

Australasian Record

and Advent World Survey



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A FIRST FOR VANUATU!

News Report, Northern District, Vanuatu Mission



INSPIRING and challenging! Two words that best described the scene here in Santo on that special day for Adventism in Vanuatu. The occasion? Vanuatu's first ever Dorcas Federation.

Five societies and a total of sixty-three ladies, all from various islands in the Northern District, came together for encouragement, spiritual refreshment and new courage for 1984.

Along with other special guests, we were delighted to welcome Pastor Wilfred Bili from the Western Pacific Union Mission. His message stirred our hearts and brought us back to the love of Jesus and our own individual responsibility to reflect His love.

Our spirits soared when the local society reports were given and we met a new sister in Christ, baptised only recently because of the work of the Dorcas Society. All the reports were enthusiastically presented and very encouraging.

Then followed a potluck luncheon, craft and handiwork display, and the election of new federation officers; which brought to an end a most beautiful day. (Despite the showers of rain that fell.)

When Jesus comes again, there'll be no more need for Dorcas Societies. Won't it be great that we will never again see or experience personally, poverty, hunger, loneliness and the many other sad results of sin? Until then, let us all allow God to work fully in us, taking our minds off our own petty problems, to look around and see our brothers and sisters needing help.

Let the "Dorcas" in you spring forth into blossom. The new sparkle in your eye and smile on your face will give away your secret! ■

A Voice in the Night

As told by Pastor Nathan Rore to
Pastor R. V. Moe

ABOUT three years ago, Samuel Seuparo gave up his business interests on the Island of Vella la Vella (Solomons) and returned to his permanent home to take up the responsibilities of chieftainship.

Samuel was saddened to see that his church (the Uniting) was no longer called Methodist, and he was upset that tithing had been instituted.

"It seems to me," he said in his arguments, "that it won't be long before we will stop eating unclean food, and will start to keep the seventh-day Sabbath, as the Adventists are doing. No doubt they are more Biblical."

Samuel was further confused by the teaching of the gift of tongues, as a Pentecostal church and spiritualism infiltrated his village.

One night while he was sleeping, a clear voice rang out, "Samuel, you must join the Seventh-day Adventist Church." He could not get away from the voice, night or day.

Samuel went to church that Sunday, knowing that it would be for the last time, and that he would have to openly tell his family and his people.

His family and church members were grieved as they listened to him, and with tears persuaded him not to leave his former church. Some urged him not to leave, because he was the chief. Others urged him not to leave, or they would beat him up! But Samuel was firm.

Speaking again to his people, Samuel told them that although he would eat no unclean food, and would keep Sabbath holy, he would still be their chief.

The next Sabbath Samuel went to one of our churches and attended his first meetings. The next week found him in Jack Maega's laymen training class, and he went out visiting families and distributing literature. On this same Sabbath, he received his first Bible study, and joined the baptismal class. Samuel's conviction was the direct work of the Holy Spirit, for not a single church member or evangelist had ever contacted him in the past. ■

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Editorial . . .

THE DAY AFTER



LATEST box office success to hit the Australian cinema screen is a film titled *The Day After*. It portrays the horrendous scene the day after the outbreak of hostilities in the next world war, and the aftermath of the initial exchange of nuclear devices by the super-powers.

In the USA, where it was screened on TV, it has been hailed as the greatest TV movie of all time. In Australia, people are reported as leaving the cinemas in a state of shock after seeing what the world would be like the day after the outbreak of a nuclear war. The destruction and mutilation of human life and of everything that makes planet earth a place of beauty, dogs the imagination. It can best be described as creation in reverse. The first chapter of Genesis describes God's work in transforming the formless mass from an *abyssos* into a paradise. *The Day After* portrays paradise reverting back to an *abyssos*.

What is the response of a Seventh-day Adventist Christian to such a vivid portrayal of impending doom? Our immediate reaction is a recognition of how closely it parallels the language of prophetic inspiration. Our minds race to such passages of Scripture as 2 Peter 3:10-13 where the apostle speaks of the heavens passing away with a great noise and the elements melting with fervent heat; "the earth also and the works that are therein" being "burned up," verse 10; of "all these things" being "dissolved," verse 11, and of "the heavens being on fire" being "dissolved, and the elements" melting "with fervent heat." Verse 12. *The Day After* is virtually the film version of the fulfilment of Peter's prediction!

There comes to mind as well the vivid description penned centuries ago by the prophet Jeremiah, when he wrote, "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jeremiah 4:23-26.

Now there was a time, not so long ago, either, when Seventh-day Adventists would call down upon their heads epithets like, "calamity howlers" and "prophets of doom," when they quoted passages of Scripture like these. Now it's the film-makers, not the Adventists, that are portraying the destruction of planet earth and its inhabitants. It's no longer those who quote Scripture, but those who quote scientists and statesmen, who are thinking and talking about world extinction as a sobering possibility. No longer is the idea relegated to the realm of fantasy, but of stark reality.

Will the nightmare really come true, or will something momentous, something miraculous, yet happen to avert nuclear disaster? The question is as relevant to the thinking of an Adventist as to that of anyone else. *Will God permit man to annihilate the human race? We must always tread softly on unfulfilled prophecy. It would be folly to dogmatise on*

such a question. A couple of observations could, however, be helpful:

1. Whenever the Bible speaks about the final showdown, it is always referred to as *God's* act, not man's. The Scriptures speak of the day of final reckoning as "the day of the Lord." 2 Peter 3:10. The destruction of a rebellious race is said to be accomplished "at the presence of the Lord, and by his fierce anger." Jeremiah 4:26. The wicked aren't going to escape God's final judgment by taking a nuclear shortcut. The moment of ultimate annihilation will be when those who have rejected God's authority mass themselves against "the camp of the saints . . . and the beloved city; and FIRE CAME DOWN FROM GOD OUT OF HEAVEN, AND DEVOURED THEM." Revelation 20:9. Many see in this text a reference to nuclear destruction. It could be. The thing that is important, however, is that it is called down at *God's* behest, not man's. When all has been said and done, it is an act of God. Whether or not it is nuclear power God uses to bring about the full and final accomplishment of His divine purpose in eradicating sin and sinners, is an academic question. What is important is that no one will escape that final visitation of God's wrath except those who are inside the Holy City. That will be the only hiding place—God's hiding place—in that awesome day. No N-bomb shelters will avail. To be inside the city will be the only thing that counts!

2. It is nevertheless possible that we may witness the release of nuclear power before the end of time, if not on a universal, then perhaps on a limited scale. Our reason for suggesting this possibility is that the apocalyptic call for God to intervene is for Him to "destroy them which destroy the earth." Revelation 11:18. The text doesn't say that they *think* of destroying the earth or *have power* to destroy the earth, but that they *actually* do so! It is thus distinctly possible that man is seen here by the revelator as *exercising* the power of mass destruction which he now *possesses*. But if and when that moment comes, it will be the signal for God to act! The time will have come for God to judge the wicked and reward His servants.

Man's nuclear capability is perhaps the clearest, most unmistakable and ultimate sign that the coming King is at the door! Brothers and sisters, there was never a more opportune, more favourable, more exciting time, to proclaim our message of hope than right now! In *The Day After* and all man's other portrayals of the frightening future, there is *nothing* beyond. Only disaster. Only destruction. Our message is not world destruction but world restoration. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

If our neighbours were never ready to listen before, they'll listen now. They need and want a glimmer of hope. You and I have it to offer them. Let's not fail them by withholding it from them!

Geoff Garne

TRUE EDUCATION

JOHN GATE, President, Eastern Highlands Mission, PNGUM

THERE ARE SO FEW ministers and so many churches without ministers in and around the Eastern Highlands Mission headquarters at Goroka, that every Sabbath when I am not out on visitation, patrol or camp-meetings, I endeavour to spend the Sabbath with one of these ministerless churches, encouraging them in their faithfulness. The result is that I went to a different church almost every Sabbath last year.

October 22 was a free Sabbath, as far as the preaching plan was concerned. I had heard of a small group out past Kabiufa that was visited regularly by Kabiufa students on branch Sabbath school. They have no resident pastor. So I headed towards Geremiaka to seek out this company of believers. It was student Week of Prayer at Kabiufa, so no Kabiufa students were present.

I finally found the little church in time for Sabbath school. It was hidden well away in the bush. I found a well-cared-for bush material church with gardens all around, neatly kept inside and out. The whole Sabbath program which followed functioned as a fully established Seventh-

day Adventist church. For the Sabbath school lesson discussion, they divided into five or six classes, including a *klas redi* (baptismal class), which met on the lawn outside. It was the largest of all the classes by far: twenty-five to thirty members. The children met in their Sabbath school under the trees.

I stayed in the church during the lesson period, to avail myself of a seat. About halfway through the lesson, the teacher of the *klas redi* came into the church, tapped me on the shoulder and whispered, "Pasta, oli tromwe planti hadpela hadpela askim tru—yu inap helpim mi plis?" (Pastor, they are asking plenty of very difficult questions, can you help me, please?) So I joined the teacher at the front of this group of inquisitive, interested members of the baptismal class.

The questions were intelligent and born of thought and concern. When the bell was rung to end the Sabbath school lesson discussion, the other classes did not return to the church, but slowly attached themselves to the perimeter of the baptismal class—and the questions kept coming. After about one hour of ques-

tions, the acting elder had to break up the class, amid protest, and coax everyone into the church. As I preached in the divine service, there was rapt attention from these hungry believers.

Before I left, I snapped a picture (see photograph below). You will agree, they are a happy, vibrant-looking group.

Now for the story behind Geremiaka! Kabiufa Adventist High School operates a balanced educational program. A part of the spiritual development of the students is participation in witness and outreach programs. Geremiaka has been the venue for Kabiufa branch Sabbath school for several years now. The fruit is obvious. Please remember our expanding program here, especially the faithful witness of laymen-students at Kabiufa.

