

Australasian Record

and Advent World Survey



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From North Queensland to Longburn

C. A. TOWNEND, Communication Director, North New Zealand Conference



Pastor Veld (left) and Tony and Yvonne Carlton are all smiles as they reflect on a successful year for Longburn's Church Ministries Course.



Pastor Gordon Balharrie teaches God's Word to Longburn's Church Ministries Course participants.

WHY WOULD anyone travel from Ravenshoe in far North Queensland to Longburn Adventist College in New Zealand? Can you imagine the contrast from tropical humidity to a windy, temperate climate?

Tony and Yvonne Carlton and their two children made the change last year. Tony, as a lay person, chose to devote a year to intensive training in the skills of local church ministry.

Knowing the weight of leadership in a small country church located in a comparatively small rural town, Tony sensed that Longburn Adventist College's new Church Ministries Course would give him the help he needed.

It was a busy year for Tony and the other course participants. Mornings in class, afternoons door knocking or Bible studies, evenings assisting with outreach programs. Course leader Pastor Jan Veld led out in 5-Day Plans, a nutrition seminar, Daniel seminar, and public preaching.

Six people completed the full year's program, and five others (including four north New Zealand ministers) worked for the first term at Longburn.

Pastor Gordon Balharrie, experienced Bible teacher and trainer of ministers, has assisted with the course. His lectures in Daniel, Revelation and the fundamentals of the Seventh-day Adventist Church have provided an excellent Biblical foundation for participants.

Thus far four people, first contacted by Church Ministries Course participants, have been baptised. Twenty other well-developed interests were handed to local lay people for follow-through until this year's course began.

Who will take Tony Carlton's place at Longburn? Already a number of people have begun the 1984 program. Perhaps God is calling you to a term or even a year of training in the practical skills of lay ministry. Why not write to the Principal, Longburn Adventist College, PO Box 1, Longburn, New Zealand, for details? Single students can board in the College, and homes are available for married students.



Pastor Veld baptises Chris Rowlands, who was first contacted in the Church Ministries door-to-door training program.

Photos: J. Veld.

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FROM THE PRESIDENT . . .

TOWARD 1985



IN JUST OVER a year the Seventh-day Adventist movement will commemorate one hundred years of mission in Australia and the south-west Pacific. Commemorate seems the correct word; celebrate suggests congratulations are in order—hardly an appropriate thought for a religious enterprise committed to proclaiming the end and hastening the return of the ascended Lord Jesus.

One aspect of our church's belief has always held prime importance in motivating its members. We see ourselves as the product of a divine purpose being worked out in human history. We do not find it unusual or strange that God should, in the last time, designate a people to perform a special role in salvation history.

The saving acts of God have always occurred in real time and in real history. Creation week had a definite date about 6,000 years ago, even though the precise year and month remain unknown to us. Israel measured out the significant deeds of Jehovah in its troubled history. Sanctuary in Egypt and later the Exodus from it, the crossing of the Red Sea, the glories of Solomon's reign, even the Exile, all showed that God never isolated Himself from the historic situation of His people.

The early Christian church viewed Jesus Christ in precisely the same way, except that now God was acting in history for the salvation of all men, not just the Jewish nation. The Gospels, Acts and the Revelation leave no doubt that it is the historic, human Jesus who rose from the dead and now reigns at the right hand of God. Thus human history assumed a dual track at the ascension. The Jesus of history took His place in heaven and on earth the church became His witness, then Jesus linked Himself eternally with the church through the Holy Spirit.

Out of a belief in the God who acts in history comes a view of the world, once common among Christians and especially Protestants. This view expected continuing saving acts on behalf of the church in real time, in real history.

You've probably noted an emphasis on *real history*. Why? Because another view states that the cross event absorbs into itself all salvation history, and nothing that happens in terms of nations, peoples or movements can be regarded as a further step of divine intervention except for the final consummation at the second coming. In this view, we live bracketed between the cross and the return of Jesus, and should

not expect any new divine intervention in human destiny.

Seventh-day Adventists stand increasingly alone in believing that God continues to act within historic situations. We are a people of prophecy, both in the sense that we proclaim a gospel of preparation for the coming Lord and in the sense that we declare that prophecy has a measurable fulfilment in history. We do not hide prophetic fulfilment in uncertain events of the past, nor locate it in mists of the future. Rather, Babylon, Medo-Persia, Greece, Rome Imperial and Rome Apostate march across the pages of history. Dates like 457 BC, AD 27 and 34, 1798 and 1844 have the divine imprint. What God has given to this world in this message is according to His deliberate plan for the world's history. That we sometimes misuse or fail to represent correctly God's purposes, does not lessen or change them. That the mid-nineteenth century seems so far away, does not alter our present-day responsibility or outdate our message.

The passing of time, our Biblical understandings, the apparent worth of other Christian movements, could very easily deflect this church from its appointed orbit into some form of ecumenical hand-holding or watered down witness.

So we must eye 1985 with a degree of caution and concern. We shall certainly have a lot to say about how God has blessed and strengthened His cause. But if we spend too much time comparing ourselves with what we were or measuring ourselves against others, we will fail our God.

The prophetic people of God move through history with their God. In Jesus Christ, prophecy moves out from the narrow confines of the Mediterranean littoral and embraces the whole world. In Jesus Christ the saving message of the end time is for all mankind, whoever, wherever.

The year 1985 will be caught up in God's purposes as surely as 1984. We, as Seventh-day Adventist Christians, must say yes to the prophecy and the history that make us a people, deplore our lack that may have dampened or delayed the last warning message and, above all else, be about the business the Lord of history has given us to do.

Walter R. L. Scragg,
President, Australasian Division.

NO HIGHER CALLING

TREVOR A. TYREE, Literature Evangelist, North New Zealand

NEARLY THREE years ago I left my Government Inspector's position and returned to my former work as a literature evangelist. I thank and praise the Lord that at the age of fifty-five I can again be part of this special work of soul saving. The present selection of books is really wonderful, and there are many blessings awaiting those who earnestly take up the work and go forward in faith.

As the final events of this old world rapidly take place, I often think of the inspired counsel on page 11 of *Colporteur Ministry*: "As long as probation continues there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened to evangelistic canvassing."

These thoughts make me feel very humble and grateful to be associated with God's work in this way.

The book *Colporteur Ministry* contains much valuable information for those of us who are in the ranks. To any who are contemplating the literature evangelist work, my advice is buy a volume and study it well.

On page 21 of *Colporteur Ministry* there is a statement which applies to every church member! "Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. We need colporteurs who will go forth to circulate our publications everywhere." (*Review and Herald*, November 12, 1903.)

Other denominations also recognise the tremendous power in the printed page. I sometimes think Satan has lulled many of our

church members to sleep—perhaps in front of the television screen—while such groups as Jehovah's Witnesses and the Mormons, etc., never give up!

Let us arise and work while it is day, for "the night cometh, when no man can work." John 9:4. Our various conference Publishing Department leaders are always interested in talking to those who wish to join this front line of service, and so help hasten the day of our blessed Saviour's return. The challenge is clear. Will you take it up? ■



An LE's Mistake

A CERTAIN CHURCH sister (may her tribe increase) asked if I would canvass a friend of hers, who had three young children. By mistake I canvassed the wrong lady, but with the right result—a cash sale. This lady, who lived next door to the right prospect, had just arrived home with her three young children. She was very friendly and invited me in when I mentioned that our sister had sent me along to show her some books for her children. The sale was soon closed.

Back in the car, I realised I had canvassed the wrong house. This time I went into the right house. The result was the same—a sale.

Feeling guilty, I went back to the first lady and told her I had made a mistake and that I was not sent by our good sister. Wondering if she would now cancel the sale, I was taken aback when she said she was glad I had come back because a friend of hers was very interested in the books. This wrong customer had told her friend all about the books over the phone.

