

Australasian Record

and Advent World Survey



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

VOL. 89, NO. 4

February 11, 1984

CARTER REPORT —ANYWHERE, ANY TIME

NAT E. DEVENISH, Field Promotions Officer, Adventist Media Centre



Audience participation is part of each "Carter Report" video presentation.

Photos: N. E. Devenish.



Pastor John Carter on the set of "The Carter Report" in the studio of the Adventist Media Centre.

WHEN is Pastor John Carter going to release a set of evangelistic video cassettes? This is a question that has been asked of Adventist Media Centre staff for many months now. Some of the inquiries have come from overseas countries, including North America.

It is really a logical question for members who want to share their faith to ask, for hundreds of thousands of video recorders are sold in Australia each year. In fact, already one home in every five in Sydney has a video recorder.

Around the middle of November last year, the noise of carpenters and steel workers going about their tasks was heard in the Adventist Media Centre studio, as a new stage and set was built for the production of the "Carter Report" video series. To tape a series of twenty video presentations requires an enormous amount of work and organisation. Over a period of five weeks, four programs were recorded every Sunday; and people who were willing to give up the entire day and also willing to be filmed had to be sought. Praise God there are such people, for full audiences were in attendance each day of filming.

Then there was the technical staff—a team of three camera personnel, floor manager, set decorator, graphic designer, audio engineer, lighting director, production assistant, direc-

tor's assistant, international television identity Brian Adams as director, together with Media Centre producer Warren Judd and vision mixer Andrew Hunt.

Brian Adams is well known in the Australian film and television arena as a very talented man; he in fact established himself in the field of television in the United States. For a number of years, he hosted a program in Hollywood, known as "Adams at Noon." He has served as an advisor on television to former President Richard Nixon and current President Ronald Reagan.

The Adventist Media Centre's Warren Judd, a member of the Producers' and Directors' Guild of Australia, has travelled the world, producing films, television programs and advertisements. He has recently returned from filming in six countries in the Southern Asia Division. Pastor Carter and Warren have worked together on many projects, and it was Warren who produced the television advertisements which played a major role in attracting 17,000 people to the opening sessions of the "Carter Report" in the Sydney Opera House in 1982.

It was heartwarming to see a crew from the Sydney television scene work alongside some of our talented Media Centre staff in a real spirit of cooperation and harmony, recognising each

other as true professionals. Pastor Carter, as always, has excelled in presenting the gospel and the truths of the Adventist message in a tactful, warm and yet professional manner.

How are the "Carter Report" videos to be used? Well, let's hear from Pastor Carter himself. "When we conducted the 'Carter Report' in the Sydney Opera House, it was thrilling to see hundreds of people with a Bible in their hands, turning from text to text. The whole purpose of my videos is to place a Bible in the hands of people and have them turn to the texts as together we study the truths of the Scriptures. The Word of God has tremendous power.

"I see the 'Carter Report' videos being used in seminar situations, cottage meetings and privately in homes. Physically it is only possible for any evangelist in person to conduct at the most a few campaigns each year. Using video, however, the number of 'Carter Reports' which can be conducted in several countries in a year is virtually limitless. Video is a powerful medium; it can be a great influence for good or evil. I certainly believe it is an excellent tool when used to the glory of God."

So, dear fellow reader of the RECORD, through the use of video cassette the "Carter Report" can now be presented anywhere, any time.

Australasian Record

and Advent World Survey

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

Editor G. E. GARNE
Associate Editor R. W. TAYLOR
Assistant Editor LINCOLN E. STEED
Office Secretary GLENDA FAIRALL

Special Correspondents:

Australasian Division R. M. Kranz
Avondale College W. A. Townend
Sydney Adventist Hospital L. Laredo
Trans-Tasman Union J. B. Trim
Trans-Australian Union R. K. Brown

Regional Reporters:

Central Pacific A. J. Bath
Greater Sydney E. B. Price
North New South Wales M. R. Potts
North New Zealand C. A. Townend
North Queensland G. B. Scott
Papua New Guinea R. H. Baird
South Australia G. I. L. Roberts
South New South Wales R. Tindall
South New Zealand R. L. Coombe
South Queensland M. M. Kennaway
Tasmania K. M. G. Townend
Victoria H. J. Stanton
Western Australia G. W. W. Drinkall
Western Pacific G. M. Smith

Local Reporters: Church Communication Secretaries

Annual subscription—post paid:

All areas covered by the Australasian
Division \$A15.00
Other countries \$A23.70
Air Mail postage rates on application

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

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

Editorial Office: Phone (059) 66 2501.

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

DIRECTORY

AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

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

President W. R. L. Scragg
Secretary R. W. Taylor
Treasurer W. T. Andrews
Assistant Secretary J. Pate
Assistant Treasurer W. H. Stokes
Projects Director M. G. Townend
Auditor S. H. Macfarlane
Associate Auditors G. J. Bland
C. E. Fisher
M. E. Robson
M. E. Mitchell
E. J. Moffitt

Departmental Directors

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

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

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

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

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

Editorial . . .

HOME AWAY FROM ROME



SIGNOR SCOTTI disembarked from his plane during a stopover en route from San Francisco to Italy, the land of his birth—and spent two full days in New York, certain that he was in his beloved Rome.

Naturally, Signor Scotti was a little astonished at the number of language signs in English he spotted everywhere, but he felt that these had been erected for the benefit of the many American tourists. And, incidentally, there seemed to be an exceptionally large number of American tourists this year!

Signor Scotti was much more upset by the large number of public monuments unique to Rome that had been pulled down since his last visit many years before.

He might not have discovered his error had it not been for the fact that the policeman he turned to for directions to his old neighbourhood happened to be also a native Italian—who spoke fluent Italian as a courtesy. The officer of the law soon understood the problem and summoned a cab to take the perplexed signor to J. F. Kennedy Airport to resume his flight to Rome. However, when the cabdriver also turned out to be Italian-speaking, Signor Scotti was certain that his advisers were crooks who were taking him on—and he threatened to report them both to the Carabinieri.

In the end, still protesting, he was put onto an Alitalia flight bound for Leonardo da Vinci Airport, Rome. The story thereafter ends happily.

I picked up this interesting little anecdote—reportedly true—in an airline in-flight magazine while travelling overseas recently. At first I found it amusing. Then I got to wondering whether as Christians we're not sometimes like Signor Scotti? We've set out on a journey to our homeland. Our sentiments are expressed in the hymn, "We're Marching to Zion." But it could be that somewhere along the way we've disembarked and settled for this world as being our home. After all, it's very beautiful where we are. Stately trees. Green hills. Fragrant flowers. Even lovely churches in which to worship and enjoy fellowship, and good schools to which to send our children. What more could we want? True, there are things that harass us. But even droughts are eventually broken. Strikes don't last forever. The devastation caused by bushfires is in time restored. Even the hurt caused by bereavement, grief and loss eventually heals. Beirut and Kampuchea are a long way from us. Hunger and the threat of nuclear extermination are far from our shores. Here where we live there's peace, prosperity and plenty. Let's settle for this being home! Buy houses and land, make as

much money as we possibly can, accumulate things, surround ourselves with creature comforts. Echoes of Signor Scotti.

But I'm sure that when Signor Scotti got home to Rome—his real home—he discovered that Rome had something to offer him that not all the glamour and glitter of New York ever could. Anything, everything that New York had to offer was a cheap substitute. Rome, after all, was home.

Dear fellow pilgrim, let's not sink our roots down too deeply into this old world. We're not yet home. We're "just a passin' through." Let's not lose our heavenward perspective. In the words of Thomas Kelly,

"We've no abiding city here;
Sad truth, were this to be our home;
But let this thought our spirits cheer,
We seek a city yet to come,
We seek a city yet to come.
We've no abiding city here;
We seek a city out of sight;
Zion its name—the Lord is there—
It shines with everlasting light,
It shines with everlasting light."

In Hebrews chapter 11 we read concerning those pilgrims who have trod the way before us, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Hebrews 11:13, 14, 16.

Pleasing as our surroundings may be—and thank God for the happy environment in which our lot has been cast—we're not yet home. The mind cannot comprehend what God has prepared for them that love Him.

"Take all the pleasures of all the spheres
And multiply each by countless years—
One minute of heaven is worth them all."

By all means enjoy in the present whatever is in harmony with God's revealed will. He has given us much to enjoy here and now. But let us constantly remind ourselves as did Paul the Philippian believers in chapter 3 verse 20 of his epistle to them, in the marginal reading, that "our citizenship is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ."

Geoff Garne

A Bid for Freedom

JOHN CHAN, Stewardship Director, Victoria

JESUS SAID, "I was in prison and ye came unto Me." This statement is a real challenge to all of us. Nine months ago I was sent an "It Is Written" response card from the Victorian Conference office. I noticed the address was Jika Jika, Pentridge Prison. Here was someone who was obviously interested in Christianity. The name "Eastwood" rang a bell. I remembered reading about a sensational kidnap case in *Reader's Digest*. I must confess I was a little apprehensive during the first visit, though I had been to other prisons before in New South Wales. One never feels 100 per cent at home in places such as these.

First I was searched by an electronic scanner, then my name and address was recorded in a visitors' book. My right palm was rubber stamped with an invisible ultra-violet mark, which was later checked when I left the prison.

A prison officer escorted me to Jika Jika. Inside those tall, grey stone walls was a small community with colourful flowers, green lawns and even a water fountain. It was quite the opposite to what I had imagined a prison to be like.