As I drove home over the rough road, I was rejoicing over the growth of the church, the enthusiasm of this company, the evident working of the Spirit of the Lord, but also I was grieved and concerned for the pastoral care and instruction of this hungry group. As Jesus said, "The harvest truly is ripe, but the labourers are few." ■

Cooranbong, Switzerland and Rockhampton

P. E. VERVOORT, President,
Vanuatu Mission, WPUM

IF YOU FOLLOW the coast road of south-west Ambrym Island in Vanuatu, you will discover a beautiful new chapel of the Seventh-day Adventist Church near Port Vato.

Years ago, Brother Mac Matthews of Rockhampton gave this field his craftsmanship, his finance, and the sweat of his brow, and on this spot built one of his fine school buildings. But volcanic ash and sea air did their destructive work on the roof and windows. When the school finally had no roof and no windows, the children attended the two government schools nearby.

Stretching along twelve miles of that coastal region, were the three churches of Sanusup, Lolonwe and Lalinda. Conferring together at the beginning of 1983, they decided to rebuild the old school as a chapel at Lolonwe, and operate schools at Sanusup and Lalinda.

Generous gifts poured in—even from as far away as Switzerland, and the well-known William Binns volunteer team from Cooranbong accepted the challenge to come and do the work.

A big feast marked their arrival at Lolonwe village. In spite of the adverse conditions—continual rain and penetrating volcanic ash—they did a splendid job. Our hearts thrill with gratitude to God for people like Mac Matthews and the members of the Binns' team. ■



The enthusiastic and growing company of believers at Geremiaka, the result of a Kabiufa branch Sabbath school witness.

Photo: J. Gate.



The main Adventist tent.
Photos: B. Reid.



Crowds of campers near the open-air stage.

Alternative Youth Witness

BRONWYN REID, Nimbin Outreach Coordinator and Avondale Student

WHEN 5,000 people gathered in Nimbin, New South Wales, for an alternative lifestyle celebration, the challenge of a gospel outreach seemed overwhelming. Six people from Avondale, a retired pastor, plus two representatives from Cedarvale Health and Education Centre, joined forces with an organic farmer and a local Adventist pastor. Together they made an unprecedented outreach into Australia's alternative society.

Our team erected two large tents on a pre-levelled site that was providentially situated in the main area of the festival. Each day, health-centred workshops on organic farming, nutrition and "healing from the habit" (5-Day Plan) saw hundreds of people circulate through our "Seed, Soil and Psyche" tent.

Over 2,000 prophecy editions of *Signs of the Times* were distributed. These *Signs* had specially printed covers designed specifically for the festival. Pocket-sized *Gospel of John* booklets were also distributed and copies of *How to Survive the 80s* were sold at under cost.

A second-hand clothing stall raised \$500 for the Sunshine Orphanage in India. Besides attracting considerable attention, the stall also provided a living witness of Christianity in action.

An audiovisual presentation of *The Great Controversy* was shown nightly in the "Theatre of the Universe" tent. Many hours of deep spiritual dialogue followed as searching souls probed the Bible.

Most of the team had been involved in drugs, hippie lifestyles or Eastern cults before

becoming Christians, and this was an essential element for relating to these people.

At one point, the main organiser of the festival remarked to the crowd of hippies at mainstage, "Why can't you freaks get your act together like the SDAs? Look how clean and well-organised they are!" Another contact stated, "In the ten years that I've come to these festivals, I've never seen Jesus represented as He is in this tent."

By wholly consecrating ourselves to God through prayer and devotion, the group more than conquered the satanic carnival of influences that abounded in the festival. Demonic music from the main stage was miraculously controlled with each showing of "Theatre of the Universe." The occult rituals, all-night chantings and hypnotic drum beats did not enfeeble our witness. Nor did the sun and moon worship deter the team, for God gave each member strength and spiritual power. Many souls were moved by the Holy Spirit's presence, and only eternity will reveal the full success of the mission. ■

YOUTH FEATURE . . .

Miracle from the Sky

BIZ FAIRCHILD

"WE'VE run out of food," the director's wife told the mission people who had gathered for a prayer meeting one hot, dry afternoon. "We must remember God's promises and ask Him to 'give us this day our daily bread.'" The small group knelt and each one prayed earnestly to God, asking for the help they so desperately needed.

The mission was located in central Angola, Africa. Fifty-two people lived in this particular mission, converts to the church after twenty-five years of mission work had been done there. Their director was away visiting the outlying schools on this particular day, and his wife had taken over while he was gone. Drought had swept the land, the crops had died, waterholes had dried up, and no *mealie meal* (white cornmeal, which is a staple of the African diet) could be found in anyone's cupboards.

"What are you eating?" The director's wife looked in surprise at her eight-year-old daughter who had just come into the house. The little girl was munching on handfuls of small,

white morsels. It had been only a short time since the group had gathered for prayer.

"Mother, the ground outside is covered with it! Two European men came up to me and said, 'God has answered your prayers, and has sent you food, just like in the days of Moses. It is manna. Take it and eat it.' And I am eating it. It tastes so good!"

Her mother could scarcely believe it. Calling to the other women, she hurried outside. Sure enough, small, irregularly-shaped white lumps were scattered on the grass. The famished people gathered bowls of it, joyfully harvesting the miraculous food.

"Mother, it tastes like honey, doesn't it?" The director's wife smiled in answer. For the first time in days, everyone's hunger was satisfied. But even more important than that, God had worked a miracle just for their little mission village in the African forest.

The mission director's wife immediately sent for her husband. "Hurry home, Carlos!" she

said, "a miracle has happened!" He sped back to the mission and was amazed to see a kind of food which fitted the Biblical description of manna in every way. The only difference was that this manna didn't spoil at the end of each day.

The families gathered it in big pots, and had all they needed to eat for a long time. The heaven-sent food fell for only three days, and only on the forty acres of cleared land belonging to the mission. The people had enough food to last them until crops could be harvested again and the drought passed.

"I'm afraid the South African Division in Cape Province isn't going to believe this!" the mission director exclaimed to his wife one day after the miracle had occurred.

"Why don't you send them some of the manna?" his wife suggested. And so a bowl of manna accompanied the mission director's monthly report. How could the men *not* believe the story? They did believe and they took photographs of the manna.

Word of the "food from heaven" quickly spread and has been told and retold for years, as convincing proof that God is just as much with His people around the world today as He was in Bible times. ■

Youth Find Fun, Fulfilment, and Money in Selling

FIDEL DIAZ, lay activities director of the Spanish church in Watsonville, California, last spring discussed with the church pastor the lack of summer work for several of the teenage church members. As Mrs Diaz is a new literature evangelist and the pastor had been a student colporteur, they decided to involve the youth in a small-literature program.

The pastor contacted Edward Canales, assistant Publishing director of the Central California Conference, who organised the youth to sell small books and periodicals in the area. The youth enjoyed visiting the homes, offering the publications, and praying before leaving. The youth quickly became more self-assured; they looked people in the eye; they shook hands energetically; and they had a pleasant smile. Most of all, they sold publications! And if they were not able to sell anything, they left a missionary journal.

One month after starting, the ten youth, along with Mr and Mrs Diaz, visited the Pacific Press Publishing Association, at the press's invitation. What a story they had to share!

During their first month of work they had distributed 2,000 copies of *El Centinela* (the Spanish missionary journal), 1,000 *El Amigo de los Niños* (Spanish children's missionary journal), and 200 *Viva Mejor* (Spanish health/temperance magazine), which they had sold in slightly more than an hour during a Fourth of July parade. Total sales for the first month were more than \$7,300, all for cash. And they had prayed in some 3,000 homes. Several of the young people indicated that they will use the funds earned to pay for their schooling.

The group is so enthusiastic about their work that they have set a goal of \$20,000 in sales for the summer—which only goes to show what the youth of the church, properly motivated and provided with capable leadership and beautiful Adventist publications, can accomplish.

—Adventist Review.

A "PEOPLE'S MESSIAH"

LYELL HEISE, Pastor, Avondale College Church



Part of the choir/congregation pictured during the singing of the "Hallelujah" chorus.
Photo: Leonard Hokin.

"PEOPLE'S MESSIAH," hosted by Avondale College church on Christmas Eve, 1983, drew over 200 enthusiastic singers. Fascinated by the idea of a *Messiah* performance where the congregation is the choir, singers came from as far away as Sydney. Visitors passing through Avondale for Christmas swelled the ranks—easy to do when there is no rehearsal!

The "People's *Messiah*" was organised by the writer in response to a suggestion from Pastor and Mrs Austen Fletcher. Alan Thrift, director of music at Avondale College church, readily agreed to direct the "performance." Drawing on local expertise, he assembled a nine-piece orchestra and a group of talented soloists. They included Heather Ferguson, soprano; Merlene Krause, alto; Robert Wilson, tenor; Bill Turner, bass.

Once the congregation-cum-choir had assembled at 4 p.m., Alan led them into the first few choruses to seek out the sound and balance we could expect. Then, with the nicely reverberant education hall encouraging us along, we headed with some excitement into the pages of Handel's *Messiah*. Two hours later, elation mingling with astonishment and great satisfaction, we closed the back cover on the "Amen" chorus.

The singers were delighted. Spontaneous applause signalled appreciation to Alan Thrift, his orchestra, the soloists, and indeed to fellow singers for the joy of being together. And the comments! People who had been devotees of *Messiah* for years and played their records almost to powder, were overjoyed to have had the opportunity to sing the work, many of them for the first time. Friends from the community, including the local Salvation Army captain, were thrilled at the demonstration of warmth and oneness that came with the music.

The Sabbath before Christmas, 1984, is December 22. It could be worth your while to be at the Avondale College church on that day. We have a suspicion that last year's "People's *Messiah*" will not be the last! ■

The Pope Visits the Lutheran Congregation in Rome

DR GIUSEPPE DE MEO, Editor, *Italian Signs of the Times*

THANKS to special temporary press credentials which I was able to obtain from the Vatican, I had the opportunity to follow Pope John Paul II's visit to the Lutheran church in Rome. It was an event which can and does have great historical importance.