"I will go immediately," I told her when she asked me if I would visit this new prospect. Her friend was waiting for me with the money for the books. "My friend has just called to say you were on the way," she said. ■

The Greatest Decision

H. G. HARKER, President, South Queensland Conference

DURING the Commonwealth GAMES MANY PRIZES WERE AWARDED. As the victors stood on the victory dais the national anthems were played. This was the same venue recently when the greatest decisions were made and the largest choirs sang. A Brisbane youth rally was held at the Chandler Centre. In place of weight lifting, Pastor Malcolm Allen, the Trans-Tasman Union Conference Youth director, presented the things of eternity.

At the conclusion of the divine service, six young people sealed their decision to follow their Lord in baptism. Instead of weight-lifting championships, a baptismal font had been arranged, and the joy of heaven added to the special feeling of dedication here on earth.

These six young people are just some of the fruitage of the Youth directors Pastor Keith Grolimund and Pastor John Banks, as they have studied with young people the truths of the Scriptures during 1983.

One of those baptised responded in the same place on the occasion of the visit of the Heritage Singers. With others she came to the front and indicated her desire to be true to the Lord Jesus Christ. May such scenes be continually repeated until Jesus comes. ■



From the left: Lisa Roby, Michelle Hughes, Belinda Woosley, Nerolie Hughes, Raymond Menz, Kenneth Haycock.

Photo: H. Harker.

YOUTH FEATURE . . .

The New Church Music: Clean from Unclean?

FRANCES MOUZON

A NEW MUSICAL STYLE has captured the Western world. From television commercials to symphonies, this generation has placed its seal of approval on the sound of "rock." Soloists and groups charm our senses with frantic gyrations, dramatic dance steps, and pyrotechnic vibrations.

They are doing it not only in the discotheque but in the church. Rock has burst its secular bounds and now threatens to make secular and sacred music indistinguishable. Even old favourites are given a syncopated melody that makes them nearly unrecognisable. Traditional church music seems to be losing ground. Christian music teachers ask, "Should we continue to teach classical and sacred music, or should jazz, gospel-rock, and country-western dominate the musical experience of our students?" Similar questions are being asked by church musicians everywhere.

In America, black Holiness and Baptist churches for generations have worshipped with shouting, speaking in tongues, laughing, dancing, and falling limp at the altar, to the rhythmic beat of soulful sound. Even without these roots, whites, too, are making rock prominent in their religious musical tradition. The early 1970s introduced *Jesus Christ Superstar* to the rockers of the world. A thirty-six-year-old Australian nun has earned a gold record by recording "The Lord's Prayer" with a rock background. Rock masses draw thousands of Catholic youth. Charismatics around the world seek the Spirit through the rhythm of rock.

How did this style of music originate? We need go back no further than the second half of the nineteenth century to find the roots of rock in the innovations of Wagner, the great romantic who broke the rules of traditional form. Casting aside the tonic and ordered chordal progression, he plunged the musical world into confusion.

New Mode

When the Wagnerian cult graduated to an exaggerated use of chromaticism, Edward Hanslick, a music critic and theorist from Prague, wrote essays defending the beauty of traditional music against the form in which emotions ruled over musical laws. But the new mode was

not turned back; already it permeated church music.

In the New World further change came, influenced by the music of Negro slaves. Ragtime and jazz gave an emancipated sense of rhythm; blues and swing added their counter rhythms. These styles, created for entertainment or to accompany erotic songs, now baptised "gospel," have penetrated the churches.

Soon after joining the Pilgrim Baptist church in 1921, Thomas A. Dorsey was electrified when he heard A. W. Nix sing, "I've Started Out to Find a Better Home." Dorsey resolved to write church music that would affect people in the same way. Going from church to church and from convention to convention, he promoted his songs. Eventually the Dorsey gospel caught on; soon not only Negro congregations but white as well were stirred by swinging, rocking rhythms and blues-like melodies.

"Gospel songs invaded the theatre, the nightclub, the gambling casino, the jazz festival, and the concert hall. . . . Every ghetto church had its gospel choir. . . . By the 1940s the recording industry was discovering that the recordings of gospel singers quickly became 'best sellers,' particularly those of Rosetta Thorpe, Clara Ward, and Mahalia Jackson."—Eileen Southern, *The Music of Black Americans*, page 404.

Rosetta Thorpe has described the new music form: "Gospel is a physical vocation . . . emotional gestures . . . a cry. Gospel is sexual music. Its performers sing with their bodies and move with a thrilling grace of physical abandonment."—Tony Heilput, *The Gospel Sound*, pages 219-232.

Willie Mae Ford explains: "Gospel is note-bending slurs to fit any hymn tune. Not the music or words are important; it's the way you demonstrate. Have a talk-up sermonette to weave a spell; then sing all in around a note. Gospel is Christian blues."—*Id.*, pages 244-252.

When Wagner turned from previous laws of music, he confronted audiences with new sonorities that tended toward anarchy. In the twenties, when Dorsey incorporated the rhythm patterns of jazz and the tunes of blues into church music, he led the church into its own anarchy and confusion.

To Exalt God

Church music serves a higher end than mere entertainment. Its mission is to exalt not human beings, but God. It is much more than pretty sounds to amuse the ear. Never should it express revolt or sensuous excitement, or be a sedative to dull the senses. It is instead a language from heaven, true soul music, designed to lift our spirits heavenward.

What type of music should we present for our students and our churches? The answer must be that we reject the anarchy of rock and uphold gospel songs rooted in traditional sacred forms.

The slave in the New World gave birth to a unique expression that pervades much of the world's music. But what is the effect of this music? Obviously it has blurred the line between the sacred and the profane. Must it continue to degrade the most sacred precincts of our faith and worship?

Considerable instruction has been given to the Seventh-day Adventist community regarding the baleful effects of an unregenerate music, the heathenish rhythms and sensuous wails that accompany the so-called "gospel" song.

"Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart . . . strength and courage."—*Testimonies*, Vol 1, page 497. "It is often made one of Satan's most attractive agencies to ensnare souls."—*Id.*, page 506.

"There is the sound of vocal and instrumental music. Christians are gathered . . . but what is that you hear? It is a song, a frivolous ditty, fit for the dance hall. . . . The angels are moving from the scene. Sadness is upon their countenances. Behold, they are weeping. This I saw repeated a number of times all through the ranks of Sabbath-keepers."—*Messages to Young People*, page 295.

There is a simple law with respect to music that we might follow here. It is the law of love, and this is the way it ought to speak to our members old and young.

Whatever there is in note or cadence that weakens body or mind, that affects self-control, must be ruled out, for we are the temple of the Lord.

Whatever in rhythm or chord harms the clarity of our witness to Jesus before others must be ruled out, for we are His witnesses.

Whatever in dissonance or frivolous tone lessens in any way the effect of our service must be ruled out, for to influence men and women for Him is to be the passion of our lives.

—*Adventist Review*.



Graduates in the Master of Arts in Religion for 1983. Back row: Pastors Graeme Brown, Leigh Rice, Adrian Flemming, and Brother Michael Dabson. Front row: Brother Raymond Dabson, Pastors Don Hosken and Eric Winter.

Photo: M. Brown.

WHY AN M.A.?

MARTIN BROWN

"WHY do you have to go back to college?"

This question was put to me a number of times after it became known that I was to attend Avondale College and study for the MA degree in 1983.

I am not sure that I gave any good answers; but I did know that it was necessary for a pastor to have an ongoing study program, in both theological and practical areas. I did know that in the busyness of a pastor's work it is difficult to keep up an ongoing study program. The MA course seemed to be a good opportunity to brush away a few cobwebs and to have a new look at some areas of theology and practice. Many professions have in-service training and updating plans; why not pastors, too? I was grateful that the South Queensland Conference had sponsored me and given me this opportunity.

Now 1983 is history, and the question is, "What have your MA studies done for you?"

I feel that the benefits are such that I can recommend this time of study to my fellow ministers. It does require a degree of financial sacrifice, but we should be prepared to pay some price if a man can be made more useful for his ministry. Avondale College will be pleased to answer any inquiries about the MA course.