Prison Within a Prison

Now, Jika Jika is really a prison within a prison. It is the maximum security unit of the Victorian prison system. My first impression is that Jika Jika is almost ultra modern. Compared with other sections of Pentridge, it is almost clinical in appearance. I counted that I had passed through ten steel gates (some electronically controlled) to get to see my friends (I am

now visiting three prisoners). Usually we meet in the "Contact Lounge," reserved for professional visits. Relatives and friends usually are permitted a "box visit"—a small room, with glass and steel bars separating the prisoners from the visitors. There were times when I actually visited their cells or day rooms.

Because the spiritual activities at Jika Jika unit are under the control of a Government-employed Anglican chaplain, I was obliged to work through him. Most of the time, he accompanies me to these studies. I am sure these studies are good for the Anglican chaplain, too.

Ted Eastwood is good looking, young, friendly, intelligent and athletic. I have found Ted to be most receptive to spiritual things. According to some of the prison officers who have known him a lot longer than I have, he is a changed man. We can certainly praise God for that. The section below is a direct copy of Ted's own words in a letter to me when I inquired about his background.

Ted's Story

"You mentioned that you wanted some more background on my conversion to Christianity.

"In 1978 I completed a course with the Seventh-day Adventists, entitled 'Here's Health.' Since then they have regularly sent me literature, and although I read the articles and newsletters I had no wish to become a Christian myself. I had become disillusioned with Christianity because of my study of history. In particular I was against the Spanish Inquisition during the thirteenth and seventeenth centuries. Many atrocities were committed during this period in the name of Christianity.

"I met a prisoner in here who noticed me reading some Adventist literature that I had just received in the mail. He recognised the newsletter *Channels* and told me that he had been raised as a Seventh-day Adventist. We discussed God, and I voiced my doubts based on my disillusionment with Christianity. He pointed out that Jesus should not be held responsible for acts committed in His name.

"He suggested that I write away and enrol in the Bible Study course 'Here's Life,' to learn more about Jesus. He told me that the only true church was the Seventh-day Adventist Church. I began the course, and since then I have not



Pastor John Chan (right) meets with Ted Eastwood at Pentridge Prison, Victoria.
Photo: courtesy of Pentridge Prison.

looked back. Jesus has taken me out of the darkness and into the sunshine. The relaxed and happy outlook which people seem to find around Christmastime accompanies me all year round now.

"I have since received two diplomas in Bible Study, and I am presently wading through a further two courses.

Proof in Action

"I am involved with regular Bible studies in Jika Jika, conducted by the Salvation Army. Looking at today's escalating crime rate, people must ask themselves "When will it end?" I can say that Jesus has been an inspiration to me. I will follow His example. I've always maintained that actions speak louder than words. By my actions I will show that Jesus has influenced me. My actions will speak for me.

"As I've already mentioned to you, John, Jesus saved my life and I wish to dedicate that life to Him. I am looking forward to joining the Seventh-day Adventists, if they will have me."

One of the highlights in our course of studies was when Nat Devenish, director of the Adventist Media Centre Bible School, came along. We had a wonderful time of study, encouragement and a refreshing season of prayer.

A number of friends are praying for Ted, and this is wonderful. Ted has applied to the prison authorities for permission to be baptised. I am thrilled! Ted has six or seven years still to serve. In the meantime, he is letting his light shine. He is already influencing others into studying the Bible. It was the Word that changed his life.

God still works miracles. ■



YOUTH FEATURE . . .

That Favourite Sin

GORDON CHRISTO

THERE is no sense in Satan getting you to commit an assortment of sins when he can get you to yield repeatedly to a favourite one. He has studied every individual and knows the particular weakness of each.

You know, of course, that there are many sins with which any individual has no problem. They simply aren't tempting. They may not even be interesting. But each one of us has a weak spot, and we know it. And Satan knows it too, and exploits it.

It is especially frustrating for the sincere Christian, who wants to be good. He desires with all his heart to live a sinless life. He has been told that success cannot be had in his own strength, so he has asked God to help him overcome. But when the heat is on, he ceases to think of God's help and succumbs.

If this sounds familiar, here are some things you can do.

1. Be thoroughly convinced that it is wrong. Much harm is done by doctors and psychologists who argue about the sinlessness of many acts, and say that the only damage done is by the guilty conscience that may follow.

But wait a minute. Christian consciences are educated consciences; they are groomed to sound an alarm when a principle of good living has been violated.

2. Identify the voices. There are two sides soliciting your support. Be aware that Satan urges us to rationalise our way around all the evidence that God has provided in behalf of Christlike living. We note the importance of not relying on impressions, but rather on reasonable study and thought: "The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty, it is left with us to decide our course." Very few intentionally follow the devil, and that's why it's important to line up impressions and desires with what you know to be true and best.

3. Keep away from those things that lead you to the sin. It may be avoiding a locality or dropping certain "friends"; going home after classes or maybe doing something productive with your spare time. You know what to avoid.

Don't allow your mind to dwell on the subject. Satan knows that if he can get you to meditate on it long enough, he'll soon get you involved. He's better than you are at arguments, and he's had years of experience. Remember, our thoughts shape us moment by moment. We become like the people and things we admire.

4. Maintain the victory line. After the first few successes of resisting the devil, he will allow you to feel that you've won. Then he'll tell you that since you've kicked the habit, you

could indulge in it just once now. Or he'll tell you to ease off the habit gradually. But remember who's speaking. It is infinitely more difficult to give up a habit gradually than to make a clean break. So make an unqualified break and maintain the victory line.

5. Pray without ceasing. Have you ever felt that Jesus had an advantage over us, and so could keep from sinning, something that seems impossible for us? Well, He did have one advantage over most of us: He knew that good living comes from a growing relationship with God. That's why Christ spent whole nights in prayer, talking to God as to a friend. Even in the daytime He was in constant touch with the Father. If Christ spent whole nights in prayer, how can we be satisfied with ten minutes a day?

It sounds simplistic, but the greatest single factor in overcoming sin or bad habits is constant dependence on God.

—Insight.

*Ellen G. White, *Fundamentals of Christian Education*, page 124.

CONSENSUS

Member of Promotions Committee, Pine Rivers Adventist Primary School, South Queensland

CONSENSUS: yes it's that word again. The general consensus is that "consensus" seems to be heard everywhere these days. The word is as bashed, baked, and burned as Pathfinders' cooking, but somehow it still tastes good. Some recent events in Brisbane would justify a second helping.

In this part of the Sunshine State, as in other forward thinking places, the benefits of a good Christian education are clearly felt. Parents realise that the mission field begins in the rumpus room or up in the cubby house in the mango tree—with their own flesh and blood.

There was a desire to be handy to our schools. Children could attend the nearby primary school, then later the secondary school. This generally resulted in transfer of folk to the primary and secondary schools on the south side of the city of Brisbane. Many of the city northern churches suffered severe reversals in membership. Options of closing or amalgamating some churches were discussed at business meetings. Yet the gospel commission is, "Go ye into all the world." What should be done? Now for the consensus bit.

A special, constituted session was called to discuss the problem. Should we build a secondary school on the northern side of the city? Before the meeting, some felt that passions would be aroused and that conflict and ill-feelings would erupt.

Let's recall what happened. The session was ably led by our president, Pastor Harker. A summary of the relative points was given and

the delegates were given a chance to speak. Conflict—or consensus? The logistics of school operation were discussed, then the session deviated slightly—into a testimony meeting.

Many spoke as to how the Lord had led them and His church through past and present difficult times.

"I feel I owe the church a debt for my Christian education," one brother said.

"Have we still the faith and trust our pioneers had?" one sister asked.

"What about Avondale College? How did it start?" from another.

A State high school teacher declared, "I wouldn't send my Dobermann Pinscher to my school." And so they spoke.

When decision time eventually came, an overwhelming number raised their hands to show their support for the establishment of a junior secondary school on the northern side of Brisbane.

It was very clear that the members of the Adventist family are still bound together in love for Christ and for each other. In these trying times, when a diet of conflict is often force-fed into many of us, those present were given a preliminary taste of heaven—consensus.

Teaching staff have since been appointed for the commencement of a Grade 8 class in 1984. Enthusiastic students are preparing to extend their education and pioneer a brand-new school.



Fulton Graduation

SUE A. HAMMOND

"VISION"! "VALOUR"! VICTORY"! was the motto chosen by the graduating class of 1983 at Fulton College, Fiji. Forty-two graduates marched down the chapel aisle to receive their diplomas and certificates.

Speakers for this special weekend were Mr Nemani Tausere, Education director of Fiji Mission (on transfer to Pacific Adventist College), who spoke on the Friday evening. Mr Jim Ah Koy, Senator and Suva businessman, preached on Sabbath morning, and Mr John Hammond, principal-elect had the graduation address.

The burial of a time capsule during the AY program caused great interest. Recordings and letters from the graduates and newspaper clippings were sealed up; to be opened during the graduation weekend of 1993.

The class president was Simon Vetali, from Papua New Guinea. Simon represented the many students whose parents could not be there because of the great distances which separate them from their homelands.

We wish the graduates Vision, Valour and Victory as they start their new careers. ■

Much More than a 5-Day Plan

JOY TOTENHOFFER, Communication Department, Victorian Conference

IT WAS DELLA'S own admission that she had "put her foot in it" when she asked Dr Jon Duffy, of the Warburton Health Care Centre (who had come along to lecture at our 5-Day Plan), if he was going to register for the course!

It was at the Box Hill Hospital, and because of security, participants had to enter—the first night, anyway—through the main entrance to get to the Nursing Home Function Room. When my husband first approached the administration at the hospital, he was told a Health Promotion Officer had just been appointed. A fully qualified medical doctor, this lady gave enthusiastic support and attended our program.