At 6 p.m. Pope John Paul II, accompanied by Pastor Christoph Myer, made his entrance into the Lutheran temple. Suddenly, a deep silence of suspense fell on all those who were present. The nervousness which had reigned up to that moment disappeared. Dozens of photographers and cameramen, realising the importance of that moment, followed carefully every move inside the Lutheran temple, knowing that they were immortalising a historic event. Pope John Paul II's visit to the Lutheran church in Rome, on the evening of December 11, 1983, will certainly be a historical event of great relevance for all time. One may not agree with such a gesture, but no argument can belittle its historical validity.

How did this event actually come about? How did it become possible for a pope to enter a Protestant temple, thus doing something which had been considered criminal in a Catholic sense until some time ago, in order to pray and worship with "our separated brethren"?

Let us take into consideration the events which have led up to this visit. For a long time now (since 1967) a meaningful dialogue has been established between Catholics and Lutherans. Several committees have been formed to make a study of issues which divide the two churches. In an unofficial document published at Geneva on December 7, on the eve of the pope's visit to the Lutheran congregation in Rome, the World Lutheran Federation made a positive evaluation of the present relations between the two Christian churches. "During the past twenty years these dialogues and meetings have contributed to a significant rapprochement between the Lutheran and the Roman Catholic Churches. The visit of the Bishop of Rome to the German-speaking Lutheran congregation in Rome is surely to be seen and to be appreciated against the background of these significant changes in the relationship between the Lutheran and Roman Catholic Church."

Press Statement

The pastor and council of the "Christuskirche" of the Roman congregation of via Toscana also issued a press statement, on December 6, regarding the visit which was to be made by Pope John Paul II to their church. It stated in part: "The fact that the Bishop of Rome preaches an evening sermon presided by the pastor, and that together with the congregation and the pastor he prays for unity amongst Christians, is for us a sign that there exists a basic ecumenism between us. This visit by the pope concerns the evangelical parish in



Rome and does not involve representatives of all congregations in the world. To us the pope's visit is not only a gesture of friendship, but also a message which every lay member understands: that churches meet and pray together! The service shows that Pope John Paul II takes seriously what he said in his coronation speech: 'The division which exists in the Christian world is a true scandal for the world, and must be rectified.' The service in the 'Christuskirche,' with the sermon by the Bishop of Rome, cannot signify that we recognise the supremacy of the pope. Ecumenism means cooperation and an encounter of brethren and sisters in a richness of faith, which is at the same time common to all of them and diverse. Ecumenism to our congregation does not mean 'fusion,' because that leads to confusion, but rather 'unity in a reconciled diversity,' that is 'unity on the basis of a sufficient unity of faith.'"

The pope had sent, on October 31, 1983, a letter of great historical significance to Cardinal Willebrands. The letter's importance lay in the affirmations it made regarding Martin Luther. Writing about the ex-Augustinian monk he says, among other things: "Our world today is still experiencing his great impact on history. As far as the Catholic Church is concerned, the name of Martin Luther has been connected, through the centuries, to the memory of a grievous period and especially to the rise of profound ecclesiastical schisms. And it is for this reason that the 500th anniversary of Martin

Luther's birth must be for us an occasion for meditating, in all Christian truth and charity on the great historical event which was the time of the Reformation.

It is time that, since it removes us from historical events, enables us to better understand and evoke them. . . . It is necessary that we make an effort, both with regards to Martin Luther and in our attempt to re-establish unity among us. Firstly, it is important that we continue to carry out an accurate historical research, in an effort to reach, by an unprejudiced investigation, motivated only by the search for truth, to a true image of the Reformer, of the whole era of the Reformation and to the people who took part in it. Guilt must be recognised, if it exists, and it must be recognised wherever it may be found, where polemics have obfuscated people's sight, the direction of this sight must be independently corrected on both sides. Moreover, we must not allow ourselves to be guided by the inclination to set ourselves up as judges of history, but only by the intention of better understanding events and become truth-bearers. If we only place ourselves, without reserve, in an attitude of purification by means of the truth, we can find the same interpretation of the past and at the same time reach a new starting point for our present dialogue."

Within the bounds of these significant signs of a greater willingness to continue with a frank and concrete dialogue, came about an official visit by the Bishop of Rome to the Lutheran

Church. The part dedicated to the sermon and likewise the official part of the meeting were carried out in German, and it was all very solemn. Pastor Myer appeared serene and relaxed because he knew he had before him the usual congregation. His gestures, although very formal, showed great internal calmness. His sermon, which was based on the reading of Isaiah 40:3-5, was a heartfelt appeal to all believers in our times "to build a road which will bring together all the ways of believers who have been lost along the way. . . ." He wanted to note, simply but firmly, how the world of the time in which the prophet lived is not really much different from today's: "Two superpowers who fight for world supremacy, two different economic systems, two civilisations which conceal a conflict between North and South. . . ."

"So then, dear brethren and sisters, let us do what is here announced: let us do penance, let us build the road, let us return to him who is the Judge and Saviour of the world.

"Isaiah's vision indicates one common way, not two parallel roads, a road which leads to the only Christ, the only road which leads to the revelation of the glory and beauty of God's full grace! But now I rejoice because we can finally understand the reasons of negative things, the reason of our divisions! And even where not everything is positive, that is, even where opinions and convictions are not on the same plane, we can start to work with the help of God's word in order to be able to meet up with the heavenly beings and lay the foundations and build those pillars which make it possible for us to walk together."

Pope and Reformer

When the pope, after having exchanged a reverent bow with the pastor, was about to climb slowly those steps which in my mind may some day have been climbed by Martin Luther but never by a pope, numerous images rose in my thoughts, created by hours and hours of study in history books. I saw, in my mind's eye, Martin Luther's entry into the convent, his journey on foot from Germany to Rome with the real desire to meet the pope. I also thought of the dramatic moment of the Diet of Worms. I imagined the bonfire which slowly burned the papal bull of excommunication to the rebel of Wittenberg. I saw, like a series of rapid images, the numerous and heavy words Luther had for the pope and the cardinals, and I could not help saying to myself: it's a matter of time only, before even history can change its course.

The pope climbed that pulpit knowing well that at the very moment he would come down, the Christian world of our century and of future generations would no longer be the same, but would have to significantly confront itself with this gesture, which is an authentic "sign of the times"! The pope began by saying: "Dear brethren and sisters in Christ! Jesus Christ is the same yesterday, today and always (Hebrews 13:8). In this time of grace of the advent our ears and hearts feel and accept the good news of Him who has already come and who will return for eternity. In our daily work we always feel the afflicting reality of this wait. On this 500th anniversary of Martin Luther's birth we think we see in the distance the dawn of the advent of a return of our unity and communion. Such

unity is the result of a daily renewal, of the conversion and penance of all Christians in the light of God's eternal gospel."

When the pope bid his final goodbye to the congregation and came down from the pulpit, everyone felt more relieved. All the initial tension had lost its effect. The historic moment had indeed passed. At the end of the sermon both the pastor and the pope prayed for God's blessing upon the congregation. Something unusual but meaningful happened at that moment: while the pope called for the blessing, lifting his right hand, as is expected within the bounds of Catholicism, the pastor, not bound to any particular ritual, accompanied the gesture with his left hand and this, though apparently insignificant, reveals two different ecclesiastical approaches.

Sign of the Times

While, after the ceremony, the pastor and the pope moved into a nearby hall for an informal reception with members of the Lutheran congregation in Rome, I could not help but

make a few remarks to myself: What significance does such an event actually have? Certainly it is a sign which goes well beyond the meeting between men of good will. It is a sign of the times.

Bible prophecy has always told the careful reader that in the last days there would always be a more marked desire for unification. The Bible has always told us though that this movement would also cause much suffering to God's children. This has been a step of great political, historical and ecclesiastical consequences.

As I left that church to dive into the chaotic Roman traffic, I asked myself: "What will the next meeting be?" On one hand I was glad for the historical moment I had experienced and for having been able to touch with my own hands the truthfulness of Bible prophecies; on the other hand, though, I smiled wryly because in this event I read yet another "sign of the times," which unfortunately cannot but indicate "bad weather and turbulence ahead," perhaps in the very near future. ■

ATOIFI ADVENTURE

ALAN LOUGHTON, Frankston Church, Victoria

IT WAS AN EXCITING start to our visit to Atoifi Adventist Hospital on the island of Malaita in the Solomon Islands. My sister and I had left Honiara in the Solair Islander aircraft and had flown across the Florida Islands, then landed in Auki. As we were about to leave Auki for Atoifi our pilot warned us to keep our seatbelts fastened as the weather report from Atoifi was not good and the flight might be rough.

We climbed to 8,000 feet and crossed the mountains separating Auki from Atoifi, and immediately flew into a rainstorm. Our plane bumped its way through the cloud. Visibility was nil as hail and rain lashed at us. I was praying that God would bring us safely through, when our pilot announced we might have to turn back, as he couldn't locate our position in the bad weather. Then suddenly we flew or bounced out of the storm and began trying to find a hole in the clouds to see where we were. I was sitting next to the pilot, and he told me he was looking for the coast so he could find Atoifi, so I started looking down on my side while he looked on his.

Another prayer was offered and suddenly a hole in the clouds appeared and I saw that we were just crossing the coast. I pointed it out to the pilot and he immediately began descending. As we came out through the clouds he consulted his map and confidently set course make major contributions. In this case several. However, the excitement wasn't finished, because the storm we had flown through had poured its share on Atoifi's airstrip. As our plane neared the end of the landing run it started sliding sideways in the soft mud at the side of the grass runway. Once again God's hand was over us and we stopped safely.