I had not been long into the course before I realised that in my own Biblical studies I had been working in a rather limited way. So, I leave Avondale with areas opened for study by

Dr Ferch in Daniel, Dr Young in the parables, and Dr Salom in Hebrews, for example. As well, this experience has shown me how to make better use of my own continuing study.

In our course on the Development of Seventh-day Adventist Theology, just one of the benefits was a better understanding of and a new appreciation for the ministry of Ellen White. This, and other insights, seems helpful in the light of recent events in the church.

One of the highlights of the course, and one of the easiest parts to handle, was two weeks of practical work in pastoral care under Dr Ludowici at the Sydney Adventist Hospital. At the college, in lectures dealing with outreach and pastoral ministry, we received a good input of ideas from Drs Giller and Patrick.

Most of my classmates chose to study in depth some area of ministry for their personal projects. They feel this has been of practical benefit to them. I chose to write a thesis on Romans 8:1-17 and its emphasis on the Holy Spirit. I did so because this is a very important statement of Scripture about the nature of the Christian life.

We do not learn everything by our own experience; nor do we learn everything from books. The combination of our past ministerial experience with this recent educational experience should help us to be more useful to the church and the people we serve. Under God's blessing we trust this will be so. ■

... Seven Sons Had Father Abraham

LYNELLE R. CHESTER, Child Evangelism Director, Australasian Division

SOLOMON in his wisdom wrote, "There is a time for everything and a season for every activity under heaven . . . a time to weep and a time to laugh . . . a time to be silent and a time to speak . . . a time to love and a time to hate." Ecclesiastes 3:1-5, NIV.

We can apply this admonition to the suitability of songs for certain occasions.

"Father Abraham had seven sons, sir; seven sons sir, had Father Abraham.

And they didn't laugh and they didn't smile,

All they did was act like this—

with a left arm, right arm, left leg, right leg, head, etc."

With actions, this song could be quite entertaining—around a campfire—so long as you had slept well the night before. That's how the song finds its way into the secular section of "Pathfinder Sing."

We might sing "Father Abraham" around a campfire, but is this song really suitable for children's Sabbath school?

Stop to think—what does the song say? The only thing I learn from the song is that Abraham had seven sons. We all know about Isaac and Ishmael. Who were the others? Zimran, Jokshan, Medan, Midian, Ishbak and Shuan. That makes eight. (The song did not supply that information.)

What lessons do children learn from the song? Something akin to exercise!

Let's consider our aims for Sabbath school. Sabbath school was developed to teach the gospel of Jesus Christ in the setting of the three angels' messages. The purpose of Sabbath school is to communicate the good news. It aims to win, hold and train for Jesus Christ, men, women, youth, boys and girls. To reach this aim all activities should be Christ centred, Bible based and person oriented.

Now take into account the minimal exposure that the majority of our boys and girls get to spiritual things. Can we afford to stunt their spiritual growth by spending precious minutes in activities that do nothing to challenge each boy and girl with Christ's love for them and His wonderful plan of salvation?

Let's be careful to select songs for Sabbath school that really have a message—songs that fit with the lesson we are teaching—songs that will keep our boys and girls in touch with their Saviour as they sing them from day to day.

Two Prodigal Sons

GARY B. PATTERSON

THOUGH NEITHER of them knew it and both would have denied it, they were as alike as two peas in a pod. Even the cause of their opposite actions was the same—a misunderstanding of their father.

Of all the parables of Jesus, probably none is better known than the story of the prodigal son. Yet, in spite of our familiarity with it, we often have overlooked the deep implications of this beautiful story of love. In the parable Jesus sought to give hope and extend an invitation to two groups in His audience, to bring both the wayward and the rigid back to their heavenly Father. The younger son assumed that because of his sonship he was entitled to a portion of his father's possessions. His request was on a legal level; he failed to comprehend the higher opportunity of sharing a relationship and possessions with his father. The same sad oversight plagued his older brother.

The prodigal decided he must find himself apart from his father. He became a member of the cult of "I," those who must find themselves regardless of the feelings and rights of others or the cost to themselves.

A few years ago Margaret Halsey described such individuals in a *Newsweek* essay (April 17, 1978). The Cult of "I" is based on the false premise that inside every human being, however unprepossessing he or she may be, "there is a glorious, talented, and overwhelmingly attractive personality. This personality—so runs the erroneous belief—will be revealed in all its splendour if the individual just forgets about courtesy, cooperativeness, and consideration for others and proceeds to do exactly what he or she feels like doing. Nonsense. Inside each of us is a mess of unruly primitive impulses." Through grace, discipline, and dedication these impulses can result in useful creativity. But there is no such thing as a pure, crystalline, well-organised personality waiting to be set free.

We hear talk today of an identity crisis. It is trendy to say, "I don't know who I am." "But," says Margaret Halsey, "this sentence has no meaning unless spoken by an amnesia victim." It is not so much that we don't know who we are as that we don't want to admit what we are like, least of all to ourselves. A search for identity is as predestined to failure as was the foolish fling of the younger son. Identity is not stumbled upon in a serendipitous manner such as the daughter of Pharaoh accidentally discovering the baby Moses in the bulrushes. "Identity is built. It is built every day and every minute throughout the day. The myriad choices, small and large, that human beings make all the time determine identity," according to Halsey.

The self is not an innate inner wonderfulness. If it were, we would be perfect beings needing no change or growth. "The 'self' is not a handsome god or goddess waiting coyly to be revealed," notes the *Newsweek* essay. On the

contrary, it is something that becomes lost when one is functioning at the peak of creativity and compassion. We speak of losing ourselves in our work.

That which counts is not Who am I? but Whose am I? Jesus said, "By their fruits ye shall know them." Matthew 7:20. By our fruits we shall know ourselves.

When the younger son came to himself after wasting his assets, he did not perceive the grace that his father was prepared to bestow upon him. Seeking to return home as a hired servant, hoping for some small measure of mercy, he was unprepared for the generosity of his father's love.

Meanwhile, back at the farm, the older brother had been doing all the right things, but for the wrong reasons. Most church members are like the older brother, having been faithful for many years, perhaps even having grown up in the church. Hence they tend to see the older brother in an indulgent light. After all, he deserved to be a little miffed, didn't he? Though his attitude was not right, he seems so much better than his lecherous imp of a brother.

A Narrow View of Life

The older son in his narrow view of life, based on reward and punishment, saw his father's actions toward the wayward son as weak and permissive. He complained that his life of virtue had gone unrewarded, while his brother's dissipation and vice were celebrated with a feast. His jealousy may have been motivated not so much by his lack of reward as by what his brother had gotten away with. He did not see that he was exhibiting much the same selfish spirit as his brother.

Doing the right things for the wrong reasons can be as destructive to a father-son relationship as can open rejection. Both are rebellion. The first is covert; the second is overt.

In order to enjoy their share of the inheritance, both sons relied on separation from their father. The younger blatantly rejected family ties and in self-imposed exile wasted his fortune. The older waited in a sinister but socially acceptable manner in order to enjoy his father's possessions alone, perhaps waiting impatiently for that day when he would receive his inheritance at his father's death. Neither had learned what it meant to be a son. They could have possessed at home all that the father had if only they would have entered into a true relationship of sonship with him.

In the attitude of the elder brother, one sees the blind self-complacency of the Pharisee, trusting for righteousness in the scrupulous observance of the letter of the law. By living on the level of wages for labour, the older son placed himself in the category of a hired servant.

It is a son's privilege to live above this materialistic, legalistic level. The elder brother was indeed doing his duty, but not in a loving spirit. His view of his relationship to his father was altogether a servile one. Because of this attitude he ended up envying his brother, who only a short time before had been envying swine!