We had especially chosen Della to help out as a greeter, not only for her willing spirit, but because she's such a dedicated Adventist, with a million-dollar smile.

Della was waiting with her nervous group in the hospital foyer, when a couple entered, and as the wife stubbed out her cigarette in the ashtray, Della cheerfully inquired, "Are you going to join our Stop Smoking Clinic?"

"No, we're going to visit my sister, who is a patient here. But I should be coming, shouldn't I?"

"Well, why don't you, after you've made your visit. I'll save you two seats," Della replied.

The film was underway when they slipped into the two chairs that Della was saving at the back. At the conclusion of the evening's program, Della came to the table with them to register. Actually, it was only the wife, Joyce, who needed to take the course. Her husband had quit some years before.

As usual, the group of thirty-three were a bit tense that first night—maybe even sceptical that such a simple routine would work. But most were determined to try.

The second night saw a few dropouts—we've come to expect this, and though disappointing, these are usually the ones who don't really want to stop, so they wouldn't make it, even if they kept coming. But the other twenty-five were elated—either off smoking altogether, or drastically reduced.

By the third night some were ecstatic. "I can't believe it," said Amy. I've tried everything before—hypnotherapy, acupuncture, Trident tapes, etc. But you know, when somebody tells me I've got to do something, it kind of automatically gets my back up. But you work differently and help us to realise it's our battle, and by strengthening our willpower, we can do it. And it works. . . ."

Van, the Dutchman, sat in the front seat. Being in paramedicine, he was interested in the diet modification and the cold mitten frictions

suggested. His daughter, Pauline, came with him—she was a nurse.

Then there were the office girls and housewives, and the blue collar men. . . . Mike and Sam didn't think they could do it so easily. Actually, their workmates had not been very helpful, frequently offering them cigarettes. Sam said he took them each time, put them in his pocket and then returned them to the giver at the end of the day. They soon got the message he was in earnest.

It was easy to recognise Amy was really an ex-smoker. She told of returning from a walk (she'd set out when she felt she couldn't resist the urge to pinch one of her husband's smokes), and on opening the front door, as she told us, "I couldn't get over it. The stale tobacco odour was awful. I thought, Does my house always smell like this?" She was undertaking a spring-cleaning program to get her house fragrant fresh.

The last night was the one that sent us home stepping on air. We'd actually been reluctant to run this plan, simply because of the pressure of other commitments. But once having promised a few folk we'd have one more before Christmas, we felt we couldn't let them down. Fortunately, our team of helpers, Barry and Faye Whelan, Walter and Anthea Langenекert, Della Gough and the Nunawading youth, were a tower of support.

The victorious smiles on the fifth night gave us a joyous lift. As the participants responded to Pastor Harley Stanton's lecture regarding the subtlety of advertising by cigarette companies, thus confirming broken ties with what were previous loyalties, the responses to the question "What benefits have you experienced already since quitting?" were thrilling. Pauline was delighted to be in charge of her life; her father confessed he felt he wasn't sinning now, by smoking. They were sleeping better, tasting food, no ashtrays to empty, more money, time to do things of greater interest.

After it was all over and we'd served the drinks and said goodbye to most of them, a few lingered. Joyce's husband told Ed Totenhofer, "I felt a ring-in, being a non-smoker, just coming to support my wife. But I want you to know that this week has been a tremendous experience for me. I wasn't a smoker; but I was a social drinker. I decided I would apply the principles to strengthen the will that you've been teaching us, and I've given up alcohol while my wife has given up smoking. We can't begin to repay you for what you've done, but we want to make some little expression to reinforce what George said in his speech of thanks." He pressed an envelope into Ed's hand. Later we found there was a \$20 note in it.

All but one of the group present were off—and Matthew had had only one cigarette that fifth day.

Della was jubilant when she reported to the church in the ten-minute missionary segment the next Sabbath.

"Running 5-Day Plans sure makes friends for our church," she said. And she is right.

• • •

(A week later.) Della will have something extra to tell them at church this week. We've just had a phone call from Box Hill Hospital requesting that we conduct three 5-Day Plans for them in 1984—in February, May and September. They will arrange all the advertising for us, and we are to do the programs just like this one.

See what we mean? ■

PART 1 . . .

THE HOLY SPIRIT AND HIS GIFTS

A. S. JORGENSEN

EVERY PROGRESSIVE automobile repair shop is equipped with an electronic wheel balance. One could only wish that some similar device was available to check the imbalance which all too frequently develops within theological systems! We have only to think, for instance, of what has happened in the charismatic scene, where one gift of the Spirit—"tongues," for sure—has become so much the centre of attention that almost every other divine conferment is largely lost sight of. Now the same peril could readily overtake us in Seventh-day Adventism, where the expression, "the gifts of the Spirit," could become equated (as one sometimes feels it has) with one particular gift of the Spirit—the gift of prophecy—to the neglect of the dignity which should be accorded to all the gifts. This present paper will review the more practical aspects of the Biblical teaching concerning "spiritual gifts," and attempt to orient the doctrine and its involvements in a proper Biblical perspective. In our effort to do this we shall make five principal submissions.

SPIRITUAL GIFTS IS AN ESSENTIAL DOCTRINE OF THE REMNANT CHURCH ENTRUSTED WITH "THE FAITH OF JESUS"

The Apostle Paul was under no illusion as to their importance. The leaders of the church at Corinth had submitted certain problems to him. In his letter-in-reply he dealt with some of these more important issues. "I will give you instructions upon the other matters when I come," he informed them. "But I want you to understand about spiritual gifts" (1 Corinthians 11:34b; 12:1, Moffatt). There were some things that could wait, but not spiritual gifts.

One can understand his concern, for spiritual gifts relate to the ministry of the Holy Spirit, the Paraclete, the Comforter, the Saviour's "other Self." Furthermore, this doctrine is expounded in considerable detail in the New Testament. Our blessed Lord Himself, "on the night He was betrayed," in His paschal discourses (John, chapters 14 to 16), ever so carefully instructed His disciples concerning "the promise of the Father," "the Spirit of truth," who would come to be with them to the very end of the age (John 14:15-27; 15:26, 27; 16:7-15).

As we step into the Book of Acts we sense immediately Luke's eagerness to tell "His Excellency," his patron Theophilus, how the Master's promise began to be fulfilled on the Day of Pentecost, and how the continuing impulse of the Spirit's presence and power moulded the infant fellowship and guided the mission of the apostolic community in the decades that followed. Indeed, this preoccupation with the "fullness" of the Spirit is so evident everywhere in its pages that Dr A. T. Pierson, at the turn of this century, suggested that the Acts of the Apostles should more

appropriately be styled "the acts of God through the apostles." (Arthur T. Pierson, *The Modern Mission Century Viewed as a Cycle of Divine Working*; London: James Nisbet and Company, Ltd; 1901; page 6.)

In the Epistles there are at least four leading passages in which the theological significance of the gifts of the Spirit is considered: 1 Corinthians, chapters 12 to 14; Ephesians 4:1-16; Romans 12:3-13ff; and 1 Peter 4:7-11.

It was only to be expected, therefore, that in the earliest years of the Seventh-day Adventist Church, this doctrine received a great deal of attention from our founding fathers, especially in discussions concerning the integrity and validity of the Ellen G. White ministry, and that it is featured as an essential article of "the faith of Jesus"—the faith to be held by the remnant church of Bible prophecy.

Actually, the Seventh-day Adventist Church's understanding of this doctrine is set forth in three propositions in *The Fundamental Beliefs of Seventh-day Adventists*. Doctrinal formulations with their precise, definitive language rarely make exciting reading, but surely every earnest Seventh-day Adventist would want to know to what his church is committed. I shall therefore cite two of these relevant propositions in full.

"5. The Holy Spirit.

"... Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church. . . ."

"16. Spiritual Gifts and Ministries.

"God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfil its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognised by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love (Romans 12:4-8; 1 Corinthians 12:9-11, 27, 28; Ephesians 4:8, 11-16; 2 Corinthians 5:14-21; Acts 6:1-7; 1 Timothy 2:1-3; 1 Peter 4:10, 11; Colossians 2:19; Matthew 25:31-36).

"17. The Gift of Prophecy.

"One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth and provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested (Joel 2:28, 29; Acts 2:14-21; Hebrews 1:1-3; Revelation 12:17; 19:10)."

Even a cursory survey of the Scripture passages supporting these propositions reveals that:

THE OPERATION OF SPIRITUAL GIFTS IS ESSENTIAL FOR THE NORMATIVE ACTION OF THE CHURCH

That is, they articulate the "body of Christ" and enable it to function efficiently.

We have already referred to four such passages—three of which come from the pen of the Apostle Paul, in each of which he illustrates the operation of these gifts by the analogy of the human body—a unified organism embracing a variety of members, each performing distinctive functions. Considerations of space will only permit us to summarise each of his arguments.

The Argument of 1 Corinthians, chapters 12-14

The Corinthian church, as we have already noted, had submitted certain questions to the Apostle Paul, and one evidently referred to certain charismatic activity in Corinth (see 1 Corinthians 12:1). How could the brethren know whether this activity was from God or from some other source? The Apostle replies:

1. First, recognise this fundamental principle: the incontrovertible evidence of the presence of the Holy Spirit, and the criterion of all valid charismatic activity, is the profession of "Jesus" as "Lord" (1 Corinthians 12:3).

a. Stated negatively: "No one speaking by the Spirit of God ever says, 'Jesus be cursed!'"

b. Stated positively: "No one can say 'Jesus is Lord' except by the Holy Spirit."