We were welcomed by Ira and Myra Dawson

and some of the hospital staff, and we boarded the Atoifi coach for the drive up to the hospital. The coach consisted of the hospital's tractor and battered old trailer. We sat on our luggage and enjoyed the bumpy ride through the bush to the compound.

What a marvellous week we had! The weather was everything but cold. It was hot, humid, wet, dry, cloudy and sunny, and we enjoyed it immensely. The student nurses, when not on duty, guided us to all points of interest, including the "hydro," a long walk and very steep at the end. They laughed and sang and made us so welcome that we didn't want to leave.

We toured the hospital and spoke to the patients. We saw the difficulties under which they worked. The shortage of certain items, often simple things which we take for granted, caused many frustrations, but the staff gave loving care where it was needed. Atoifi is a hospital to be proud of, and it has the best reputation in the Solomon Islands.

We travelled by canoe to the village of Wyfolonga and then walked through the mangrove swamps along logs which have been laid as a path. It was a great experience, one which I can recommend to you.

I experienced an open sea trip, also by canoe, and realised the dangers our nurses and drivers face as they travel to clinics to help others. A more suitable boat has to be found, and money is needed to help pay for it.

Why don't you take a trip to Atoifi Hospital and see for yourself? You would be made most welcome; you will enjoy yourself and at the same time help our hospital. Write to Ira Dawson at Atoifi Postal Agency, Malaita, Solomon Islands, for particulars. You won't regret it. ■



Pastor Vervoort prays with baptismal candidates on the beach at Lupalea.



A call for decisions is made after the baptism.
Photos: P. E. Vervoort.

ANOTHER PITCAIRN? YES, IN VANUATU

P. E. VERVOORT, President, Vanuatu Mission, WPUM

BUNINGA ISLAND is the Pitcairn of the Vanuatu group. Isolated by fourteen miles of liquid mountains and valleys which are constantly whipped up by the trade winds, our group of believers were delighted to see their president, Pastor P. E. Vervoort, safely piloted through the breaking seas by the angels, with the assistance of Brother Harry and his small outboard engine.

As they landed on the pebble beach, they were shown the destruction caused by a hurricane two and a half years ago. In spite of heavy freight charges, the rebuilding of a new

church has begun, under the leadership of the lay minister, Simeon Pierre. Gifts, particularly from certain south Queensland members, have made this possible.

The day before, Pastor Vervoort had been visiting on the neighbouring island of Tongoa. That Sabbath, October 1, 1983, was a baptismal day for the church of Lupalea, and the next day a wedding was also celebrated in the new building. Both occasions seemed to show that the building already needed enlarging!

The church, seating 200 people, is situated in the central village grounds. It is a centre for mission activities in the churches of Ravenga, Puroa, and also Kurumambe. The local minister, Frederick David, has led in the struggle for construction, and all are grateful for financial help received from Adventist believers stretching from Belgium to Australia, determined to keep alive the message they love, even in the outposts of Melanesia. ■

Eastern Highlands Mission Ordination

JOHN GATE, President, Eastern Highlands Mission, PNGUM



Officiating pastors behind: Pastor W. Price (Simbu area supervisor) Pastor Matupit Darius (Eastern Highlands Mission Youth director), Pastor J. Gate (Eastern Highlands Mission president); Pastor Joel Markao, wife Rosemary and baby Wilma.
Photo: L. Price.

IT WAS A CAMP-MEETING highlight—Sabbath, October 1, at the Moruma camp-meeting held at Moruma Station in the Simbu Province of Papua New Guinea.

Brother Joel Markao with his wife Rosemary came forward at the start of the divine service, bringing their new baby, Wilma, to be dedicated to the Lord. This in itself was a beautiful service.

But Sabbath, October 1, 1983, was a high day for Joel and Rosemary; for in the afternoon the large church was packed with members to witness Joel's ordination to the gospel ministry.

Sonoma-trained Joel has spent his first six years of ministerial experience in fruitful ministry in the Eastern Highlands Mission. His wife is a Sopas-trained nurse.

In 1984 Joel assumes the new responsibility of preceptor/Bible teacher at Kabiufa Adventist High School here in the Highlands of Papua New Guinea. May God's richest blessings continue to grace Joel's ministry in the years ahead. ■

ON THE MOVE AGAIN AT BAIAP

P. E. VERVOORT, President, Vanuatu Mission, WPUM

SEE that tree in the middle of the village? Spine-prickling! That's the tree where the devil comes down to teach all the witchdoctors on the island of Ambrym. Baiap village is further darkened by clouds of volcanic ash and its reputation for heathen worship, which fills many hearts with fear.

But Baiap is also the village where the Adventist message won the victory over these practices—the first village where the message was established on the island of Ambrym. A big chapel was begun, but with the migration of church members, less favourable times, and the resulting discouragement, construction came to a stop . . . and what did we have? A building without a roof.

The union president, Pastor Rex Moe, brought this situation to the attention of his friend, Brother Clem Long. In February 1983, I could bring the news to our church members in Baiap, that if they wished to take up their building again, there was a volunteer team willing to come and put a roof on their church. And more . . . the volunteers would bring the entire steel roof structure with them!

At first there was disbelief. But then they realised that here were unknown brethren from a faraway land, who were ready to come and help their family in Vanuatu.



Enthusiastic efforts were made to raise the finances needed, and help even came from the Vanuatu church in Noumea. By July, the volunteers were on the spot, the trusses were mounted, and the church was covered. In August, the annual district meetings were held in the church. Thanks to the roof, the once dry water tanks were filling; and thanks to the volunteers, we have a place of worship where our hearts are filled with the heavenly rain of the Spirit. ■

"THE BIG FISHERMAN"

JOY TOTENHOFER, Communication Department, Victorian Conference

I SETTLED DOWN into the chair alongside Peter. It was the usual hospitality luncheon put on at Nunawading church, and Peter and his wife, Janet, were part of the host team for that Sabbath. I always adored their three beautiful little boys, with their soft sounding Irish names. Maybe it was because they reminded me of my own little brothers, so many years ago now.

Peter had that day been ordained as a deacon in our church. So it was indeed a special day, and I referred to this as we chatted about the boys, and of his frequent business trips to my home state.

Then he said, "We're going out now to visit some folk we just recently met in rather unusual circumstances."

Sensing a good story, I encouraged him to tell me more.

"I don't know why I drove to that particular spot. I had no reason to go there. It was a place I never go to, but it was almost as if I was compelled to drive there and park. As I opened the door of the car, there on the footpath was a fat wallet. I picked it up, and looked inside—\$300! And a name and address. Within a few minutes of my retrieving the wallet from the street, there were other people walking that way. . . . When I phoned the gentleman to whom it belonged, he was staggered."

"I never expected to get it back," he told Peter. "The police said with that much money in it, I could forget it. . . . I'm a fish merchant. When we drive over to your house to pick it up, can I bring you some crayfish? We have lovely ones just now."

Further discussion revealed that this couple had recently suffered some severe business reversals, and the loss of this money was an additional blow which they felt keenly, and could ill afford.

Peter explained that they were Seventh-day Adventists, and did not eat crayfish. They were, in fact, vegetarians.

When the fish merchant and his wife called, they profusely thanked Peter and Janet for returning the wallet of money. They urged, "Isn't there something we can do for you to show our appreciation?"

Peter and Janet didn't have to think long over that.

"Well, yes, there is. We would like you to read some of our books. As a matter of fact," Peter continued, "the experience you have had is just so reminiscent of what happened to us in our first contact with the Seventh-day Adventist Church."

Their new friends listened with undivided interest as Peter went on.

"I had lost my briefcase. It contained nothing of interest or value to anyone else. But to me, it was invaluable. Although a nice briefcase, it could have been replaced. But it contained a whole six months' work—all my notes and conclusions that had taken half a year to compile. I was ill at such a loss. I never expected to get it back.

"But then someone phoned and said they had found it. They lived not far from us, and so we arranged to collect it. We immediately packed a carton of our finest wines, and went to their home."

Peter was delighted to get his hands on his briefcase once more. The finder explained that the case had been open when found, and papers were scattered around. As many as could be found had been retrieved. Upon investigation, Peter discovered that not one page was missing. None of his work had been lost.

Peter continued: "That to us was amazing. We were grateful beyond words. But upon offering our gift, we were graciously told that alcohol was something they never used, since they were Seventh-day Adventists. And that was our first contact with the church."

"Now we have had this similar experience with the fish merchant and his wife," Peter told me. "We gave them some of our books, and they have phoned us asking that we come and visit them. We are going this afternoon."

As I watched Peter and Janet drive off, with Callum, Braedon and Shannon waving from the windows of their car, I thought of Jesus' words to the big fisherman—another Peter—"I will make you fishers of men." ■

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

You'll believe it after reading this story!

Miracles Do Still Happen

NOELENE JOHNSON

Week after week finds a sharp blade at the razor's edge.

BEN WAS SHAVING one morning, wondering what kind of partnership he and God could become involved in, when his mind wandered to the subject of shaving. The St Augustine Seventh-day Adventist church in Florida had elected Ben Baker, Sr, as the Investment leader for 1983, but neither the members nor he realised what they had started.

Ben usually used Bic razors. Each was good for five to eight shaves before it pulled his beard and tore at his face. What would happen, he wondered, to the ten-cent razor he was using if he dedicated it to the Lord?

Deciding to try it, Ben bowed his head. "Lord, I'll give you twenty-five cents for every shave I get from this razor," he promised. Beginning March 1 and running until October 20, when Kurt Reichenbach photographed this quarter's Investment poster, the same razor was at work several times a week. "So far I've shaved ninety-nine times with this razor," Ben said. "And the Lord has blessed."

But Ben's story has just begun. After his fortieth shave Ben wrote to the manufacturer. The company responded by sending him a box of razors. Ben took them to Sabbath school and told the members about his project. He urged others to take one and try an Investment partnership.