The parable ends abruptly without satisfying our curiosity as to whether the older son ever accepted the younger or how the younger behaved afterward. The intent of the parable is to persuade the Pharisee type to come in and share the Father's affection and heavenly joy, and to encourage outcasts and sinners to accept His generous welcome home and forgiveness.

One could easily draw libertine conclusions from a shallow reading of this parable. Yet all that was given to the wayward son was equally available to his older brother if only he had asked. And all this would have come to him without the hunger, the degrading misery, and the stark humiliation that preceded the coming of the younger son into a new relationship with his father.

The story features judgment as well as forgiveness. The prodigal suffered famine for his foolishness. He experienced shame that brought him as low as the swine. He lived with loneliness, feeling all the wretchedness of a soul alienated from both man and God. His was no easy pardon, for the younger son bore all the sorrow and agony of sin, reaping in his own body the dreadful harvest of his waywardness.

The older son viewed the father's attitude toward his brother as cheap grace, failing to recognise that his father would have been equally generous toward him. If he had been given a kid with which to make merry with his friends, probably he would not have known how. He asked for nothing. He desired nothing. He received nothing. He enjoyed nothing. He sought to save everything for himself to be enjoyed alone at some later date, and in so doing never learned how to enjoy life in the present with his family.

The parable invites us to move from externally imposed law to a sense of relationship and responsibility. Finding oneself need not be preceded, as in the case of the prodigal son, by the flagrant violation of good sense or by broken relationships with one's family. But to remain outside that loving relationship, as in the case of the older son, is an even worse tragedy than the foolish fling of the younger that finally brought him to his senses.

It was no idle tale that Jesus told; it was true to life. In it God, our Father, is offering to share His kingdom with His children. They are not hired hands, but family. Wages are earned and paid, but an inheritance can only be given and received. Our salvation and relationship with God are an inheritance.

—Adventist Review.



Eager laymen, in the classroom for the first training class in the new Layman Training School at Homu.



Laymen pose informally outside the new and functional Training School at Homu.

IN FULL SWING

JOHN GATE, President, Eastern Highlands Mission, PNGUM

THAT'S THE STORY of the new Eastern Highlands Mission Layman Training School at Homu. The period of October 2 to November 13 witnessed the last of the six-week training schools for 1983, and the first of the schools to be conducted in the new training school premises.

These new facilities, made possible by the Missions Extension Offering of October 1982, have been a real boost to our expanding program here in the Eastern Highlands Mission. "The best school yet," was Pastor D. Robertson's summary as we reflected on the exciting and busy

Layman Training Program. In the thinking of the church members, the evidence of the new, attractive facilities tells them that the mission CARES for them: that brothers and sisters in Australia and New Zealand CARE for them, and they respond readily to support their church.

Training School

The Eastern Highlands Mission Layman Training School was commenced in harmony with divine initiatives, to assist in the care of the church experiencing an exploding membership crisis, and a diminishing worker force.

To date, the existence of the layman training school has had a noticeable, twofold effect:

1. Our expansion problems have both worsened and improved, as trained laymen return to their home churches and lead their fellow members in active witness programs, thus creating further calls for help!

2. A growing number of clubs and societies in our churches: Youth clubs, Pathfinder clubs, Dorcas societies and Good Samaritan clubs, as laymen utilise these organisations within their local churches for evangelism and church consolidation.

Already February 1984 was booked out for a Youth Leaders' Seminar. March 1984 brings a one-month Laymen Training School with a variation. . . . And so the new year promises to be even better than 1983. ■



Outside the Homu Cathedral, laymen line up in the traditional way to be congratulated.



Pastor D. Robertson, director of Layman Training, presents a layman with his "Certificate of Attendance" at the closing meeting.



Pastor Allen Foote baptises Sister Hurley as her husband looks on.
Photos: M. Tooley



Brother and Sister Hurley and the five teenage girls who were baptised at Rangiora.

Baptism at Rangiora

MARGARET TOOLEY, Communication Secretary, Rangiora Church, South New Zealand

RECENTLY we experienced another "high" day, in the history of Rangiora church, in south New Zealand. On that day, we witnessed the outdoor baptism of seven precious souls.

River baptisms are not new to Rangiora church—we have had several over the past three years. We had on order a beautiful, warm, summer day. Instead . . . it dawned cold, blustery, and very wet! It would seem that, once more, Satan was determined to hold back the waters of baptism. However, we went forth in faith, and prayed for an improvement in the state of the elements. Planning to be baptised were five of our Earliteen girls and a young couple who had been studying the Word of God since April, when the husband first attended Pastor R. Stanley's Revelation Series in the new Rangiora church. That, in itself is an interesting and Spirit-led story.

Looking for Meaning

About two years previously, our brother and his wife had decided to become vegetarians in an endeavour to improve their lifestyle. With an increasing feeling of well-being and interest in a herbal and natural diet, they began to look for a deeper meaning to life for their young family.

Then, one day they saw an advertisement to Pastor Stanley's Revelation Series. Having an interest in the Book of Revelation, Doug decided to attend, on the assumption that it was to be for one night only. Now, we see the hand of God leading in a set of circumstances. Monday night was to see the first night of a nine-night series. Monday night also happened to be Anzac Day, April 25. April 25 also happened to be Angela's (Doug's wife) birthday. If the series had commenced on the night intended, Doug would not have gone and, assuming it to be only a one-night meeting, would not have thought any more about it. In the meantime (and of course, before the series was advertised), Pastor Stanley decided, in

view of the public holiday, to shorten it to an eight-night series, and commence on the Tuesday evening, April 26. Thus, the meeting was delayed by that one night. Brother Doug saw the advertisement, came, and was so interested that he wouldn't miss a night. Soon after, he and his wife began studies. As a result they are now totally committed to the message of the Adventist church and its risen Saviour.

And so came about that special day in the lives of Brother and Sister Doug Hurley, as they gave their lives in baptism and made their public commitment to their new-found Saviour. In a beautiful setting Pastor Allen Foote baptised Brother and Sister Hurley and

the five earliteens in the dammed-up creek running through the garden of the Hurley home.

Angela comes from a staunch Roman Catholic background, and the witness of her baptism was really inspiring when we realised that three of her Catholic brothers and their wives were present at the occasion. Two of our teens also come from a staunch Roman Catholic background, and have followed their mother, who was baptised fifteen months ago as a result of Pastor Otto's Christchurch mission.

A Witness

Over 100 people from our local church and surrounding churches were present to witness this beautiful occasion. With the appropriate blessing of the sun breaking through the clouds, we all felt that these were indeed "My beloved children, in whom I am well pleased." ■

A Font Reflects

BARBARA SHELLEY, Communication Secretary, Ashfield Church, Greater Sydney

I GUESS you could call me the "silent one." Week after week goes by and I stand, empty, in the church of my faith, watching the people as they are at worship. They're a very dedicated group here in Ashfield. Always out witnessing and sharing their faith. In fact, because of their work, their faith and their prayers, I was put to use six times in 1983. Sometimes it's quite a few people who enter me, and take their vows of baptism. Other times one or two—but I'm not left idle for long.

Just recently, three lovely ladies were baptised in me. One was a sweet young mother, only seventeen, Narelle Tucarelli. The other was Carol Mason, an energetic, bright lady who has been helping out with a fitness class here in our church. And the third was Finau Lee, a lovely Fijian lady, whose tears of happiness flowed freely and mingled with the water in me.

Pastor Shelley was the officiating minister. Once again, everyone shared in the happiness. The Fijian church members, who joined Ashfield for the day, rendered two beautiful items in song. The rafters of the church really were lifted, and I shivered and shimmered with joy.

Well, that's all my work done for 1983. But this I do know; with Ashfield working so faithfully, it won't be too long before I hear the deacons turning on my taps and hear the familiar words, "I now baptise you in the name of the Father, the Son, and the Holy Ghost."

Till then, may God bless all you readers, and I urge you all to pray and work without ceasing so that your fonts, too, can join me in witnessing more soul winning in 1984.