2. In applying this principle, they should also keep in mind that the ministry of the Holy Spirit is embraced within the divine economy and that His "gifts" are as varied as the "service" of Christ and the "working" of God (1 Corinthians 12:4).

a. It isn't a case, therefore, of every man receiving the same gift, for the Spirit apportions gifts as He wills for the common good of the church (1 Corinthians 12:11, 7).

b. However, the operation of all these varied spiritual gifts, like the operation of all the members of the human body, contributes to the unity and perfect functioning of the church,

"the body of Christ" (1 Corinthians 12:12-31).

3. Furthermore, when they are evaluating the gifts, especially in their desire to possess the "most excellent" gifts, they should also recognise that "love" (*agape*) is greater than all the gifts in that, without it, the exercise of any gift is but a display—a beating of drums—a performance devoid of vitality and power (1 Corinthians 13).

4. Very well, then, he concludes: "Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy," because prophecy, in edifying the church, unifies it and promotes its effective development (1 Corinthians 14:1, RSV).

The Appeal of Ephesians 4:1-16

1. Paul's immediate concern is that the Ephesian believers should lead lives "worthy of the calling" (NIV) by which they have been made members of the body of Christ" (verses 1-3).

2. This body is a unity, embraced within the sevenfold "unity of the Spirit" (verses 4-6, NIV).

3. The growth of this body and the promotion of its unity is effected and maintained by the operation within the church of the *pneumatika* ("gifts of the Spirit") with which Christ, its Head, has endowed it (verses 7-16).

In this passage he also reveals:

- When the gifts were given (verses 8-10).
- How they rank (verse 11).
- What role they are intended to fulfil (verse 12).
- How long they are to be manifested in the church (verse 13).
- From what they will save the church (verse 13-16).

The Exhortation of Romans 12:3-13

The "thrust" of this passage is evident from the Apostle's initial "bidding": "For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober [well-balanced] judgment, each according to the measure of faith which God has assigned him." Verse 3, RSV. His point here is virtually the same as in 1 Corinthians 4:7: What has any man got to be high-minded about? "What have you that you did not receive?" Consequently, whatever we have, we have because God has given it to us to be used for the benefit of the whole church, just as the various members of the body are designed each to contribute its own functioning to the whole system. Very well, says the Apostle: "Having gifts that differ according to the grace given to us, let us use them. . . ." Verse 6, RSV.

The Counsel of 1 Peter 4:7-11

But the Apostle Paul is not alone in expounding the doctrine of spiritual gifts. For the Apostle Peter not only assured the converts at Pentecost that the "promise" was for them and all succeeding generations of believers (Acts 2:38, 39). He also counsels the readers of his first Epistle, in view of the fact that "the end of all things is at hand," to be "sober" and "watch unto prayer," and to exercise fervently such ministries for which the Holy Spirit had equipped them.

(To Be Continued Next Week.)

Baptism Highlight

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

THE HIGHLIGHT OF the recent Spanish church (Brisbane) family camp at Maranatha Youth Camp was a baptism held in the new half Olympic pool on the Sabbath.

Manuel Cea, Spanish pastor, described it thus: "In the camp pool we celebrated a beautiful baptism under a marvellous rain which served to make a beautiful spectacle."

Of the five people baptised, two were couples and one a young man. The Acevedo family is from Chile, the husband accepting the message in baptism, despite having almost lost a leg due to an accident with the possibility even yet of amputation; his love for Jesus carried Him through this.

The other couple, the Stelecs, share a real faith in the Lord. The husband comes from Belgium and his wife from Spain. She asked the pastor of the Lutheran church she attended to explain the Sabbath after reading of it in *The Great Controversy*, sold by a colporteur. The pastor could not give her an answer. So, after obtaining Pastor Cea's phone number from the colporteur, she rang him. Of course he had the answers and baptism followed. Her husband's family is now also interested in the church.



Pastor Cea (left) and the baptismal group.

Photo: M. M. Kennaway.

The youngest to be baptised was Robert Avellaneda, a fifteen-year-old from a pioneer Spanish Adventist family. The Spanish church is rejoicing in its experience with the Lord and the surrender of these folk to Him. ■

Literature Evangelist Achievers in South Queensland

G. WHITE, Publishing Director, South Queensland Conference

DURING the recent 1983 camp-meeting in south Queensland, presentations of the new book, *Publishing Ministry*, were made to the following literature evangelists in recognition of their excellent achievements during 1982.

Ted Harrold had the honour of being the top salesman in the Australasian Division during 1982, selling \$50,952 worth of truth-filled literature.

Also present on that occasion was Sister Mary Powell who was recognised as the top lady literature evangelist in the Division,

selling \$25,699 worth of books.

Allen and Stella Goltz were also honoured as the top husband and wife team, selling a total of \$31,334.30 worth of literature.

Pastor Evans, in presenting the awards, mentioned that there should be a law against having the top salesman, top saleswoman and the top husband-and-wife team all in the same conference—South Queensland! He congratulated these workers on their fine effort and said he was also delighted to have them within the Trans-Tasman Union Conference. ■

From left: Pastor Evans, secretary-treasurer, TTUC; G. White, Publishing director, South Queensland; Mr and Mrs Ted Harrold, Mrs Mary Powell and Mr and Mrs Allen Goltz.

Photo: M. M. Kennaway.



KARALUNDI CAMP HIGHLIGHTS

GORDON A. LEE, President, Western Australian Conference



Some of the camp family outside the "Big Tent."

Photos: G. A. Lee.



Dusty Stevens, a renowned cattleman in the Murchison, after a long drive to attend the Karalundi Camp.



Pastor Quinlin baptised Ron Simpson from Meekatharra in the old Karalundi school swimming pool.

THAT WEEKEND at Karalundi was the highlight of an exceptional year for the Aboriginal work in Western Australia. It was camp time at Karalundi for our Australian Aboriginal believers and friends. "An exceptional year?" you ask. "Why?" Well, we called Stan Armstrong and family to take up full-time employment this year in the Murchison district, especially for the nurture and strengthening of our Aboriginal work. He is the first full-time worker involved in this outreach for quite some years.

The spiritual renewal experienced among these people has seen a revival in the lives of many who once passed through the halls of Wiluna and Karalundi. Since the closing of these institutions some years ago, a large number of our believers lost their way, but now sense the times in which we live and the urgent need to be ready for the coming King.

They came from many miles around to gather at Karalundi, some by truck, some by car, some by bus. Visiting guest speakers included pastors Bruce Roberts and George Quinlin from the eastern states, and Pastors Gordon A. Lee, Eric G. Davey and George C. Porter from the Western Australian Conference. Other official delegates were chosen from past workers at Karalundi and Wiluna, some of whom are now retired. On Sabbath the head count of all present was 382.

Milestone Baptism

Another milestone in the Aboriginal work here was the baptism by Pastor Quinlin of Ron Simpson. It was unique in that it was the first time an ordained Aboriginal minister conducted a baptism in this conference. Added to this was the all-Aboriginal team on Sabbath conducting the divine service.

At two altar calls made during the camp weekend, a total of twenty-seven came forward to express their desire to make a commitment to Christ, His truth, and the church He has called out in these last days. The prospects for the message going strongly among the Aboriginal people has never been better. We must work diligently while opportunity remains. ■



Sabbath Divine Service saw four Aboriginal leaders directing the hour of worship. From left: Reuben Kelly, Clive Counsellor, Pastor George Quinlin (speaker) and Kenny Farmer.



It was a long, rough and dusty ride on the back of the truck from Wiluna. But they will be back again.

Lilydale Academy Closing Exercises

R. K. BROWN, Communication Director, TAUC

THE TWENTIETH closing exercises of the Lilydale Adventist Academy were held in the Warburton church, Victoria, on Saturday, December 3, 1983.

The occasion was tinged with a note of sadness as thirty-three graduates marched to the reserved area to face a crowd of approximately 800 people. In that crowd were parents who had worked hard and sacrificed much to bring these young people to this point in their lives. There were teachers looking on with pride as they viewed the product of their work and influence.

The graduates were soon to say goodbye to their friends. Yet they were a group of young people eager to take the plunge into the outside world. In the words of senior student Ken Stanton, "We are a body of students who have risen through the ranks of secondary school and who now have the awesome task of facing life and the world as adults in 1984. Next year we will be out in the big wide world, but Lilydale Adventist Academy has provided us with the equipment we need to face life as it is."

Mr Barry Whelan, youth pastor of the Nunawading church, challenged the graduates with a message based on John 9:4, which reads, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

Lilydale Academy

Mr Bartlett, the principal, in his report stated, "The academic year commenced with a total school population of 233—166 day students, with sixty-seven boarding students. The enrolment peaked at 243. In 1983 we witnessed an overall percentage increase in student numbers, this being most apparent in the boarding houses, with an increase of 28 per cent. Lilydale Academy has been blessed with a good student body, and as the year closes the total enrolment is 232. January 1983 revealed that twenty-two of the twenty-nine 1982 Higher School Certificate candidates successfully matriculated. This year thirty-three students were sitting the HSC examinations. They have been appreciated as the senior class throughout the year and deserve good success."

Mr Bartlett also reported that four building projects were undertaken in 1983: library extensions; two new flats for the lady dean and her assistant; new residence for the dean of boys, and renovations and extensions to the administrative suite.

In his closing remarks Mr Bartlett forecast a record enrolment for 1984, which could go as high as 290. "Both dormitories are fully booked and there is a waiting list. The reputation of the academy is spreading over Australia and the South Pacific, and parents and church leaders appreciate the program we offer and the high standards we maintain," he said. "We look forward to a good year in 1984." ■



The graduation class of thirty-three students and their class teacher, Mr Leon Coombs (head down), seated in front of the packed Warburton church.