"I recommend you try it," Ben said. "I believe that any project you undertake in partnership with God will succeed if you are sincere about it."

John Nuttall agrees. As Ben's assistant, he took over the personal ministries presentations when Ben attended lay-evangelism seminars during the summer.

John liked the idea of Ben's project, but people need a little help getting started, he thought. So he prepared Exercise in Faith kits, as he called them. He gathered soft-drink cans and attached a label to each, identifying each as a "Faith Kit." Into the opening of each can he slipped one of Ben's Bic razors.

"Would you participate in an Investment project if everything was laid out for you?" John asked the Sabbath school group the next week. Many heads nodded affirmatively as John introduced the kits, pointing out that a 25-cent coin would slip easily through the opening. Fifteen people accepted a kit, promising to begin a faith partnership.

John's own partnership began the following morning. By the time the Investment poster photograph was taken he had used his blade sixty-two times. "That's a big difference—from five shaves with one Bic to sixty-two!" he says.

"When John gave me this can with the razor I thought it was worth a try," says Robert Johnson. "I put my can in the bathroom and put

in a coin or an IOU every time I shaved. And so far I've had twenty-six shaves, and the shaver is just like a new razor. I'm going to give John a run for his money," he teases.

"My razor gives me something to witness about," responds Burt Holder. "I used to get only three or four shaves from a disposable shaver before it began pulling out my whiskers by the roots." Burt's can of coins has grown steadily as he feels the daily thrill of reporting to his colleagues at work.

"How's it going?" they ask each morning. As the number passed sixty, one woman asked, "How does it feel, knowing that the Lord shaves you each morning?" Burt is pleased to share the joy of worshipping a real Lord, who is an active partner.

Ben Baker, Jr, decided to use the shavers he already had before beginning with the kit his father gave him. "I was averaging eight shaves per razor," Ben says. When he had used up his stock of shavers he took out his Investment kit and dedicated the razor to the Lord. "Because I began late, I don't have any impressive figures to report," he says. "But after twelve shaves my razor is as good as new."

Ed Komorowski, the church pastor, says he was sceptical about being able to shave his heavy beard with a disposable razor. But as one of the team, he decided to try. Every morning he picks up his razor expecting to find a nick in the blade. But after forty shaves his is like new.

What does the Bic company think of all this? Ben writes to the manager to keep him informed of progress. The company replies, acknowledging that the results are extraordinary and they are glad that the Lord has blessed Ben and his faithful group of Bic'ers.

—Adventist Review.

Noelene Johnson edits both senior and junior editions of Mission. She is the wife of Adventist Review editor William G. Johnson.

An Award Won—A Call Answered

EDNA M. FLACK

SHE ATTENDED Sabbath school and church with her mother and brothers. A talented teenager, Sue had been chosen in the Junior District High School for special training in music. The church library attracted her, and she enjoyed many good mission stories and other character-building books. How this girl wished to attend Carmel College to study for her Tertiary Admission Certificate! If only a scholarship was available, perhaps the dream could come true. Dad, who was proud of his daughter's musical ability, would be especially proud if she won an award.

Word filtered through to the Carmel Ex-Students' Association, and a memo went out to the churches, stating that interested young people could write a letter telling of their reasons for wishing to attend the college. The writer of the best letter would have part of the fees met by the association.

Losing no time in composing her letter, Sue waited anxiously for a reply, and was thrilled and delighted to receive the award.

Then followed two happy, busy years, of Christian fellowship, choral singing, music and commitment to study. Her examination results were very satisfactory.

Accepted for training as a primary schoolteacher, Sue worked hard at her studies. Early in her final year, she did practice teaching under the

supervision of a fine young man. She introduced him to her friends and he began studies with Pastor Youlden. As the year raced by they announced their engagement and Neil requested baptism.

The State Education Department asked if they would consider teaching together at the Wiluna Special Aboriginal School. On the first day of their honeymoon they met with Education Officers, who explained what would be entailed in responding to the invitation. There would be heat, flies, dust, dirt, disease, alcohol, fighting and loneliness. Would they go? After prayer, the answer was "Yes."

The first weeks were lonely. After some time the late David and Isobel Dyson visited Wiluna and a small Sabbath school was begun. The devil was at work, but so was the Holy Spirit. There followed a revival, a church building, a camp-meeting and a church company. Sue and Neil have just finished their second year at Wiluna, and when they transferred at the end of 1983, they left quite a bit of their hearts behind them.

At the Aboriginal camp-meeting in October last year a dozen people responded to the call to prepare for baptism, and in another service fifteen others came forward, signifying their desire to come closer to the Lord. Only in the new earth will the value of that sponsorship be fully known. May God continue to bless Sue and Neil as they set up their home in a new environment in 1984. ■

Giving and Taking

D. D. WOOLLEY, Leader, Warburton Earliteen Sabbath School

HELEN Steiner Rice wrote in one of her poems, "Now Christmas is a season For joy and merrymaking, A time for gifts and presents, For giving and for taking."

The youthful members of the Warburton Earliteen Sabbath School took these words very literally for Christmas 1983. We had conducted worships for our old folk at Mountain View Hostel; had shared our talents with the church members when we ran the whole church program for one Sabbath (see RECORD January 21, 1984); had a Christmas evening for the parents and families of our Earliteens—but what had we done for the community—the people of the Yarra Valley, outside of our church fold?

Christmas 1983 provided us with a way to change that. Our Earliteens accepted the challenge to band together to bring some Christmas cheer to the underprivileged.

Working with the Welfare Officer for the Upper Yarra Shire, our Community Services ladies and some of our medical men from Warburton Health Care Centre, we were given a list of thirty-six families that needed help.

With a donation from the Signs Publishing Company, a caring non-church member who gave us \$200 towards the project, and breakfast cereals donated by the Sanitarium Health Food Company, we had a start. We then appealed to our church members to bring something along on the Sabbath before Christmas to place under the specially decorated Christmas tree in the church foyer. Our church members responded magnificently—not only with loads of food, but with a further \$350 in cash.

With the money given, we bought Christmas puddings, Christmas cakes, sparkling grape juice, Christmas lollies, Christmas stockings and items that these families probably would not have had for Christmas. These Christmas hampers were to be something special for these thirty-six families. In fact, the value of the hampers worked out to be approximately \$65-\$80 each.

The next thing then was "to take." The Earliteens then paired off and went with a car driver to personally deliver the gift parcels. They went to the doors and did the talking to these families on their own. This made a tremendous impression, not only on the people receiving the gifts, but on the Earliteens themselves. The Earliteens were really able to discover the blessings to be had when Christmas becomes a time of giving and taking. ■



Warburton Earliteens and leaders assemble the care packages prior to distribution.
Photo: H. Anderson.

Manual Arts Complex Opened

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

ONE of the most modern manual arts complexes in Western Australia was opened on Sunday, December 4, at Carmel College.

Music for the occasion was provided by the Perth Advent Brass Band. Conference officers Pastors Gordon Lee and Laurie Evans gave the relevant background information on events leading up to this special day. Guest speaker was the Western Australian Education Minister, Mr Robert Pearce, MLA, who emphasised the importance of the contribution made by parochial schools in this State. He also commended the church for offering to students at Carmel a comprehensive manual arts curriculum.

Mr Ron Loudon, supervisor of Manual Arts for Western Australia, performed the opening

ceremony and spoke of the broadening scope of manual arts in the education system.

Pastor Lee offered the prayer of dedication, committing the building to the glory of God and asking the Lord's blessing on those who will teach and those who will be taught therein. Guests were then taken on a tour of inspection and later enjoyed a luncheon in the college dining room.

On a project such as this, many individuals make major contributions. In this case several deserve special mention: the builder, Mr de Barros; architect, K. Hockley; electrical work, P. Forrest; excavation, R. Dickson; site representative/conference liason, W. Hodgen; practical working design, S. Armstrong and K. Frauenfelder. ■

Woodwork area in the Carmel Manual Arts Complex.

Photo: G. W. W. Drinkall.





Adventist Centre in Karratha

GORDON A. LEE, President, Western Australian Conference

WITHIN MINUTES of arriving at Karratha airstrip I was whisked away by Pastor Merv Tonkin to his home and site of the new church complex. Stage one was completed and to be opened and dedicated that very weekend. Well, "complete" is not exactly correct. You know how it is on such occasions. There's brickwork to be cleaned down, windows, doors and floors to be swept, scrubbed and made ready. The landscaping requires final touches.

All day Friday we laboured together as a small team in temperatures up to 42°C. How welcome the Sabbath was, as the fiery ball slid below the ochre-red horizon and on into the sea!

The little company gathered for Sabbath services in the ambulance hall for the last time. It was a most blessed experience in fellowship with them. The congregation of about twenty, including children, had a large proportion of non-Adventist friends. They drank deeply of the precious truths from the Word as we studied the Sabbath school lesson and dug deeply into the treasures in the divine service hour.

Sunday began early for some of us. At 4:45 a.m. we were stumbling around in the dark, making our way to the church site for final details before the opening. The small work team of company members was expanded by several friends of Adventists who came to help.

Just a few moments before 10 a.m. the first car arrived. Quickly, it was followed by many more. Not all the invitations were accepted, but as the president of the Karratha Shire cut the ribbon and opened the doors, a goodly crowd moved eagerly inside. The small air-conditioner in the children's room had been struggling against the heat since 5.00 a.m. It had done a faithful work, and the contrast of the temperature inside was most welcome. Mr. Middle, Karratha Shire president, spoke in

glowing terms of the work of the church in the community under the leadership of Pastor Merv Tonkin.

Karratha is possibly one of the fastest growing centres in all of Australia. Three major projects have lifted it out of being a small and isolated village into a modern and rapidly expanding town. The enormous iron ore mining of the Pilbara uses the seaport at Karratha and Dampier for distribution overseas. Huge mountains of salt are produced in the evaporation pans in the area. Out to sea, natural gas has been discovered on the north-west shelf in quantities that are mind-boggling. As a result of these three major projects, the population of Karratha and surrounding districts has leapt to a current 18,000.