Front row (from left): Pastor and Mrs Paul Bogacs and Pastor and Mrs Graeme Christian. Back row: Pastor Trafford Fischer, Pastor R. H. Parr, E. R. Plez, Pastor A. Tolhurst, Pastor H. R. Christian, Dr A. P. Salom.

Photos: E. B. Price.



Pastor H. R. Christian giving the ordination charge in the Castle Hill church. Clockwise: Dr A. P. Salom, Pastor T. R. Fischer, Pastor A. Tolhurst, Pastor R. H. Parr, Brother E. R. Plez, Pastor and Mrs G. E. Christian and Mrs Pastor P. E. Bogacs, Pastors Rod Ellison, Frank Tassone, Rasmik Cachatoor, David Pearce, Clive Barritt, Bert Metcalfe, Alan Butler and Bill Sleight.

Two Ordained in Sydney

E. BRUCE PRICE, Communication Director, Greater Sydney Conference

PAUL BOGACS and GRAEME CHRISTIAN were ordained to the gospel ministry on Friday evening, December 16, 1983, in the Castle Hill church, Sydney, New South Wales.

The Castle Hill church was packed for the special and happy occasion, by members and friends of the churches in which these two ministers have served.

Both young men are sons of ministers, and both enjoyed having their parents present. Graeme was born in Latrobe, Tasmania, and he recalled that, from his earliest years, he had only one ambition in life; to be a minister. His proud and happy father, Pastor H. R. Christian, read the charge to the ordinands. Graeme graduated in 1978 from Avondale College, where he had married Marcia Murray. Today they have three children, Jemma, Elissa and

Timothy. Their ministry has included Auburn, Dundas, Thornleigh and Concord churches. They are now under appointment to Lord Howe Island. Besides their parents, Graeme and Marcia had over thirty relatives present, many having travelled from as far south as Victoria.

Paul was born in Bruck, Austria, and migrated with his parents and sister to Queensland when he was a schoolboy. He graduated in 1978 from Avondale College. In 1980 he married Karen Price of Ryde, one of our highly respected schoolteachers. Paul's ministry of five years has been spent with the Katoomba, Warrimoo, Castle Hill and Galston churches. Besides their parents, Paul and Karen also had a large group of relatives present, but those travelling interstate had largely travelled from Queensland.

The ordination sermon was preached by Pastor R. H. Parr, our Conference president. His text was Acts 5:20, "Go, stand and speak in the temple to the people all the words of this life." He challenged the ordinands to follow the gospel commission to "Go" and aggressively preach the Word. They were to stand for truth and principle, and especially uphold the standards and message they have been called to preach. The powerful address was one that also challenged every minister present, and thrilled every loyal church member.

Pastor Athal Tolhurst, Trans-Tasman Union Conference president, offered the ordination prayer, and the former Castle Hill church pastor, Dr A. P. Salom, read the Scripture reading. Two interesting life-sketches were presented by our Conference Youth leader, Pastor Trafford Fischer.

To Pastor and Mrs Paul Bogacs and Pastor and Mrs Graeme Christian, we express our best wishes that God will continue to bless their ministries and that they may experience much joy and fruitage in the years ahead. ■

A Bible Seminar for Canberra

W. A. TOWNEND

THEY asked for it. They got it. They enjoyed it. And now they want another one as soon as possible. This, in a nutshell, is the Canberra Bible Seminar story, the story of an experience when God was near, very near, to His people as they studied about His own Word.

Before the seminar, which was held in Canberra's large and attractive Woden church, the organisers had put out a folder which simply said: "You are invited to discover 'Book Alive'—just that! Bible Seminar: unstructured, refreshing, relaxing. Guest speaker: Pastor W. A. Townend. Friday evening, 7.30, Sabbath, 11.00 a.m., and fellowship lunch. Seminar continues, 3.00 p.m." (and, quite unplanned, it went on till almost 6.00 p.m.).

It was a new experience for almost all of the folk who filled the church to spend several hours together, hearing about the Bible itself. We simply looked at ten questions of their choice, questions like: What, really, is the Bible? Why no original manuscripts? What about the 400 "silent years" of Bible writing? What are the rewards of Bible study? Why so many fights about the Bible? How does the Bible compare with other ancient writings? Next seminar the questions they want to look at will include: What about the difficulties in the Bible? How much education is needed to really understand the Bible? And, Are there preferred methods of Bible study? There will be other questions, no doubt.

Obviously, our people want to know. And, more than that, they are warmly responding to a simple and uncomplicated approach to the

Bible as related to life, of which Ellen G. White said, in the setting of John 6 (the first scripture we considered at the Seminar), "This life we receive by receiving His Word." There are people in Canberra who want more and more of His Word in their daily lives. And commendation to you, Canberra's ministers Bruce Manners and John Griggs and your church officers for asking for a Bible seminar.

The news is spreading, it appears. This report is being written a few days after the seminar. Already a conference Youth director is inquiring about a seminar like Canberra's for his young people, and a leading layman of a large church in another conference asks, "Can we have a seminar like the one we have heard Canberra had?" Yes, you can.

Excitement about the Bible fits into our times, don't you think so? ■

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD



VETERAN British Union literature evangelist Jessie Wear sits at the controls of a British Airways Concorde. When colleagues in the literature work saw this picture in the papers they naturally assumed that, having exhausted all her territory within bussing distance of Newcastle city centre, Jessie was taking to the air with a view to canvassing a wider area. In fact her flight in Concorde was a joy ride, the realisation of a long-held ambition. In general, Jessie doesn't hold with new-fangled things—especially in the publishing field—but Concorde, this symbol of all that is new-fangled, she has taken to her heart.

—Messenger (UK).

The Great Controversy in Malagasy

THE FIRST COMPLETE edition of *The Great Controversy* in the Malagasy language, *Hery Mifanandrina*, has been published by the Malagasy Publishing House in Antananarivo, the capital of Madagascar.

Literature evangelists now are selling the book throughout Madagascar, the world's fourth largest island, located in the Indian Ocean off the south-eastern coast of Africa.

The paper for the book was imported from France, but local material was used for the cover.

Hery Mifanandrina becomes the second complete Ellen G. White book to be published in the Malagasy language, which is related to languages in the East Indies.

—Adventist Review.

Ships Missionary

SWEDISH-CANADIAN Gunnar Johnson some twenty-six years ago took to heart Ellen White's admonition to distribute literature "on trains, in the street, on the great ships that ply the sea, and through the mails." He has made some 2,300 visits to 480 ships, leaving such books as *The Great Controversy*, *Daniel and the Revelation*, and *The Desire of Ages*, as well as periodicals and tracts in twelve languages—a total of more than 200,000 pieces of literature. The diary of his visits over the years makes fascinating reading, reporting events that could only be labelled miraculous.

—Adventist Review.

Pacific Press Move

ON DECEMBER 8, 1983, the Pacific Press Publishing Association board of directors voted to relocate the press near Boise, Idaho. Choices for possible location had previously been narrowed to Boise, Idaho; Tucson, Arizona; and a San Joaquin Valley location. Cost analysis revealed that the Boise location would effect a savings of some \$400,000 annually over any of the other possible locations, and an annual savings of near \$1 million over the present location in Mountain View, California.

—Adventist Review.

A Litter-ature Evangelist

When Daniel Zoo Zoo, a student at Nanga-Eboko Adventist Secondary School in Cameroon, found some old Sabbath school quarterlies, he decided to "distribute" literature by tearing out the quarterlies' pages and flinging them out the window of the train as he was heading home for a vacation. While canvassing a few years later, Daniel, to his delight and surprise, happened upon a once-inactive Adventist who had come back to church after reading a few pages from a Sabbath school quarterly that he saw flung from the window of a passing train.

—Adventist Review.

Idol Wins Converts

MR SA-NGA, who was serving time in a Thai prison for a self-defence slaying, filled out an enrolment card for the Voice of Prophecy Bible Course, unsure of just what he was subscribing to. By the time he had completed the course, however, he had become a Christian.