Photo: R. K. Brown.

Singers on Tour

News Release

THE SPANISH SINGERS have begun an outreach mission tour of Australia, New Zealand, Fiji, the United States of America and South America. This tour will certainly mark the beginning of a greatly enlarged experience by the Singers in sharing the news of salvation.

This tour is to continue and extend the work they have carried on in Australia for the past eight years; being simply a step ahead in answer to the number of requests for their music and ministry from leaders and workers in many countries.

With the spiritual and musical experiences they have accumulated over the years, they are confident and assured that the Spirit of God will again manifest Himself by opening the right doors and providing for them each day.

God has been providing for us for many years in all kinds of ways, and in dedicating all of our time to this ministry we are putting into practice the lessons we've learned along the way. There is a lot to be thankful for and a lot of people to thank . . . brothers and sisters in so many places who have supported, listened to, billeted and received us; who have shared their homes, their food and their love throughout the past eight years. We couldn't possibly begin to name each of those who have encouraged us in this way.

There have been many letters of appreciation and encouragement. We constantly hear news of spiritual victories fought and won because we were able to share our testimonies and music which inspires hope and a desire to make things new again with the Lord.

Thank you to all who have been moved to give of their money as tangible approval and appreciation for the work being done. A \$3,000 donation was received, together with the words: "Please pray that God will keep us in constant work so we can in turn pass on money to help maintain a part of your ministry." For the \$5, \$200 and \$300 cheques from one place or another, all of which have served to reassure our hearts and minds that God has and continues to work through this very special ministry, thank you.

Thank you to the Greater Sydney Conference for the real concern shown towards our work and our needs.

Above and beyond all, our vote of gratitude and tribute to God, who has motivated and sustained us through the years. He has granted us the solemn privilege of serving in this wonderful work that is and has been to all of us a constant source of contentment and joy. ■

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

Adventist Members in Grenada

We have received a report from Nord C. Punch, president of the Grenada Mission, that none of the 3,600 Seventh-day Adventist members lost their lives or were hurt or lost property in the recent rescue mission of the island. All the churches conducted services on Sabbath, except the one in St Georges, the capital city, where most of the "action" took place. There are twenty-four Seventh-day Adventist churches on this tiny Caribbean island, and the Advent message is being preached there with renewed vigour.

Fred E. Hernandez,
in *Inter-American Flashes*.

Miracles of Evangelism

A colporteur in Venezuela, Guillermo Gehita, passed by a large machine shop one day and felt impressed to go inside. The first person he met told him that this was not a likely place for a religious bookseller, as there was certainly not a religious atmosphere there. But he pointed out the boss, who was hurrying around caring for the business. The colporteur followed him, seeking an interview, and the man finally asked what he wanted. "I have something important to talk to you about because God loves you." "How do you know that?" The colporteur took out his Bible and replied, "If you will give me fifteen minutes at one o'clock tomorrow I will show you."

The businessman later confided that he

intended to leave before the appointment, but the colporteur arrived five minutes ahead of time. "You told me you needed only fifteen minutes to tell me why God loves me, and then I am leaving—no discussion." But in fifteen minutes he *knew* that God loved him and he opened his heart to Him. He took from his holster a large revolver and from his pocket a smaller but equally dangerous weapon and laid them on the table. "I was planning to finish someone who deceived me," he said, "but now I am willing to pray and study with you." To condense a long story, a few months ago this man was baptised along with his family, and today he is exerting an entirely different influence on the sixty employees in his shop.

—Luis Florez,
in *Inter-American Flashes*.

"An Hundredfold"

When Philippine Adventist College, Bacolod City, began operation on June 14, 1982, with 114 students, its leaders were determined to make training and participation in lay witnessing one of the school's primary goals. The result: By May 20, 1983, the witness of students and staff had been instrumental in 114 baptisms. Although the student enrolment has more than doubled for this current school year, by God's grace, the students and faculty plan once again to see at least one baptism per student.

Big-Time Evangelism

Civil war, economic instability, and natural disasters don't keep Adventists in the Central American Union from thinking big when it comes to evangelism. In an evangelistic extravaganza during the first six months of 1983, some 11,000 people were won to Christ as a result of 2,528 series of meetings, held simultaneously throughout the union. As there are only 150 pastors in the entire union, 2,378 of the preachers were lay people—yet they drew an estimated combined nightly attendance of 75,000.

Literature Ministry Seminaries Established in Philippines

Three literature ministry seminaries currently are under construction in the Philippines—one in each union. Each seminary will have modern dormitory facilities capable of housing sixty trainees. The three or four classrooms in each will be equipped with the most up-to-date equipment, including video. Currently the literature evangelist force in the Philippines is 3,000, growing steadily, and expected to grow even more rapidly with such sophisticated training facilities available.

Getting the "Runaround"

Nat Pisciotta, aged seventy-nine, a resident of Whittier, California, flew to New York City to run in the recent New York Marathon. He was the second oldest man to complete the run, and despite heavy rain, he finished in 5 hours 20 minutes 20 seconds. Nat began running at the age of sixty-eight, and has run in a dozen marathons to date. He also intended to run in the Honolulu Marathon to be followed by a race in southern California in February, that he will enter on the week of his eightieth birthday.

—*Adventist Review*.

IS SOPAS FINISHED?

LOLA HILL, Principal, Sopas School of Nursing, Papua New Guinea

THE LOVE OF MONEY may be the root of all evil, but lack of money also brings bad results.

If you are a regular RECORD reader, you have recently read many stories that point out the desperate financial problems of the mission fields.

Early last year one of our articles was on the front page—the title "The Last Class." We did not want it to be prophetic. Last week at Sopas a special meeting of the Sopas Hospital Board was held. For many hours we wrestled with the question, "Can we maintain and upgrade Sopas Hospital and Nursing School in the face of our inability to meet present costs?"

During the past year we tried to increase our own income by charging fees to certain types of patients. But, let's face it, in an area where the average income is less than \$500 per year, how can we charge fees comparable to costs?

The services offered by the hospital are held in high regard. The year 1983 was a record one for all departments—eg, surgery, outpatients, maternity, maternal and child health clinics. But this only increases operating costs, and available income is not keeping pace. For a

number of years now some trained nursing staff have been paid from "specials" instead of from "base." For those who do not understand these terms, "base" is the regular appropriation from the Union Mission for operating the institution. "Specials" is supposed to be used for once-only expenses—eg, building additions or improvements, replacement of our new equipment, etc. Because the money is being used for wages, we have not been able to keep up with needed capital improvements. Most of the "specials" fund has come from outside of the regular sources of income (Sabbath school offerings, Adventist Appeal, etc).

After agonising over these problems, we finally had to face facts. Unless some very much enlarged source of income can be found in the very near future, Sopas School of Nursing will have to close in January 1986. That is when our "last class" (the ones who started in January 1983) will graduate.

If the Nursing School closes, Sopas will no longer be able to function as a hospital. It is hoped that it may be possible to keep it going as a small clinic.

Just to keep the hospital staffed and open for

the next two years, so that our two remaining classes can complete their training, is going to cost much more than is available from "base" and the small amount we can earn from the hospital itself (patient fees and gardens). How much more? For 1984, about \$18,000, and for 1985, at least \$30,000. Why so much? Because in 1984 there will be only two classes of students and in 1985 only one class. This means that the work normally done by students who are paid a very small monthly allowance will have to be done by trained nursing sisters who receive a salary (relatively small, but much more than a student's allowance). To keep the hospital functioning at a level to meet the standards necessary for training, we will have to employ more sisters.

We don't know where these extra funds will come from, but we are committed to complete the classes we have started. Therefore we are going ahead in faith.

IS SOPAS FINISHED? We trust not. We hope for a miracle. But if that does not happen, the Nursing School will have to close in January 1986, and that will be the beginning of the end for Sopas.

WANT TO BE A SECRETARY?

W. A. TOWNEND

HAD YOU, the person who wants to be a secretary, been where I was for an hour this morning, I have an idea you would have said to yourself, "Settled." You would, I think, have decided that you had found the best place in which to do your secretarial training.

Passing the two-storied Commerce Department building here on Avondale College campus, I retraced my steps, went inside, and chatted with Daisy Sharp, secretarial supervisor, Department of Business Studies, and one of her associate teachers, Ann Moseley. I discovered quite a few things—the kind of information that could lead to "settled" for the young person wondering just where to do their training in readiness for becoming a secretary.

For one thing, could there possibly be a nicer environment? This building stands on its own, amidst lawns and flower gardens. The windows of the typing classrooms frame distant hills and green fields. And the equipment in the rooms! They told me that "old" typewriters and office machines are sold to "other" schools. There is only the best and the latest for students at Avondale College.

I expected to hear about typing and shorthand classes, of course. But what did open my eyes

were some of the details of the "Personal Development" section of the course. Grooming and inter-personal relationships are in it. So are flower arrangement basics (your office can be made so nice), and such practical matters as finding living accommodation, personal budgeting, buying a car, personal insurance, and even first-aid.

Then they told me a bit about their Office Procedures training for secretaries-to-be: mailing, switchboards, electronic devices, filing methods, and so on. And even a lecture or two from a lawyer on the Law and the Office.

Little wonder our ladies from the department confess to "often feeling embarrassed" when their turn comes to report at meetings of commercial college teachers. Our Avondale course is so comprehensive, our academic standards so high and our public examination results so high when compared with those of other schools, this embarrasses our teachers. And now, from 1984 on, our secretarial students will all be given some twenty hours of tuition in Word Processing. And, I add, Avondale College's equipment is right up to the minute.

