply for 1984 to Victorian Conference Publishing Department, PO Box 215, Nunawading, Vic 3131, or phone (03) 877 4943.

FLASHPOINT

LINCOLN STEED
Assistant Editor



A "GREAT COMMITMENT CELEBRATION" was held at Coonabarabran, north NSW, on September 17. Reason? A special baptism of six youth and public commitment by a number of others. The church was "packed," with many non-Adventists present.

TRAVELLERS RETURN: North NSW Conference president Pastor A. D. C. Currie just recently returned from an extended itinerary in the Pacific—a highlight of which was an evangelistic campaign in Fiji. Also back in the NNSW fold is Youth director Eric White, after a three-month study tour to the US, Europe and Israel.

VAN FOR SALE—the South Australian Conference health assessment van is on the market. Vast distances between centres make its operation prohibitive. In the meantime the van is doing the show rounds. On October 1 and 2 it was at the Murray Bridge show. Conference Health and Temperance director Pastor A. R. Dickson is determined to maintain the health outreach after the van goes.

PLANS FOR PLANS—5-Day that is, and in South Australia. Just finished was a Plan in Darwin (NT), about due are Nhulunbuy and Mount Gambier. In fact the conference is encouraging churches to run at least one 5-Day Plan a year, and is scheduling them so that there is at least one program a month. Bad maths—good policy!

BAPTISM! A further four people from the Pastor Otto mission were baptised at St Albans, south NZ, on September 10. Other interests are being followed up. Pastor Otto is moving his evangelistic talents to Timaru and Oamaru.

ANOTHER BAPTISM! In Dunedin, this time, Pastor Otto baptised four more people (two couples), the result of work done by lay minister Ray Moody.

PRINCIPAL LEAVING. Peter Truscott, principal of the Christchurch High School, SNZ, is off to the Central Pacific Union Mission as Education director.

INTEREST IN MINISTRY. Thirty-two prospective ministerial students attended a SNZ ministerial training seminar at Christchurch on September 11. On hand to do the honours were Avondale men Drs Currie and Ferch, and Pastor Arthur Duffy from the Division.

TTUC Youth Congress at Byron Bay, NNSW, from January 1 to 6, 1985! Plenty of time to save enough to attend! How's that for advance warning!

APPEAL coming up fast. Tasmania reports all lights are green for their October 22 starting date. Things will be helped by the new smaller brochure—very appealing.

THE TITLE of "Most Proficient Enrolled Nurse," given at the recent Sydney Adventist Hospital graduation, went to Tasmanian Karen Bellette.

DOCTOR Leo Hirvonen, an Adventist professor of Physiology at the University of Oulu, Finland, visited Hobart, Tasmania, briefly recently, to lecture at the Antarctic Base at Kingston.

PASTOR R. K. Brown, TTUC Communicator, was in Launceston, Tasmania, from September 24 to 25, leading out in a Communication Seminar. Expect to hear more from the Apple Isle.

COMING UP—Annual Tasmanian Conference Pathfinder Fair—to be held at the King Street oval, Campbell Town, on November 13.

DIVISION HEALTH DIRECTOR-ELECT Dr Dysinger will be here during October and November on an orientation tour. On the itinerary—Australia, New Zealand, Papua New Guinea and the Solomons. The doctor takes up the job proper in July '84.

NEW FACE at the NNSW Conference office is Health and Temperance director Gail Rowe. Gail reports that on September 27 she ran a stress control program for Department of Social Security staff members—obviously a high stress area!

ABORIGINAL Adventists in Western Australia gathered at Karalundi from September 30 to October 3 for their annual camp-meeting. Conference president Pastor Gordon Lee and Pastor Eric Davey, Lay Activities and Stewardship director, were on hand to share the occasion.

OUR TEMPERANCE man for the Division, Pastor Wynstan Dowling, is in the West on *Alert* promotion and Temperance evangelism (September 30 to October 9).

"EXULTATION" was a Jesus People musical which was run in the Perth Concert Hall from September 9 to 13. Fifteen Adventist young people from five area churches sang in the inspiring production.

A SPECIAL WORLD VISION award was given to Leanne Lammonby of Carmel College, WA, on September 14. Carmel was one of the top fundraisers in the World Vision forty-hour famine, and the school selected Leanne to receive the TAA-sponsored trip to Sydney.

ON CIRCUIT in the West of late was Pastor Clive Barritt, Division Stewardship and Sabbath School director. On September 14 he held a Witnessing for Christ Seminar, followed by several weeks on the Welfare Federation circuit.

MORE FILMING at Sydney Adventist Hospital. ABC television recently filmed a six-minute segment at the hospital to use in its Encounter series. The program, to be shown on December 22 at 9.50 p.m., is entitled "Spiritual Issues in Medicine."

WHILE reporting the above, SAH Communicator Larry Laredo mentioned that our Australian "Marathon Man Sr" Cliff Young visited the hospital on September 15. Cliff was impressed with many things—the *Alert* and *Good Health* articles, the hospital, the lunch he had while there, and with the treadmill workout he was given by health educator Neil Keene.

"FINALLY, BRETHREN . . ." We live in an age where nobody wants to hold the reins, but everybody wants to kick the horse.