Once out of prison, he began to prepare for baptism at the Adventist church in his village. Furthermore, Mr Sa-Nga was so enthusiastic about his new-found faith that by the time he was ready to be baptised, his first two converts, Mr Somwang and Mr Pun, were ready to be baptised with him.

The two converts shared his enthusiasm for witnessing—although not everyone received them with open arms. One such contact, who had connections with evil powers, wanted to return the Bible that Mr Somwang had given him. When Mr Somwang wouldn't accept it back, the man placed it on the shelf where he kept his idol—only to discover the next morning that his idol had fallen from the shelf during the night and lay in fragments on the floor.

Although the idol's owner was not moved by such a show of divine power, seven of his neighbours were, and have since been baptised.

—Adventist Review.

May I Heal You?

J. T. KNOPPER, Publishing Director, Australasian Division

LITERATURE evangelists never have a dull moment.

One literature evangelist met a person with Pentecostal beliefs, claiming to have healing power. The literature evangelist remained cool and pressed on with his demonstration of books. The customer also pressed on, maintaining that he had healing power, and suggested that the power be tried on the literature evangelist. The literature evangelist declared that he wasn't sick, and was not in need of healing. Still the customer persisted in having a try. Finally the literature evangelist said, "All right, have a go." However, there was no reaction, the power didn't work, and the demonstration continued.

Again the customer persisted in trying his healing power on the literature evangelist. The literature evangelist said, "Why don't you try it on yourself. The answer: 'I haven't advanced far enough yet to use it on myself.'" There was a second attempt to "heal" the literature evangelist who was not in need of healing. Again, no result. The customer gave up and surrendered to buying the books with a precious healing message from the literature evangelist. Thanks be to God!

This was one of the literature evangelist experiences told by the literature evangelists during their annual institute at Yarrahapinni. It was a delightful experience to attend these meetings. About eighty literature evangelists, literature evangelist wives and visitors were gathered together on the grounds of that most beautiful ecological centre, Yarrahapinni, north New South Wales. What a precious piece of nature it is; and owned by the Seventh-day Adventist Church!

I found later that some of those attending the meetings hadn't even become literature evangelists at that stage, but just wanted to be there to share in the experience of an LE institute. There must be something special about these meetings. What about you coming next year? It could turn out to be the most beautiful holiday you have ever experienced in your life. Ask about the financial terms, and you will be surprised how easily you will be able to afford the expense of such a meeting.

What else did we hear? One of our Spanish literature evangelists went to have a haircut. As he was sitting in the barber's chair, the barber mentioned that he was going to be baptised into the Baptist Church. While the barber did the haircutting, the literature evangelist started a Bible

study, explaining the three angels' messages. The barber suggested that the Baptist minister be invited to sort out things of this nature. The result: the Baptist minister became a Seventh-day Adventist and is now engaged in literature evangelism.

What happened to the barber? Well, that story is not yet finished. More good news may follow, as the end is not yet.

Speaking about the "the end is not yet," the LE Institute had a strong overtone of the nearness of the coming of our Lord. The atmosphere was one of urgency. It came through in the meetings, with prophecies and signs of the times being discussed. Literature evangelists know where they are going, they know why they do what they do and are determined to persist till the end. A good tribe to belong to.

A customer asked of a literature evangelist, "Whom do you represent?" The frank answer was, "The Seventh-day Adventist Church." The next question was: "Why do you keep the Sabbath?" After a few brief answers, the literature evangelist introduced the customer to the Bible Reference Library Series (five volumes of the Conflict of the Ages series). The customer was impressed and purchased, for cash, all five volumes. Then he told the literature evangelist the following story:

"This morning, I decided to go bush and study my Bible. It is the last day of my holidays and I wanted to spend it with my Bible. On my way, an inner voice urged me to go and see my sister. I couldn't resist, and went to visit her; and here it is that I meet you. I thank God for His guidance, and will study my Bible with the help of these books."

Is God interested in people? Does He know where the honest, truth-searching person is? Is the literature evangelist a useful instrument in God's hand to find these people? No doubt the answer is positive to these questions.

Today is **LITERATURE EVANGELISM DAY**. We have three requests:

- Pray daily for our literature evangelists, wherever they may be.
- Pray that those searching for truth will be found by our literature evangelists.
- Pray that God will give you a desire to take part in literature evangelism, if it is God's will for you.

WHEN Andy Beattie joined the staff of the Sydney Sanitarium and Hospital in 1930, James Somerville Pty Ltd, produce merchants of Hornsby, New South Wales, were delivering the stock feed, chaff, and fertiliser in a Chevrolet truck, similar to the one pictured to the right. The vehicle generated quite a deal of nostalgia with some of the "old timers" when it visited the Sydney Adventist Hospital recently.

As a result of the Beattie family's friendship with the Somervilles, and Mrs Somerville's recent stay in the hospital as a patient, Andy received considerably more for the last Adventist Appeal.

It is interesting to note that James Somerville Pty Ltd was established in 1902, just one year prior to the opening of the Sydney San, and we are their oldest continuous customer—they still provide fertiliser for the gardens.

—L. Laredo.

Hedley Somerville and Andy Beattie stand near the historic truck.

Photo: S. Hunt.



Let's Avoid Infant Mortality

JORGE A. IUORNO

New members need to be fed, protected, helped, and integrated into the church.

AT BIRTH a human being is one of the most helpless of creatures. Most animals, and even birds, possess instincts tending toward finding their own food a few moments after birth. But if humans were not given the special care and attention they usually receive at birth and for years afterward, how many would be able to survive?

In times past infant mortality was extremely high in most countries. Without the necessary knowledge or appropriate means, young lives were forfeited by the thousands. During the Middle Ages life expectancy was only eighteen years in some European countries. Plagues, epidemics, and ignorance exacted a high tribute, especially in the lives of infants.

Today, thanks to God's revelation through the advance of medical science, the average human life span is increasing in many countries. This has come about not only because adults and the elderly live longer, but also because the fields of paediatrics and child health have competent personnel, modern techniques, and better equipment. The centuries-long battle against infant mortality is being won, although there is doubtless still much to attempt and achieve.

On a spiritual level, to an alarming degree our church still suffers the effects of infant mortality. The experience of one who begins to know and walk in the ways of the Lord is similar to that of the beginning of life. There is no alternative possible: "Except a man be born again, he cannot see the kingdom of God." John 3:3. This tender new creature needs all the help, wisdom, and love possible in order to feel the spiritual warmth that will permit it to grow. Potentially it is a spiritual adult, but meanwhile it is "a new creature."

When a person joins the church the members are pleased, but they often take for granted that the new believer already has a complete understanding of our doctrines. They expect the novice to act like a veteran—as though one who has just begun to walk should know as much of the road as others who have walked it for years. In other words, they leave the person to his own fate.

The person who gave the Bible studies and visited with faithful regularity now comes no more; his many obligations cause his time to be spent on other visits and studies. The new member is treated somewhat like a statistic.

But if this new spiritual creature is neglected he soon may become another statistic—one we prefer to ignore but that unfortunately follows us like a shadow. He will become one more missing member. In some cases such losses reach 50 per cent of our baptisms.

Just as each undernourished and uncared-for child is a candidate to become part of the infant mortality statistics, so our new brothers and sisters, if not well fed, protected, helped, and integrated into the church, are also prime

potential candidates to leave through the back door.

The work of confirming the new member in the faith through postbaptismal studies is essential. If the pastor or Bible worker cannot continue these, someone else should do so. The pastor or worker should accompany the new teacher until he or she is accepted.

Participation of the new convert in church activities is important. Opportunity should be provided for each member to do something for the Lord according to his talents and aptitudes. Various kinds of missionary activity, musical groups, and recreational activities are a few of the areas in which new members may be incorporated.