Daisy Sharp let me read a letter from the

senior selections officer of the Public Service Board to the president of Avondale College, advising that the office of the board had "examined the standards required by your college for issue of certificates in typing and found them comparable to Australian Public Service standards," and in consequence of that examination "this office is accepting typing certificates issued by your college for appointment of Typists Grades 1 and 2 to the Service."

May I remind those of you who want to be secretaries of almost scores of denominational officers in Australia and New Zealand that prefer Avondale-trained secretaries.

Yes, our own daughters were trained in denominational schools, and they did enter the service of the church. And this matter of working for the church is a matter of historical fact with many of the 200 or so young people who have experienced the satisfaction of training at Avondale's Department of Business Studies during recent times. There are even better days ahead, so become an Avondale-trained secretary! Enrol now! That's exactly what I would do if I wanted to be a good secretary. In fact, that's what I did, years ago.

Now it's your turn.

My Search for the Lord

JOHN McNAUGHTON

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew 7:7.

These words became the most important in my life as I sought to find the kingdom of God.

At seventeen, two and a half years before my baptism, my life had come to a complete standstill. I had all I needed, but the thought kept returning—"Is this all there is to life?"

I knew there must be more. I had never taken Christianity seriously but, coming from a Christian Roman Catholic family, I knew my search must begin and end in the Bible. The answers were there, but how to find them?

A very good school friend was a Jehovah's Witness. Being the same age, I decided to ask him to help me. So began eighteen months of study.

My parents were concerned about my interest in the Jehovah's Witnesses, so they requested that I look into other faiths before making a firm decision. After all, they reasoned, their own faith could be right.

My cousin, Reg Hyde, was a member of the Seventh-day Adventist Church. Because of the beautiful example of Christianity set by Reg's mother, I asked him to study with me. Aunt Gladys was special—her love for God shone out all around her. Unfortunately she had passed away some time before this.

From there I was introduced to David and

Lyn Price, who became very good friends. David is the assistant minister of Hamilton church, north New South Wales.

My studies now involved the Jehovah's Witnesses, the Adventists and several encounters with the Mormons and Christadelphians. Confusion became the paramount force in my life—I had to get away!

Fiji and Samoa was the destination, but God used my running away to show me the truth. On a flight from Fiji to Samoa I met a Fijian man

who asked me to come and stay with him on my way back through Fiji.

Three weeks later I followed his directions only to find myself standing in front of the Seventh-day Adventist Church headquarters in Suva. Very strange. . . .

Arriving home I studied with Owen Twist and attended Sabbath school and church for the first time. I have kept the Sabbath ever since.

My continual study led me to the point where God's leading in my life became very clear, and on November 12, 1983, I was baptised by Pastor Glen Weare at the Hamilton church.

I want to thank all my friends, including those of other faiths, who have helped me in my journey to God. Especially I want to thank my heavenly Father, who has so abundantly given me life through His precious Son, Jesus Christ.

From left: Reg Hyde Jnr, John McNaughton and Reg Hyde Snr, whose wife had such an influence on John.
Photo: J. Hoysted.



The Dream Has Come True

JUDY BIDDLE, Member of Westridge Community Church, Toowoomba, South Queensland

FOR SO LONG we read about other church openings in the RECORD, but we knew that one day our turn would come.

Finally, that day arrived on October 15, 1983. But the story actually started back in 1978, when Pastor Cedric Wallace arrived in Toowoomba to find a church filled to capacity. To try to accommodate all church members, two Sabbath services were held; at 8 a.m. and 11 a.m. This plan did not prove successful, and in April 1979, fifty people formed a company and met in an old hall. The Toowoomba West church was formed in 1980.

Max Mulligan arrived as minister in 1981, and arranged with the Salvation Army for us to have our meetings in their citadel. Under his direction, fund raising took on another aspect, as we built two houses—one to lock-up stage, for a church member, and a "spec" home, which sold quickly. The church's name was also changed to Westridge church.

Work started on the church complex in November 1981. Progress was slow, but eventually the hall was able to be used, and on February 19, 1983, church services were held in our own building. Pastor Douglas Weare

arrived as our minister and another change was made to our name, to make us the Westridge Seventh-day Adventist community church. Many weeks of wet and foggy weather delayed work on the church, but after a last-minute flurry of activity, it was ready for the official opening.

Toowoomba turned on one of its lovely days, as visitors from Brisbane, the Downs, Central Queensland and northern New South Wales arrived to join our celebrations.

Children from all divisions took part in the Sabbath school, presenting special items; and Pastor Eric Wolfe, of the Hume Street church, conducted a combined lesson.

Pastor Cedric Wallace was invited to return for the divine service message, and he spoke on the "Footsteps of Jesus." A combined lunch in the hall followed, as people relaxed and toured the complex.

The Mayor of Toowoomba, Alderman Clive Berghofer, conducted the official opening in the afternoon; and nearly 400 people overflowed the church. Pastor Weare presented Alderman Berghofer with a pictorial history of the work of the Seventh-day Adventist Church



in the world. Pastor Wallace and our senior elder, Watson Leeming, took us for a walk "Down Memory Lane," commencing with the training of the first evangelist to Toowoomba, George Starr, under D. L. Moody.

The president of South Queensland Conference, Pastor Harold Harker, gave the inaugural address, speaking of the practical message our church has to give to all people. He praised the choice of the name "community church," saying the church is called to be a dispenser of peace—to give freely. He challenged Westridge members to reach out and touch the lives of men and women. Pastor Harker closed with a prayer of thanksgiving, echoed by all who heard. A dream has come true. ■



Above: Orienteering.



Right: Roslyn shows how it is done.

Below:
Ready to head off.
Photos: E. White.



Boree Pathfinder Expedition

C. NILSSON, District Director, Southern Hunter, NNSW Conference

AFTER many weeks and weekends of organising, the first group of Pathfinders arrived at the registration tent for the first ever Pathfinder expedition at Boree.

What a sight! Huge packs being propped up by pairs of skinny legs and all kinds of legs that had never been seen before. That's what expeditions do to you; bring out the best in you.

After each unit received their map and instructions from registration, they set off into the unknown. The next we saw of them was Sabbath morning, at "X." This marked the spot where we had the feeding of the 5,000. Each group set off from their campsite Sabbath morning, learning the Beatitudes and practising a charade for the Sabbath program. When they arrived at "X," a disciple met them and borrowed all their lunches for a few hours. During the program we had a real live boy with five loaves and two fishes. The thought behind the day, in a nutshell, was how valuable each Pathfinder is in God's eyes. He can make something big out of us if we let Him share our lives.

At lunchtime the loaves and fishes were divided and everyone received lunch. Sabbath afternoon Pathfinders made their way back to their different campsites. Saturday night the teens packed up their camp and did a night orienteering course to their next campsite. They

all arrived there, "sooner or later."

The last two days the juniors enjoyed hiking, obstacle courses over huge wombat holes, rock climbing and abseiling; while the teens enjoyed a mini search and rescue, hiking, rock climbing and abseiling.

By Monday afternoon 142 worn-out Pathfinders and leaders were glad to receive their expedition stamp for their passports and award. It was then off home to plan for the 1984 expedition.

One thing that really impressed me was how everyone relied on our Master Guide—Jesus. He was certainly tramping around with each Pathfinder, as there were no serious accidents, apart from bruises and scratches.

Also we had a thunderstorm Thursday night to settle the dust and put water into the creeks. Previously, we had to cart drums of water to wet 142 Pathfinders' whistles.

After everyone had gone and just a few leaders were left, Pastor Eric White closed with a prayer of thanks to our Maker. As soon as the amen was uttered, down she came—and did it rain! "God is so good."

I would like to conclude with the thought that was on the bottom of our instruction sheets: REMEMBER, the benefits of such an experience will be felt long after the scars have healed. ■

South Australia's Camporee

A Prospect Pathfinder

I COULD HARDLY WAIT for the weekend of October 22 to arrive, and I guess our sewing machine was glad of the rest. You'll realise why when you read a little further. Packing was more difficult than usual, because as well as my uniform and field uniform, I needed an outfit for a Sabbath morning play, one for Sabbath evening and the one which had been great fun to prepare, for Sunday afternoon.

In perfect spring weather, it was lovely to arrive at picturesque Woodhouse Scout Camp in the Adelaide Hills, and set to work pitching tents quickly, in anticipation of meeting with our other Pathfinder friends. We gathered close to a roaring campfire and sang old and new songs with Pastor Glenn Roberts and his "Pathfinder Band." We met with the Mount Gambier Pathfinders, who dramatised the way to become witnessing Pathfinders and, as the sun was going down, we met with Pastor Ken Martin, who invited us to meet with dear Jesus at the start of Sabbath.

I had only just shut my eyes when a kookaburra's laugh told me it was time to get up. I dressed in my uniform and on the dewy wet grass gathered for parade with all the other clubs—should have packed my rubber boots! We then dispersed and

sat, sang and studied around another club's warm fire.

Sabbath school time was the loveliest I have spent. The life of Jesus was reverently portrayed by each club present. From His humble birth through to His cruel crucifixion on the cross, I thoughtfully watched it all come to life. Pastor Martin tenderly drew us through to the conclusion that following the pattern of His life would ensure a place for us with Him in heaven.

I like having visitors, and that's just what we had at lunchtime before setting out to learn more of Jesus' love for us with "A Walk Through Nature." As we searched out the towering trees, waving grasses, singing birds, and tiny water creatures, it made us think that the great God who created all these, really cares.