Brother Kelvin Lemke, company leader, gave a history of Adventism in the area and the development of the first stage of the overall church complex. The completed first stage includes the church hall, a welfare room, kitchen, children's room, toilet facilities and washroom for an itinerant colporteur or minister. The second stage is to provide the church proper. For the immediate future, the company will use the hall for all their services. The complex has the ducting for central air-conditioning built in, but as yet they have no air-conditioner. This commodity is essential, as was demonstrated when temperatures rose to 45°C on the day of opening and dedication.

The writer gave an address on the purpose of having churches and halls in a community. Drawing from the experience of Israel in the erection of their two temples, it was shown that the most vital element is the presence of Christ. This new Adventist centre in Karratha is to be a place where the whole population can know and feel free to come and discover the Life-giver for themselves. ■

The Australian Years

VOLUME FOUR of the E. G. White biography series covers her work and ministry for the nine years she spent in Australia and New Zealand.

I would like to share my impressions regarding this volume, with the readers of RECORD.

It makes most enjoyable reading. As a non-Australian, born in Holland, I am most impressed with the way the Lord saw fit to use Ellen White to help establish the Seventh-day Adventist Church in Australasia.

I became deeply impressed reading how Ellen White desired to make the work in Australia, with its institutions, particularly Avondale College, a model to the rest of the world, to be unlike anything already in existence—but rather a model in harmony with the divine blueprint.

Each Seventh-day Adventist Church member and employed worker should have a copy of this volume and read it carefully, page by page. Let the story sink into your mind, just how, with great sacrifice and direct divine counsel, the work was established in Australia. It is most encouraging to soul and mind.

After reading, let's ask ourselves in earnest, "Am I individually, and are our institutions still a model to the rest of the world, as originally intended?" The institution will only be a model when its workers endeavour to be so.

I thank God for having had the opportunity to read it, for it has not only encouraged but also challenged me in my personal ministry.

May each reader receive a similar, maybe even a greater blessing from reading this precious historical document.

It would be best for you to purchase this book and read it for yourself, rather than for me to enlarge further on its contents.

Let us thank God for the Advent message as it stems from Revelation 14:6-12, and let's thank God for the Spirit of Prophecy, as it operated in the ministry of Ellen G. White, and still does through her writings.

—J. T. Knopper.

ALFALFAS

"ALFALFAS," a totally vegetarian cafe in Toowoomba, Queensland, recently opened. It has been steadily building a great clientele.

From 7 a.m. on, a steady stream of customers arrive, buying anything from salad sandwiches, to vegetarian pies and pasties, quiches, fresh fruit salads, cakes, fresh fruit juices, smoothies, Mexican meals, hot home-made soup and assorted hot entrees.

Because of the interest shown and the questions asked about vegetarianism, proprietress Adriell Lansdown decided to start up a vegetarian recipe club. Every month six laminated recipe cards are posted out. All the recipes are as healthful and as easy to follow as possible, and along with the cards each month goes a newsletter, explaining various aspects of vegetarian cooking: "why people choose to be vegetarians," "legume cookery," "cooking with gluten," "how to use SHF products," "cooking with nuts," "fad diets and fasting," "the importance of eating breakfast," etc.

The newsletter also contains helpful hints, news on any good vegetarian cookbooks on the market and information on when and where the Seventh-day Adventist church runs its cooking demonstrations.

The response to the club has been very rewarding, with people joining up from as far north as Mackay, Queensland, to as far south as Brighton, Victoria. ■

Harvey Church Retreat

M. GIBLETT, Communication Secretary, Harvey Church, Western Australia

FRIDAY AFTERNOON saw the members of Harvey church, Western Australia, converging on the Police Youth and Citizens Centre at Mornington. This is an idyllic spot on the slopes of the Darling Escarpment, where a former timber mill has been reconstructed into a recreation centre.

We had talked about this special retreat for some time and now it was a reality. No one could have been disappointed, for the views in all directions were beautiful, the fellowship stimulating and the spiritual guidance uplifting.

Pastor and Mrs C. S. Adams were our chosen guests, and ministered at services held Friday

Service With a Smile

MIKE BROWNHILL, Church Pastor, Mount Barker, Western Australia

AFTER MUCH hard work and planning, the community services presented at the Mount Barker Show in Western Australia proved to be a resounding success. Over the two days of the show our folk did health assessments and distributed 2,000 pieces of literature in free show bags. We were kept so busy that finally we had to turn away some of the disappointed "would-be" patients.

The show committee had requested us to present vegetarian cooking demonstrations in the main demonstration area next door. This kept the ladies on their toes, as they gave out samples left, right and centre to the eager spectators.

Some of the crowd expressed surprise that such fine community services could be given free of charge. Judging by the favourable public reaction, the whole exercise has indeed proved to be a valuable outreach to the community. ■



Leaving Toowoomba

PASTOR and Mrs E. P. Wolfe were farewellled at a basket tea/social evening in the Toowoomba Seventh-day Adventist hall on the weekend of December 10. They were leaving Toowoomba after three years' service, and Pastor Wolfe was retiring after thirty-seven years in church work.

Pastor Wolfe has served his church in South Australia, Western Australia, Queensland, New Zealand, Fiji and India. He has been a Bible teacher, minister, and missionary.

Head elder Mr Greg Hill presented Pastor and Mrs Wolfe with a gift from the Hume Street church.

Pastor and Mrs Wolfe will live in semi-retirement at Warburton, Victoria. ■

evening, Sabbath morning and afternoon, and again on Sunday morning. These sessions of Bible study together were greatly appreciated by all.

Nor were the physical needs neglected. Periods of recreation included bush walking, outdoor and indoor games and swimming.

Appetising food in abundance was supplied by the ladies. Everyone shared in the fun of preparing the meals and the "clean-up" afterwards.

We thanked our heavenly Father for a wonderful time together and left saying, "We must do this again—and soon." ■




SPECIAL NOTICE

I WISH to make contact with anyone in Australia, New Zealand or overseas who has personal knowledge of or contact with Mrs Ellen G. White during the time she was here: 1891-1900. I am now in the final stages of writing a book on the inspiration and influence of Ellen White during this nine-year period.

The last chapter will include recollections of Ellen White as a person, a mother, a Christian and community worker, etc, as she sacrificed for, counselled and guided the Seventh-day Adventist Church in its infancy.

Please write to: Pastor R. K. Brown, PO Box 41, Surrey Hills, Vic 3127. ■



The Editor Australasian Record.

Coach Tours the Adventist Way

Thank you for accepting bona fide Adventist advertisements for the RECORD. You provide a service for Adventists in Australasia which is unique, and I am sure is much appreciated by the successful advertisers and those who respond and take up the goods and/or services offered.

As a result of an invitation inserted two or three times during the winter of 1983 to join an Adventist coach tour to Tasmania in the spring, a group of forty-six SDAs and five other very fine people who desired their company, lifestyle and standards, came together from Western Australia, South Australia, Victoria, New South Wales, and Queensland for a memorable eight days in the "Apple Isle." The age range was from the mid-twenties to the mid-eighties (five were over eighty). What a friendly and spritely group they were!

Shortly after setting out each morning, coach captain Ken Morgan used his musical ability to the full in leading, via the PA system, the sing-along of selected favourite hymns and choruses in the songbooks provided by the hostess. Following the twenty-to-thirty-minute singsong, Ken would find a suitable spot to stop, and the person appointed for the day would conduct the fifteen-minute devotional based on the Sabbath school lesson. These periods were truly inspirational and much appreciated by all. Spiritually fortified, we then proceeded on our sightseeing way.

Apart from the tourist attractions of Tasmania—they were magnificent and varied—good company and accommodation, plus excellent vegetarian meals at all stops, made the tour an adventure of a lifetime; an experience my wife and I will never forget. I know of fifty-one persons, including Ken Morgan, who really enjoyed themselves on a smoke-free, alcohol-free, bad-language-free and spiritually uplifting coach tour. I hope you will see your way clear to accept more such advertisements, so that many more of our RECORD readers may partake of the "good life" the Adventist way.

W. J. C. Sawyer, New South Wales.

Weddings

ANDERSON—LINNEWEBER. The Central Seventh-day Adventist church in Brisbane, Queensland, was gloriously decked out and filled with the fragrance of scented flowers as Lynell Linneweber met Ricky Anderson on December 4, 1983, to unite their lives before the Creator of all, and to seek His blessings upon their marriage union. Workmates from the Sanitarium Health Food Company, relatives and friends from the north and south came to witness Ricky and Lynell invite God to blend their young lives into one. As Ricky and Lynell establish their home in Brisbane, may the Lord bless and guide them both in all they do and say.
K. D. Grolmund.

BLAGDEN—MATTHEWS. On Sunday, December 18, 1983, at the Bickley church, Western Australia, Garry Blagden and Glenys Matthews were joined together by God, and in the presence of relatives and friends exchanged their vows. Garry and Glenys have dedicated their lives to the service of their Lord, and their marriage will strengthen that commitment. After the service we gathered together at Carmel College for the reception where we celebrated with

them their joy and happiness. We know that God will continue to inspire and direct their lives as they serve Him together.
B. Smith.

CERFF—HALL. On January 2, the beginning of 1984, a beautiful beginning was witnessed by a large gathering of friends and loved ones, when Keith Cerff and Wendy Hall were united in marriage in Brisbane's Central church, Queensland, where the Hall family is known and loved so well. The couple will set up their home in Sydney, and they do so with many good wishes and prayers that God will continue to bless and keep them, now and evermore.
A. V. Bambury.