Integration into the whole life of the church includes helping the convert feel the need to attend all church meetings, including the midweek prayer meeting. For a while some brother or sister may need to go to the person's home to accompany him or her to church. If we succeed in helping those recently baptised to identify with the church, leaving will be very difficult.

Adventist publications in every Adventist home are vital. The church board should see that denominational reading matter is not lacking in any home, particularly those of new converts.

Let us offer love and Christian warmth, for kindness and spontaneous sympathy have no substitute. Let us see that Christian joy is a real experience in our lives and share it affectionately with our brethren. Let us weep with those who weep, rejoice with those who rejoice, suffer with those who suffer. If the new believer finds warmth in our lives and in the church in general, his attachment to the truth will grow constantly, and his Christian development will be harmonious and symmetrical.

These suggestions are in no way intended to be complete. The church will have to pray, work, and strive under the ministry of the Holy Spirit to continue rescuing souls from the darkness of sin, but it will also have to redouble its efforts in order that the ones rescued by the precious blood of Christ do not return to the world.

This is not achieved by being a Christian for a few years or by having known the truth, "but he that endureth to the end shall be saved." Matthew 10:22.

If the church can avert spiritual infant mortality, it will have eliminated a malady that dwarfs it and robs it of vitality as tens of thousands of souls annually abandon the faith. Let us not accept these lamentable desertions with resignation. If it were a matter of our children in the flesh, would we not resort to all possible and legitimate means to save their lives? As members all of us are responsible for those who make up our congregation, especially the new believers.

—Adventist Review.

The Editor
Australasian Record.

NEWCASTLE SCHOOL

I read with considerable interest in RECORD the account of the Newcastle School's celebration of fifty years since establishment, and was a little surprised that no mention was made of any previous church school at Hamilton.

About ten years ago I attended the last meeting to be held in the old Hamilton church and made a point of going to the rear of the church to take a last look at the room where I attended school seventy years ago. I cannot remember the names of any of the pupils, but I have vivid memories of the teacher, Miss Ada Murray. Her methods of maintaining discipline were quite novel, and while they would hardly be acceptable in this modern age, are still a source of amusement to me.

How things have changed since there were less than three million people in Australia, and steam trams ran in the streets of Newcastle, carrying their loads of black-faced miners to their homes, after their work shift in the pits!

We have come a long way since those days when there were only two or three thousand Adventists in our country. In spite of our problems, we should be full of courage.

R. C. Hughes, NSW.

DERBY COMPANY

In the RECORD of December 3, 1983, it states that the Derby Company has irregular meetings and venues. I would like you to correct this—we do have regular times and a regular venue. It has been so for nearly seven years.

Sabbath School	Friday 7.30 p.m. Daylight saving time
	7.00 p.m. Standard time
Church Service	Sabbath 11 a.m.
Prayer Meeting	Wednesday 7.30 p.m.
	Venue 448 Stanley Street; phone (091) 91 1155.

John Skuse,
Company Leader, Derby, WA.

LIKES THE STORIES

I am nine years old and I like to read the stories in the RECORD. But this week's didn't have one in, and I missed it. I wish you a very merry Christmas.
Love from Tracy, WA.

Sorry Tracy! This week we have a poem for you. We'll try to include something for you every week.
Love from the editors.

"COME AND JOIN US"

It has been a privilege to work as the operating theatre supervisor at the Auckland Adventist Hospital for the past ten years. The past ten years have been full of excitement, interest and fulfilment.

I write to share a burden. Last Friday afternoon we had three operating theatres running late; one of these operating theatres was running exceptionally late. The surgeon, who is very sensitive to our beliefs, came to me and said, "I am terribly sorry, but I might work into your Sabbath." It was really thoughtful of him to apologise. However, as I pondered over his words, "Your Sabbath," I was stunned. As I looked

(continued on page 14)



FOR THE CHILDREN

All I want is for Jesus to come.
Not a car not a boat,
Not even a racing car,
Only Jesus to come, Jesus to come
is all I want.

All I want is for Jesus to come.
Not a lollyshop, not a million dollars.
I believe that God is going to come,
And all I want is for Jesus
to come, is all I want.

I know that my Lord has died
and risen again.
And when I die I will too.
And all I want is for Jesus to come,
Jesus to come, is all I want.

By James Taylor, 6 years old.

This little verse was written by a six-year-old boy who lives in Whangarei, New Zealand. Not a bad effort for such a young lad, don't you think?



A GIFT of groceries and fresh vegetables is presented by Miss Margrit Rusterholz, of the Casino Adventist church, to Carol Taylor, representing The Richmond Home for the Aged in Casino. A group from the Casino church holds a fortnightly program at the home; which is appreciated by the residents and the staff. Of course this is only one of many groups who distribute to the needy in various areas around Casino.

Photo: Les Tully,
Communication Secretary,
Casino, Nth NSW.

Meet a Renowned Australian Author

ONE of our Mareeba members on the Atherton Tablelands of north Queensland is the well-known Australian author Glenville Pike. He has written fourteen books, all of them on Australian history. His latest book, *The Last Frontier*, about the Cape York Peninsula, has just come off the press.

His previous titles are: *In the Path of the Pioneers*; *Pioneer Pageant*; *The Men Who Blazed the Track*; *Over the Years*; *Darwin, Australia's Northern Gateway*; *Frontier Territory**; *An Untamed Land*; *Pioneers' Country**; *Roads of Yesterday*; *Voice of the Wilderness**; *Veins of Carbine Hill**; *Queen of the North*; *The Golden Days and Campfire Tales*. The two books with an asterisk have won literary awards. Those with daggers were co-authored with other authors. His books are intensely interesting, and are procurable from most bookshops. If you are unable to get them from your local bookshop, why not ask your ABC to order a copy for you?

—G.E.G.



TO LINGER IS TO DIE

Lilya Wagner

Caught in the forces of war and political intrigue, Viktor and Kristina must flee for their lives. Only divine providence keeps them ahead of invading armies, and their faith and trust in God sustain them during a time of terror and chaos.

Paper \$A7.65 \$NZ10.85 PNGK6.15

DON'S CALIFORNIA CANARY

Mabel Latsha

Mum had serious doubts about keeping a burro around the place, but this particular "California canary" was no ordinary donkey. Don's four-footed friend brought fun, laughter, love, and excitement to the whole family.

Paper \$A7.65 \$NZ10.85 PNGK6.15

GOOD NEWS, BAD NEWS, ABOUT THE JUDGMENT

Morris Venden

A timely book to help every reader to a better understanding of his role and God's role in salvation. What is the relationship that assures man's salvation?

Paper \$A6.15 \$NZ8.75 PNGK4.95

GOSPEL SHOWDOWN AND OTHER PARABLES

Ken McFarland

Gospel Showdown is a collection of parables focused on the subject of salvation by faith in Christ. Each parable aims to make the profound simple and the abstract real.

Paper \$A1.50 \$NZ2.15 PNGK1.20

GOOD READING FROM YOUR ADVENTIST BOOK CENTRE

My Favourite Recipe

Vegetarian Party Pies

Make or buy flaky pastry.

Filling:

- 2 cups, well-drained cooked spinach, or silver beet, cut up fine
- 125 g Weight Watchers cottage cheese
- 4 tablespoons grated tasty cheese
- 2 egg yolks
- Salt
- Pepper
- Nutmeg (optional)

Blend all together.

Roll out the pastry. Cut into rounds, squares, triangles. Place spoonful on each pastry piece. Damp edges, fold over, and press firmly together. Glaze with little egg and water. Sprinkle with sesame seeds.

Bake at 190°C for about 20 minutes.

—Louise M. Cash,
Warragul Church, Victoria.

Have YOU sent in your favourite recipe?

Weddings

BENNETT—PATTERSON. January 6, 1984, was chosen for the beginning of a new year and a new life for Wayne Bennett and Angelika Patterson. The wedding service took place in the little church at Byron Bay, New South Wales. Many friends and loved ones came to witness the marriage of the happy couple and to wish them lifelong joy and love.