Pioneers and pioneering then became the theme of the Camporee, and in the cool of the evening I was glad to meet around the campfire and help re-enact the arrival of the pioneer Adventist believers in Adelaide and join with them in closing Sabbath.

We laughed all the way through the screening of some special black and white movies and then sat back and relived



Ellen White had a vision that workers should be sent to Australia. James and Ellen White at the camporee.
Photo: D. Hennig.

"Brisbane River" as the Camporee film rolled.

I don't remember hearing a word after sinking into my sleeping bag that night, and I was aroused only by the smell of burning gum leaves and the warbling magpies. After sharing worship with another club and, of course breakfast, we set out on the gruelling scout commando course. At each stop there was a real challenge to meet, people to encourage you and catch you when you fell and a video camera to catch that special moment!

Lunch that day was the *only* time I remember food was unimportant, because I had to help erect "The Pub"—only a small part of the street in a pioneer village. Others erected a bakery, a gold mine, a church and cemetery, etc, and a gaol. If you avoided that you were very lucky: Pastor Christian didn't, Pastor Roberts didn't, and I didn't. All the street was open for business and everyone wore flowing beards—well not everyone—there were top hats and tails, shady hats and long frocks sweeping the ground. The ones who were noticeably different were our parents and the many friends who came to visit and buy.

All too soon it was time to lower the flags and say goodbye. Thanks to Pastor Martin for becoming our friend; thanks to Pastor Christian and Pastor Dickson for coming to visit us; thanks to Pastor Roberts for all that organising; thanks mums and dads for your support, and thanks Pathfinder leaders and counsellors for bringing us.

My Favourite Recipe

ZUCCHINI CASSEROLE

125 g margarine
6 medium zucchini, trimmed, washed and cut into slices
2 cloves garlic, crushed
250 g mushrooms, cleaned and sliced
(or 1 small tin of stems and slices)
350 g tin peeled tomatoes, chopped and drained
1 cup fresh breadcrumbs
1 cup sour cream
50 g chopped almonds
1 tsp paprika OR ½ tsp sweet basil leaves
½ cup parmesan cheese, grated

Preheat oven to 350°F/180°C.

Fry zucchini until clear in frying pan with the margarine. Drain and leave in a bowl while preparing the other ingredients.

Fry garlic, mushrooms and almonds for about three minutes. Add tomatoes and fry until heated through.

Stir in the breadcrumbs, sour cream and paprika/sweet basil leaves and mix well. Cook for a further one minute.

Remove from heat and add to the zucchini.

Place in a casserole dish, sprinkle with the cheese and bake for about 30 minutes—until the cheese is golden.

Serves 6 to 8 as an entree.

—Delys Rogers, WA.

Weddings Till He Comes

HARDY—DEAN. On Sunday, December 11, 1983, Boyd Hardy, son of Caleb and Margaret Hardy, of Murwillumbah, New South Wales, and Pauline Dean, granddaughter of Rod and Ethel Dean of Gol Gol, exchanged marriage pledges in the beautifully decorated Mildura church, Victoria. Relatives and friends gathered in the Bel Jardin Motel to enjoy a delicious wedding luncheon and to express friendship and best wishes to the new Mr and Mrs Hardy. For the present they will establish a home in Sunraysia, and continue their association with the Mildura church. May God's presence grace their home.

E. I. Totenhofer.

KENT—MARTON. On the late afternoon of Tuesday, December 20, 1983, James Walter Kent, son of Dr and Mrs Winston Kent of West Preston, Victoria, waited in the Little Fitzroy church for his lovely bride, Lillian Marton, daughter of Mr and Mrs Joseph Marton of East Doncaster. The service was conducted before a large group of friends by the writer, assisted by Brother Robert McCabe. The young people are both committed Christians whose trust is in God. May the blessing of the Lord be theirs through all their married life.

Ken Low.

LORD—MAYBURY. On November 27, 1983, at the Brightwaters church, north New South Wales, Kevin Lord and Sharon Maybury made a life-long commitment to each other in marriage. Kevin is the son of Mr and Mrs Robert Lord of Windermere Park, and Sharon is the daughter of Mr and Mrs Eric Maybury of Sydney. We wished the bride and groom well and prayed for God's blessing on their marriage.

A. P. Salom.

MILLER—McCLELLAND. Paul Miller and Christine McClelland met together at Bray Park church, Murwillumbah, north New South Wales, on December 18, 1983, to pledge their love and loyalty to each other through the sacred bonds of Christian marriage. Paul is the oldest son of Dr and Mrs Peter Miller of Brisbane, and Chris is the second eldest daughter of Mr and Mrs Lindsay McClelland of North Tumbulgam. Paul has just successfully completed his fourth year of medical studies, and Chris has just graduated with a Bachelor of Music. Family and friends were present to wish Paul and Chris a happy future together.

J. T. Banks.

MORE—COOMBS. In a convivial little ceremony at Wahroonga church, New South Wales, on Sunday, November 27, 1983, Aven Maurice More and Jeanette Mavis Coombs were joined together in wedlock. This mature couple, with so much in common and sharing a love for music and song, look forward to a happy life together. A very pleasant reception was held at the home of the bride's mother where all could meet and chat with the newlyweds in an informal manner. Maurice is the son of Isaac and Sarah Avenaim (both deceased), and the radiant bride the daughter of Ethelred Bennett (deceased) and Hazel Bennet. May God's presence overshadow them all their days.

T. T. Turner.

MORGAN—HEBBARD. Sunday, December 11, 1983, was the day chosen by David, youngest son of Mr and Mrs R. Morgan of Bundaberg, Queensland, and Sherree, daughter of Mr and Mrs J. Hebbard of Monto, to be joined together in marriage. Friends and relatives gathered in the Bundaberg Seventh-day Adventist church to witness their mutual vows of love and respect and to wish them God's rich blessing as they establish a new Christian home. David and Sherree will, for a time, be living in Monto, but intend to settle eventually in the Bundaberg district.

M. L. Woods.

POWELL—PARKER. On Sunday, December 18, 1983, Christopher Powell and Rosemary Parker pledged their love and loyalty to each other in marriage in the beautifully decorated Brighton church, Adelaide, South Australia. Family and friends gathered to wish them God's blessing and the best of life as they establish another Christian home at Warburton, Victoria. It was not only the privilege of the guests to share the first meal with the bridal couple, but also joined together in their first worship, praying that God's love would influence their life together.

A. J. Croft.

COCK. Clarice Cock, aged ninety-three, fell asleep in Jesus on November 29, 1983, at the Hyde Park Nursing Home, Adelaide, South Australia. Sister Cock faithfully served the Lord as a member of the Seventh-day Adventist Church for sixty-five years, most of that time without her husband, as he had predeceased her some forty-three years earlier. Mrs Burford, her daughter, and Claude, her son, along with their respective families and friends, were pointed to the great resurrection morning as the time when they could meet their loved one again. Following a service in the Southern Memorial church and then at the graveside, Sister Cock was laid to rest at the Mitcham Cemetery where she awaits with her husband the call of the great Life-giver.

A. J. Croft.

GOVETT. Born on December 10, 1902, Robert Charles Govett, the only child of the late Pastor Robert and Clara Maud Govett, serenely closed his eyes in sleep on Monday, November 7, 1983. The unanimous testimony of all who knew Robert Govett was that he was one of the most gracious Christian gentlemen they knew. After a service in the Chatswood Seventh-day Adventist church, New South Wales, he was later committed to the care of the Life-giver at the Northern Suburbs Cemetery, in close proximity to the last resting place of his highly respected father. Pastors W. Rudge, O. Anderson, G. Hammond and the writer conveyed to Dorothy the comfort and hope of the Scriptures, and with this hope we all look forward to the resurrection morning.

E. S. House.

JONES. Frederic Charles Jones was born on January 26, 1889, in Melbourne, Victoria. His parents moved to Western Australia when he was only three or four. He became a strong supporter of the Narrogin church in the thirties, moved to Perth for a while but came back to Narrogin in 1953. Mr Jones served as Narrogin's treasurer for nearly twenty years, when he retired at the age of eighty-seven. He had a remarkable memory and could still quote Bible passages by heart at ninety-four. After a short service in the Narrogin church he was laid to rest in the cemetery, to await his Maker.

P. A. Knopper.

KING. Jim King passed quietly to his rest early on Friday morning, November 11, 1983, in the Whakatane Hospital, New Zealand, after an extended period of illness. He was fifty-seven years of age. He was baptised by Pastor Frank Stokes in 1956 at the Papakura church. For the past several years Jim was an elder in the Whakatane church. He leaves to mourn their loss his wife, Joan, four daughters and six grandchildren. Words of comfort and assurance were spoken by the writer, assisted by Pastor Ron Lewis and Brother Ken Curtis.

A. H. Waldrup.

KRANZ. On October 15, 1983, the life of our dearly loved Sister Joyce Marion Kranz came to an end, after a prolonged illness. Her cheerfulness and patience in suffering inspired her loved ones and friends as they cared for her to her end. Mrs Kranz was a faithful member of the Seventh-day Adventist Church for sixty years. Her love of people and her enjoyment of everything that is beautiful endeared her to her family and to Pastor Alfred Kranz, her husband. Tenderly she was laid to rest in a beautiful corner of the Napier Cemetery, New Zealand, on Tuesday, October 18, 1983. "Blessed are the dead which die in the Lord from henceforth." Blessed indeed.