HORT—CORKER. On Sunday, January 8, 1984, Donald Hort and Teresa Corker met at the Maida Vale church, Western Australia, to commit themselves to each other in Christian marriage. Don, a son of Brother and Sister Eric Hort, and Teresa, a daughter of Brother and Sister Arthur Corker, had long awaited this day, and it was indeed a very happy occasion for them and, we believe, the first of many happy days in their life together. May God continue to bless them.
I. H. Royce.

HOWARD—WILLIAMS. November 6, 1983, was a beautiful wedding day when Desmond Howard exchanged vows with his radiant bride, Ruth Williams. The marriage was solemnised in the Ringwood church, Victoria, before many relatives and friends. The Ringwood church provided an ideal venue for the service, as did the Wantirna church's Cedar Room, with its excellent staff, for the reception. Ruth is the daughter of Brother and Sister Les Williams of Warragul, and Desmond the son of Brother and Sister Jim Howard of Burwood, and we wish them much happiness as they establish their Christian home.
Don Self.

JAKOWLEW—NEWMAN. Paul Jakowlew and Julene Newman chose Sunday, January 8, 1984, to publicly pledge their love to each other before family and friends at Victoria's Lilydale church. Following the service a delightful wedding breakfast was held at the Cedar Room, Wantirna church. We wish Paul and Julene much of God's blessing as they set up home in suburban Melbourne.
M. H. Sparrowhawk.

PAGE—HILL. On Sunday, December 18, 1983, Brightwaters church was the venue for the wedding of Philip Page, son of David and Maureen Page of Hamilton church, Newcastle, and Neroli Hill, daughter of Cyril and Pam Hill of Brisbane, Queensland. It was indeed refreshing to see a wedding that displayed such a positive Christian witness, and we wish Neroli and Philip much of God's blessing as they set up their home on the Central Coast of New South Wales.
L. J. Laws.

POWELL—SIMPSON. On Sunday, December 11, 1983, the beautiful Queens Gardens in Townsville, Queensland, was the venue for the delightful and happy garden wedding, where Edward Roy Powell and Janet Bruce Simpson joined their lives in marriage. Roy is the son of Graham and Rose Powell of Townsville, while Janet is the eldest daughter of David and June Simpson of Mount Isa. It was a beautiful tropical evening when friends and relatives gathered to honour the bride and groom at the reception held at Bluewater. We wish Roy and Janet Heaven's blessing as they establish their home in Townsville.
R. J. King.

ROBINSON—IRVINE. On Tuesday, December 20, 1983, in the Galston Seventh-day Adventist church, New South Wales, Christopher Robinson and Lesley Irvine were joined together in marriage. Chris is the son of Pastor and Mrs Lloyd Robinson of Cairns, Queensland, and Lesley is the daughter of Brother and Sister Keith Irvine of Sydney. True happiness shone from their faces as they vowed love to each other. Many relatives and friends travelled long distances for this happy occasion and to wish Chris and Lesley God's richest blessings as they set up another Christian home in Mackay, Queensland.
L. G. Robinson.

SCHMIDT—CORNELL. Tod Schmidt and Jeneen Cornell exchanged marriage vows in the beautiful Waitara church, New South Wales, on November 20, 1983. Jeneen's parents and many friends had travelled long distances from Queensland to join Mr and Mrs Schmidt and Tod's friends in celebrating this union. We wish them every happiness as they both resume their work at the Sydney Adventist Hospital and establish their home in Wahroonga.
Graeme Loftus.

SIMPSON—KEITH. Ronnie Simpson and Maree Keith exchanged their wedding vows in the beautiful surroundings of the home of the bride's parents, Mr and Mrs A. Ceff, at Elsternwick, Victoria, on December 26, 1983. Ronnie is from Canada and is presently studying at Avondale College. As this dedicated young couple now establish their home at Cooranbong, with the united purpose to serve God, we invoke the blessing of Heaven upon them.
G. D. Giles.

STANLEY—FLETCHER. Norman Stanley and Linda Fletcher chose the Belmont Seventh-day Adventist church in Perth, Western Australia, for their wedding on Sunday, November 13, 1983. It was an ideal day for such a happy occasion as loved ones and many of their friends joined together to witness their marriage and to wish them God's richest blessings as they begin life together, as another Christian family, to witness for the Lord.
B. H. B. Wood.

TRINDALL—FATNOWNA. On Sunday, November 13, 1983, Mervyn Trindall and Gail Fatnowna stood before a large group of relatives and friends in the North Mackay church, Queensland, to exchange their vows of marriage. Mervyn is the second son of Mrs Clara Trindall of Sydney, and the late Mr Bernard Trindall, and Gail is the fifth daughter of Mr and Mrs Chris Fatnowna of Mackay. We wish Mervyn and Gail God's richest blessings as they establish their home in Sydney.
Paul Gredig.

WALLACE—HOJWANIUK. Keith and Karen met at the altar on December 28, 1983, to make their vows and pledge the continued expression of their love to each other. The venue was the beautiful Brightwaters church, New South Wales, the service being conducted by Pastors A. P. Salom and R. H. Abbott. Keith, a programmer/analyst at the SHF laboratory at Cooranbong, is the youngest son of Ruby Judd and the late Pastor Stewart Wallace. Karen, who has been teaching in our high school at Nunawading, Victoria, is the daughter of Mr and Mrs M. Hojwaniuk of Geelong, Victoria. We wish them happiness and God's blessing as they set up home in their little cottage by the lake at Sunshine, New South Wales.
R. H. Abbott.

Till He Comes

COSENTINE. Mildred Theresa Parker was born on February 19, 1896, in Utica, New York, and died on October 31, 1983, at Loma Linda, United States of America. She was married to E. E. Cosentine on February 19, 1917. Together they served sixty-six years in the cause of Christian education. She served as church school teacher, preceptress and English teacher, and was a strong support for her husband while he was principal of Longburn College and president of Avondale College, La Sierra College in California and Union College in Lincoln, Nebraska; and while he was secretary of the Department of Education of the General Conference from 1946 to 1966. While serving at Avondale, she became seriously ill with tuberculosis and was confined to a sanatorium in the Blue Mountains for thirteen months. She experienced remarkable healing following anointing by Pastors A. G. Daniells and C. H. Watson. Because of her weakened lungs, it was considered wise for her to return to her family and homeland. However, both of the Cosentines left a big part of their hearts in the Australasian Division, and have continued to follow with great interest the progress of the work here, also having the privilege of return visits.

CLARKE. Edith May Clarke, the last charter member of the Concord church, Sydney, New South Wales, passed peacefully to her rest on December 16, 1983, at the Sydney Adventist Hospital. Known for her hospitality and friendliness, she will be greatly missed. Many attended the service in the chapel at Burwood, where Pastor George Rollo, a close friend of the family, spoke words of comfort. Pastor Graham Christian, minister of the Concord church, also assisted the writer at the service in the chapel. We laid her to rest in the Sydney Northern Suburbs Lawn Cemetery with the assurance that we will again meet this lovely Christian lady on the resurrection morning. To her husband Cecil, daughters June Reid and Noeleen Tinworth and their husbands, her six grandchildren and ten great-grandchildren, we extend our deepest sympathy, encouraging them to look forward to the grand reunion day.
G. W. Maywald.

COX. Eliza Jane (Jean) Cox was born at Waimate, south New Zealand, on June 10, 1889. After her marriage to Walter (Wattie) Cox she moved to Timaru, where she, her husband and family, accepted the Adventist faith. They were among the early believers there. Over many years she enriched many lives with her strong faith, Christian love, kindness, ready cheer and sweet disposition. To know her was a benediction. More than seven years ago she came to reside with her daughter and son-in-law, Pastor and Mrs John Dever of Cooranbong, New South Wales. They lovingly cared for her until her passing there on December 29, 1983. On January 1, 1984, in the presence of relatives and friends, we laid her to rest at the Avondale Cemetery, confident that we will meet again on the resurrection morning. Pastor Graham White, her nephew, shared the funeral service, and gratefully told that it was the influence of Brother and Sister Cox that led him to Christ. To her sons Eric and Albert of south New Zealand, daughter Doris, and to their families, we offer sincere sympathy. "Blessed are the dead that die in the Lord."

G. C. Best.

FLANIGAN. Maryann Flanigan was born in London on November 22, 1883. She fell asleep in Jesus in the Bowral Hospital, New South Wales, on November 12, 1983, only ten days short of 100. A colporteur called on her home back in the 1920s and sold her *Bible Readings*. While taking the order he told her about the Sabbath. When the children came home from school she announced to them that, from then on, they were going to keep the true Sabbath. She was baptised in 1926 by Pastor A. W. Knight. Despite the many hardships which Sister Flanigan faced, she remained faithful to her convictions, and sought to bring her family up in the message she loved. The great hope of the reunion day in heaven was extended to relatives and friends and her three children; Jack, Veronica (retired secretary of Division Youth directors) and Winifred (Sister Philips). Our sister was laid to rest in the Bowral Cemetery to await the resurrection morning. Pastor C. Murchison assisted the writer at the graveside.

D. C. Fehlberg.

HEATH. Eva Mary Heath was born at Southport, Queensland, on April 3, 1946, and fell asleep in Jesus on December 25, 1983, after six years of ill-health. Her only daughter, Melissa, her mother and family and friends were comforted with the message of a soon-coming Saviour of those who rest in Jesus. Eva was dean of women at Carmel College, Western Australia, for a short time in 1983. She was gently laid to rest in the Beenleigh Lawn Cemetery, Queensland, to await her Lord and coming King.

K. D. Grolimund.

HEWITT. John (Jock) Beaumont Hewitt fell asleep in the Lord at the Auckland Hospital, New Zealand, on December 15, 1983, and was cremated at the Waikumete Crematorium on December 17. The funeral service was conducted by Pastor R. E. Way, and the biographical sketch was given by Mr Barry Leslie. Jock is survived by his wife Ollie, and their children: John, Kathy and Jean. His hope is in the coming of the Lord, who will bestow upon him life without end.