S. R. Goldstone.

KROSS. Violet May Kross passed quietly to rest on Sunday, December 4, 1983, aged eighty-eight years. Born in Eastbourne, England, and having travelled to Australia when she was sixteen years old, she met and married Nicholas Kross in Brisbane, Queensland, in 1913 and raised five sons and three daughters. Six years after their marriage a lady literature evangelist sold the book *Patriarchs and Prophets* to Mr Kross, and this eventually resulted in the family joining the Seventh-day Adventist Church. After retiring from business, Mr and Mrs Kross moved to Tewantin on the Sunshine Coast where they were the only Adventists. For many years, until a church was purchased in nearby Cooroy, meetings were held regularly in the front room of Sister Kross's home. She was a wonderful wife and mother and a sincere Christian lady. She rests in Jesus.

M. L. Woods.

PRAM. George Arthur Pram (better known as Dick) was born on February 6, 1902, at Blackburn in the Hawke's Bay, New Zealand. He died on November 6, 1983, at Whangarei. The service was conducted from the Whangarei Seventh-day Adventist church on November 9, and he was buried in the Maunu Lawn Cemetery. A large gathering of family and friends gathered to pay their last respects to one of life's gentlemen. To his wife Elsie, children Michael and Beverley, Jim and Marion, and Colleen and Brian, and to his grandchildren, the gathered congregation offered their love and support. He will be sadly missed as a supportive and considerate husband, as a father who was first a friend and then a giver of advice, and as a grandfather who was an equal but also respected.

R. H. Sills.

RICHARDS. Brother William John (Bill) Richards passed away suddenly on November 12, 1983, at the age of fifty-two years, and was buried at Lilydale, Victoria, after services at the Lilydale church on November 15. His wife Carol, and children Jenny and John, are joined by a large number of friends in mourning the loss of a beloved husband, father and church member. Bill was baptised in 1981, and was a believer of conviction and of kindness, and ever a faithful witness for truth. Bill knew whereof he believed and the assurance of this was meaningful to Pastor A. D. Campbell and the writer as we shared the memorial service.

G. D. Giles.

SMITH. Carl Stephen Smith of Norville, New South Wales, passed away on November 7, 1983, aged seventy-eight years. His commendable courage during his final illness and suffering impressed those who were in touch. A talented craftsman, Carl served on a number of large building projects, especially in the important finishing features. Later he responded to a call to join the maintenance staff of the Sanitarium Health Food factory at Cooranbong for some years. Many friends attended the farewell service at our Avondale Cemetery to convey their concern and sympathy to his wife Grace and their son Graham and his family, and to other relatives.

Ralph Tudor.

TANNER. On November 15, 1983, George Tanner, at the age of eighty-seven years, peacefully passed to his rest at the Midland Convalescent Home, Midland, Western Australia. He was born in Strood, Kent, England, in 1895, and came to Western Australia at the age of fifteen years. During the first world war he joined the AIF and saw overseas service with the 28th Battalion. Around 1935 George and his wife Beryl, through the ministry of Pastors Wilson and Bryant, became members of the old Charles Street Adventist church in Midland. He was always known as "one of nature's gentlemen." At the Guildford Cemetery, where he was tenderly laid to rest to await the resurrection call, God's promises of comfort and strength were directed to his wife, son Basil, Lyn and their family and a large group of friends.

M. A. Chapman.

TEINA. John was just twenty-four years of age when he passed away on September 25, 1983, after a long illness. John was a committed Christian, and a man of many talents; artist, composer, songwriter, youth leader. Although unable to speak, just a few days before his death, he wrote these words: "The Lord is my strength, in him will I put my trust. Though he slay me, yet will I trust in him." John leaves behind a young wife, Maria, and a son John. He is also survived by his parents, Brother and Sister Teina Tavairanga, two brothers, David and Peter, and two sisters, Marcella and Adeline. Following Rarotongan custom a "family service" was held in the Otara church the night before the funeral. The preacher on this occasion was Pastor Rex Cobbin, the CPUM president. He was assisted by the North New Zealand Youth director, Pastor Roger Nixon. The funeral service was conducted on September 28 by the writer, and John's body was interred at the Mangere Lawn Cemetery. "We'll see you in the morning, John."

Ron Lewis.

THOMAS. Yvan Thomas was born in Mahebourg, Mauritius, on October 21, 1938, and died after a lengthy illness on Monday, December 5, 1983, in Melbourne, Victoria. Yvan was a tireless worker in the Dandenong church, until his illness forced him into early retirement. The church was packed to overflowing with friends and relatives who came from long distances to bid farewell and to comfort Lilette, Yvan's wife, and his three children, Daniella, Gino and Joelle. Yvan is survived by four brothers and four sisters. Three sisters, Judith, Therese and Nicole, and one brother, Reynolds, remain in Mauritius, while Judex, Karl, Gerard and Suzette attended Yvan's funeral. The writer was assisted

PO Box 38
Nelson
New Zealand

FLASHPOINT

LINCOLN STEED
Assistant Editor



ALL-TIME RECORD for a camp mission offering! Where else, of course, than at the January 13-21 Victorian Camp? Division treasurer Pastor Tom Andrews announced the \$223,976 total to the stunned audience in the big tent for the closing ordination service. Silence soon gave way to praise, however. One generous gift has made the record possible and laid down the best type of challenge to others who can, if the Spirit moves, match it.

THE SECOND HIGH POINT of Sabbath, January 21, was the ordination of Steve Robinson, minister at Shepparton, Victoria, to the ministry.

SAMSON SONGAVARE, evangelist from PNG, thrilled Sabbath visitors (January 21) to the Victorian camp with his dynamic sermon on evangelism. He also visited the South NSW and Tasmanian camps.

LE sales in the Greater Sydney Conference totalled \$280,000 for 1983—up 40 per cent on the year before. Now *that's* inflation!

THEY STAY. Wollongong and Corrimal churches were officially invited to join the South NSW Conference fold. Both turned down the offer and will stay with Greater Sydney.

BURWOOD Living and Community Centre opens this month. Members of the Burwood church, Victoria, have raised the funds, purchased the premises and overcome eighteen objections raised by formerly hostile neighbours. It's all go from now on for the Renown Street outreach.

ENROLMENT IS UP—way up at Port Macquarie school—150 per cent in fact. No doubt this north NSW school is typical of the new day for Adventist education.

WANTIRNA'S LOSS IS . . . Dr Eoin Giller was under appointment from Avondale College to Wantirna church, Victoria. That change gives way to his accepting a call to Buffalo, NY, to concentrate on a church growth program there. Sorry to see you go, Eoin.

FORTY-FOUR delegates from this Division will attend the upcoming 1985 General Conference Session in New Orleans.

WESTPAC MANAGEMENT recently handed Division treasurer Tom Andrews a \$10,000 cheque—specified by them to go toward building the new Avondale College church.

SAH GRAD. Sunday night, January 22 was grad night for 20 Enrolled Nurses and the second Diploma group—24 this time. Dr E. G. Currow, an ex-officer at the Royal Newcastle Hospital and a member of our Hamilton church, took the graduation address. All up—a great success.

GO-AHEAD at Batemans Bay. Pastor Bill Townend, South NSW Conference Youth director, reports that after a long delay on the land purchased last year for a youth camp, it looks like building will soon begin. The 100-acre site offers great potential for youth work there.

YEAR-END baptism and ordination were held on the Fiji Mission compound. Sixty-three people were baptised and eight young ministers were ordained.

CAN'T TELL you how many Weet-Bix the SHF plans to sell in 1984. I can tell you that the Signs is well into a print run of twenty million cards. We're glad to be able to do our bit in placing health foods on the nation's tables.

DIVISION TEMPERANCE director Wynstan Dowling reports that consultations have started in Fiji and PNG; with the aim of establishing National Committees for the Prevention of Alcoholism. Big title—big problem—big enough to ensure that government leaders are well on side for our cause.

BIG PLANS IN WA for the 1984 It Is Written seminar to be held during June and conducted by Division Communication director, Pastor Russell Kranz.

MORE PLANS—this time by Busselton and Bunbury churches in WA. Their health outreach plans for 1984, including Heartbeat, Stress Management and 5-Day Plans, begin to take place on February 12 when the stress program takes off.

BERRI church members in South Australia have purchased a sixteen-acre orchard, complete with a brick home, which will be used to house the minister. They have plans to build a church and a hall with perhaps a school. Their hall at Barmera, sixteen kilometres away, will be sold.

AUCKLAND ADVENTIST HOSPITAL celebrated its tenth anniversary on Sunday, January 22. Special guest was the opposition spokesman on Health, Dr Bassett.

UNDETERRED by a two-year wage/price freeze, campers at the South NZ Conference camp (December 23-30, 1983) dug deep and gave a record \$10,600 for the mission offering.

COMMITMENT TO SOUL-WINNING motivated camp planning in South NZ. Last camp twelve responded to a call for baptism. This last camp also concluded with a baptism, and around thirty responded with a commitment for baptism. A great way to close a camp!

RADIO ADVENT proved a very popular and successful segment of camp life in North NZ. Manned by amateur disc jockeys, it broadcast from 6.30 am to 10 pm daily. A broadcast offer of *Cosmic Conflict* brought a response from fifty non-Adventists—helped by a newspaper ad at the same time.

BAPTISM figure for North NZ in 1983 was 335, including professions of faith. Not a record, but up on previous years. An encouraging sign.

THREE ORDINATIONS on Sabbath, January 14, during the North NZ camp. Malcolm Bull (under appointment to Pitcairn), Ian Muir (a pastor in Auckland) and Ken Bird (pastor at Thames Valley) were confirmed in their calling as ministers of the Advent commission.

YEAR-END baptism figures for the CPUM were expected to total over 2,000 for 1983—well up on the previous best of 1,693 in 1978.

FINALLY, BRETHERN . . . Courage is fear that has said its prayers.