R. E. Way.

MURRAY. Esther May Murray (nee Spielvogel) passed away in the Queen Elizabeth Geriatric Centre at Ballarat, Victoria, on December 12, 1983. She was eighty-four years of age and had been ill for many years. Baptised in 1935, she had been a faithful member of the Ballarat church, and held many church offices. Her husband and her only son predeceased her many years ago, and she leaves a daughter-in-law and four grandchildren. To them we extend our sympathy and point them to Jesus, who is the resurrection and the life.

J. P. Holmes.

SERES. In the early morning of December 26, 1983, at the Geelong Hospital, Victoria, Mrs Franciska Seres fell asleep in her Lord. She was born in Horgosh, Yugoslavia, in 1906, and came to Australia in 1977. She leaves to mourn her passing her husband, one son and two daughters. They are consoled knowing that Sister Seres was a firm Christian believer who looked forward to the second advent of Jesus and the resurrection day.

Ken Low.

RETURN THANKS

Bob and Jean Mack, Anthony, and Kerrie Maxwell wish to thank all who, by words of condolence, by floral tributes, cards, and in so many other ways demonstrated loving support at the time of the tragic loss of a son, brother and fiancé, Peter. Would all please accept this as a personal expression of gratitude. Your prayers, care and concern meant much at this time.

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TASMANIA—AUSTRALIA'S TREASURE ISLAND—IN AUTUMN COLOURS. April 1. 12 days. Pensioners \$698, others \$749.

BOUND FOR SOUTH AUSTRALIA—Adelaide and Victoria's Great Ocean Road. May 21. 10 days. \$499.

TROPICAL SPLENDOUR—FAR NORTH QUEENSLAND. Whitsundays, Hinchinbrook Passage, Atherton Tablelands and Lakes, Coral islands and Reef, Magnetic Is, etc. June 17. 15 days. \$1,169.

SPRINGTIME ROUND AUSTRALIA. Featuring WA's North West, Central Australia and Northern Territory. Aug 26. 38 days, \$2,490.

Tour cost includes motel accommodation and most meals, all sightseeing, entry charges, cruises, scenic flights, etc. Tours depart from Avondale and Sydney picking up en route. Brochures on each tour available. Bookings and inquiries:

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115 cm Polyester/cotton 65% 35% \$4.50 per metre
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SOUTH AUSTRALIAN CONFERENCE TRIENNIAL SESSION

Notice is hereby given that the 66th Session of the South Australian Conference of the Seventh-day Adventist Church will be held in the Youth Hall, SDA Convention Centre, Pimpala Road, Morphett Vale, on April 28 and 29, 1984. Delegates will be appointed in harmony with the Constitution. The business of the Session will be as provided in the Constitution, incorporating the presentation of reports and financial statements for the triennial period. There will also be changes to the Constitution dealing with the issuing of licences and credentials, and also territorial boundaries.

The officers, Executive Committee and departmental directors of the Conference will be elected.

The first meeting of the Session will commence at 7.30 p.m. on April 28, 1984.

G. A. Shields,
Secretary.

TO RENT

House suitable for two couples or a family. \$90 per week. Available May 13 to July 8. Write Joyce Schubert, 10 Ballandra Court, Mermaid Waters, Gold Coast, Qld 4218 or phone (075) 52 1493.

URGENTLY NEEDED

Medical practitioners are urgently required for appointment to the staff of:

Karachi Adventist Hospital, Pakistan
Hong Kong Adventist Hospital
Tsuen Wan Adventist Hospital, Hong Kong

For further information contact: The Division Assistant Secretary on (02) 48 1061, or write to 148 Fox Valley Road, Wairoonga, NSW 2076.

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VICTORIAN ADVENTIST RETIREMENT HOMES

"RESPITE ACCOMMODATION FOR AGED"

Under new funding arrangements with the Federal Department of Social Security, hostel accommodation will be provided from January 1, 1984, for persons who qualify for hostel care or personal care under the Department's new guidelines.

The accommodation will be for periods up to six weeks, unless approved by the Department for a limit of three months.

Each of the three Victorian hostels will provide one room for "respite" care. Fees will be determined by the management committee.

Persons wishing to take advantage of this personally, or for relatives and friends being cared for, should contact the hostels for application and assessment forms and register with preferred dates as soon as possible.

Contact "Alawarra," Bendigo, "Coronella," Nunawading, "Mountain View," Warburton, or Director, Retirement Homes, Victorian Conference.

VICTORIAN RETIRED WORKERS FELLOWSHIP

Next happy get-together—Wednesday, February 29, 1984, 12.30 p.m., Nunawading SDA church hall.

A bright program is planned commencing with a lunch. Bring a plate of savouries, sandwiches, cakes or fruit, etc. RSVF February 26, phone (03) 870 4148. All retirees who have been employed by the church at any time are invited.

FLASHPOINT

LINCOLN STEED
Assistant Editor



COMING UP on March 17 is a special Christian Services for the Blind Offering. Director of this valuable service, Pastor Ron Vince, reports that four camps have just been held; at NNZ, Greater Sydney (forty campers), NNSW (thirty campers) and a most successful camp this month in SA. Unfortunately a planned Victorian camp was postponed. However, seven camps are planned for the year end. Support the CSB on March 17!

PROMOTIONS IN FLASHPOINT! It is news after all, but sometimes news involves more than just reporting. Take the newly released quarterly publication *New Israelite*, produced with a Messianic-Jewish emphasis by the General Conference. Not only is the fact of its emergence newsworthy, but your needed support necessary to its success. Interested? Write New Israelite, PO Box 1006, Manhasset, NY11030.

GRAHAM WRIGHT, hospital secretary of the Sydney Adventist Hospital, has just been elected president of the Private Hospitals Association of Australia. An honour to our medical work for Graham to be so recognised by the 300-member association.

HPROAA spells Hospital Public Relations Officers Association of Australia in real words. Media man Alan Holman presented a three-hour audiovisual production workshop to the NSW branch on February 9. SAH PR man Larry Laredo will be attending the annual conference of the association in Melbourne on April 12, 13. Good to be recognised and involved.

PICNIC CANCELLED—not newsworthy, but when a church group in Mangere, NNZ, cancels their picnic to help with camp erection—that is news. Forty Mangere members pitched in for the January 8 camp erection at Haskell Park.

KEEP LISTENING. These Times topics for the coming weeks are: "The Image Obsession," February 26; "Honest to God," March 4, and "Video Nasties," March 11. Don't miss Pastor K's thought-provoking talks.

FAVOURABLE VERDICT was handed down by a Lae, PNG, magistrate recently. Adventists had been fined K100 each for a disagreement with another church group—the magistrate overturned the fines and imposed the same fine on the other party.

TALAIR CRASH in Chimbu Province, PNG, claimed the lives of Adventists recently. Moses Wesley, a carpenter for the Eastern Highlands Mission; Margaret Gena and her two daughters, members of Kundiawa, and two *klas-redi* men from Karamui died in the tragedy.

SHIPS AWAY. The PNGUM has decided to sell the three mission ships still in operation, due to increasing survey costs—nearly K60,000 annually. They will be replaced with smaller half-cabin boats, outboards and canoes.

CONGRESS NEWSNOTE. It has just been confirmed that Leo Ranzolin, General Conference Youth director, will be guest speaker at the upcoming TTUC Youth Congress—to be held January 1 to 6, 1985. Music will be provided by *The Herald*s—another great reason for you to be there!

DOUBLE TRUST. Or rather double duty for recently appointed Trust Services director Pastor Robert Douglas—he is responsible for both North and South Queensland Conferences.

FINNISH BEGINNING. A Brisbane company of Finnish Adventists meets regularly every Friday night. They have no minister and no church, but the twenty-one members, nine children, and regular interests are planning to run an evangelistic series in May—with financial support from the Sth Qld Conference.

TOPS IN PATHOLOGY. Sydney Adventist Hospital expertise was reinforced recently with further study exam success by three members of the Pathology department: Douglas Rashleigh (Qld), Nola Rorich (Vic) and Rosamund Price (NSW). Doug and Nola are studying for the Bachelor of Applied Science, second year; Rosa for her Technician Certificate, third year.

ALSO SUCCESSFUL in their fields of further study were SAH's Dennis Hokin (head of Microbiology) and Zac Michalski (head of Histology).

GIFT BUS. Redland Bay Retirement Village Auxiliary have just presented a new Mazda 18-seat diesel bus to the village. It will be put to good use by residents and nursing home patients in the SQ centre.

MARANATHA II is a specialised witnessing training program, to be held at Yarrahapinni, NNSW, from March 2 to 10. Sure to be an even bigger success than Maranatha I.

KEEN BIKERS Alvin and Robin Jackson and Stephen Motu rode their ten-speed bikes a total of 610 kilometres to attend the recent North New Zealand Camp. Their Wellington to camp cycle was not just for fitness—it was to satisfy sponsors who donated a total of \$550 toward the Youth Camp Development Fund. Campers responded by sponsoring a further \$562.

MORE CYCLISTS. Don Bradshaw, director of the Alcohol Recovery Program at the Warburton Health Care Centre, Victoria, and six cycling friends (average age fifty-six) will clock up 1,617 sponsored kilometres in April. Aim—to raise funds to extend the recovery centre facilities. They need \$40,000—less the \$8,500 raised last year in a similar ride.

MISSION HELP. The Roennfeldt Report gets underway on April 7. Maitland area people can help by letting the organisers know of relatives and friends in the area who might want to attend. You do? Good! Then write to Mr Wal Cram, 19 High Street, Largs, NSW 2321.

HOME MISSIONARIES. An anonymous (well, I know who) reporter sent in an interesting item of "home missions" by Brother and Sister Des Stacey of Toowoomba, Queensland, where he is an elder. This good couple have opened their home to care for over 300 children during their married life—adopting two of them.

"FINALLY, BRETHERN . . ." A man may fall many times, but he won't be a failure until he says someone pushed him.