A. N. Riggins.

BOUCHER—DEANSHAW. On the first day of the first month of 1984, at the beautiful Kellyville church, New South Wales, Peter Mark, second son of Pastor and Mrs W. D. Boucher, of Innisfail, north Queensland, exchanged vows with Linda Maureen, third daughter of William and Aline Deanshaw of Brisbane. Friends and relatives came from as far as "The Gulf," Western Australia, Victoria and Queensland to wish the bride and groom every happiness for the future. Peter is studying theology at Avondale College, and Linda is in her final year of nursing at Sydney Adventist Hospital. May the Lord bless you both in service for Him.

W. D. Boucher.

FARMER—MCQUIRE. On Sunday, December 18, 1983, in the picturesque garden setting of Green Gables Chalet, Warburton, Victoria, Susan Mary McGuire and Warren Edgar Farmer happily said their vows to each other and were pronounced husband and wife. Warren is the second son of Mrs Patience Fisher of Queensland, while Sue is the younger daughter of Barbara and Les McGuire of Warburton. At the delicious luncheon held at the Chalet, many relatives and friends wished Warren and Sue God's blessings and much happiness as they left for Perth, where Warren will take up his duties as a captain in the army.

J. P. Holmes.

FOWLER—BAILEY. Soft music and beautiful flowers created a perfect setting in the Waitara Seventh-day Adventist church, Sydney, New South Wales, on January 8, 1984, for the wedding of Karen June Bailey, daughter of Mrs Coral Bailey of Cooranbong, as she came down the aisle on the arm of her uncle, to be united in marriage to Peter Glenn Fowler, son of Mr and Mrs Desmond Fowler of Mount Ku-ring-gai. The parents of both happily declared their blessing on this fine couple. The writer was assisted by Pastor Wal Taylor. We wish them Heaven's choicest blessings as they establish another Christian home in Sydney, where Karen will continue as a nursing sister at the Sydney Adventist Hospital.

G. W. Maywald.

GRAY—CHIAROTTO. On January 14, 1984, James Thomas Gray and Luigina Pierina Chiarotto were united in marriage in the Mareeba Seventh-day Adventist church, north Queensland. A large number of friends and relatives gathered to wish these two lovely Christian folk God's richest

blessings as they walk life's way together. We wish this couple much happiness and God's blessing as they establish their home in Cairns.

L. G. Robinson.

GOLLSCHESKI—BLAKER. The new Parkridge church, in its peaceful country surroundings on the outskirts of Brisbane, Queensland, provided the ideal setting for the marriage of Kevin Gollschewski and Janine Blaker on December 11, 1983. The happiness of the occasion was shared with family members, relatives and friends as Kevin and Janine joined their lives in a loving bond relationship blessed by God. May the presence of the Holy Spirit enrich their lives together.

L. N. Powrie.

GORDON—BENNETT. On the first day of the New Year, 1984, at Mitchelton Seventh-day Adventist church, Brisbane, Queensland, Janelle Elizabeth Bennett united with Michael Phillip Gordon to invite God to be first in their marriage relationship. Michael is the first convert from Mr Ray Woosley's ministry in Charleville, and Janelle is the daughter of Mr and Mrs W. P. Bennett of Arana Hills. Many of Michael and Janelle's friends from Charleville witnessed their first Adventist wedding, and the first conducted by Mr Ray Woosley (assisted by the writer). May Michael and Janelle be the first of many marriages establishing Christ-centred homes in western Queensland to witness to the soon-coming marriage supper of the Lamb.

K. D. Grolimund.

HANNA—MALLET. Glen Hanna and Joyce Mallet were married on Thursday, January 12, 1984, in the Dandenong Seventh-day Adventist church, Victoria. Glen is the son of Robert and Lynette Hanna. Joyce is the daughter of Jean and Marie Mallet. We do indeed pray God's blessing on the shared lives of Glen and Joyce as they establish a new Christian home and family.

S. L. Gaskin.

ORMISTON—PERKINS. On January 15, 1984, at the "Pines," Samford, Brisbane, Queensland, Sharon Leigh Perkins and Brett Jonathon Ormiston met under the shade of beautiful pines. As a waterfall gently babbled nearby, Brett and Sharon exchanged vows to unite and remain lovers for life by the grace of God. Brett is the son of Mr and Mrs J. E. Ormiston, and Sharon is the youngest daughter of Mr and Mrs J. A. Perkins of Brisbane. All present wished this radiant couple God's richest blessings and guidance as they set out on life's pathway as one in Christ.

K. D. Grolimund.

PANTON—SEIBOTH. On Sunday, January 8, 1984, Don Panton and Vicki Seiboth pledged their love and loyalty to each other in the presence of friends and relatives in the Glenorchy church, Tasmania. This marriage links the family of William and Sheila Panton of Kalannie, Western Australia, with that of Keith and Mavis Seiboth of Claremont, Tasmania. The parents of the happy couple, along with many relatives and friends, wish them God's blessing and happiness as they establish their home in New Norcia, Western Australia.

A. M. van Rensburg.

Letters

(continued from page 12)

down the operating theatre corridor pensively. I felt very lonely, for I was the only Seventh-day Adventist full-time theatre staff—unbelievable but very true! Here we have a hospital with a fantastic reputation for nursing care, and operating theatres in which we could give intense operating theatre experience, and yet there are no graduates from our hospital working here.

The hospital is located in an absolutely beautiful country that can boast of incredible beauty, equal to any. We have vast snow fields, mighty mountain ranges, shimmering trout-filled lakes, fragrant natural forests and exciting thermal activity.

We have a mission field unequalled—the needs and challenges here are enough to excite any missionary-minded graduate.

I used to dream of working as a health worker in the conventional mission fields of Atoifi or Kendu Hospitals. As I drifted into the tenth year of service I thought all aspirations and hopes for missionary service had gone—here we were, "buried" in New Zealand! As I write this letter I laugh . . . because I have found a special work that would make any "San" graduate envious. In this beautiful land I have found the most fulfilling missionary life one could ever dream of and, yes . . . there is room for more helpers who also have a dream of service. You young people who are graduating or are graduates from schools of nursing—remember New Zealand, and especially the Auckland Adventist Hospital operating theatres. "Come over and join us."

Thomas Robinson, North New Zealand.

ROSSI—AYLING. The unpredictable weather of Christchurch kept its showers of rain in hand and the sun shone brightly as the happy bride, Deanna Marie Ayling met her equally happy husband-to-be, Anthony Mark Rossi, at the altar of the Ilam Seventh-day Adventist church, Christchurch, New Zealand, on Sunday, January 15, 1984. Mark, who is a naval petty officer from California, USA, was baptised at our South New Zealand camp-meeting at Christmaste, while Deanna is the daughter of Brother and Sister R. Ayling of Christchurch. Our heartfelt prayer for this lovely young couple is that God will hold them close to Him always, right until He comes.

W. H. Otto.

ROWE—CHILCOTT. The Lismore church, north New South Wales, was the scene of a very pretty wedding on January 8, 1984. Julie, who did her training in the Sydney Adventist Hospital, was working in a hospital in Townsville when she met and fell in love with Gavin, a ministerial intern only one year out of Avondale College. Julie is the daughter of Calvin and Marie Chilcott, and Gavin is the son of Ormond and Olive Rowe, both well-known and respected Adventist families. We wish them God's richest blessing as they set up their new home, and endeavour to lead people to find the Christ they both love and serve.

K. S. Parmenter.

STACKELROTH—FERGUSON. Friends and relatives from many miles away shared the day with David and Joy as they pledged to love each other for ever. They were married in the Malvern Uniting church, South Australia, on January 9, 1984. We wish them every happiness. David's parents are John and Pat Stackelroth of Brisbane, Queensland; and Joy's parents are Mr and Mrs Max Ferguson of Lismore, New South Wales.

G. I. L. Roberts.

WARE—STANLEY. It was a lovely occasion on New Year's Day 1984, when Raelene Stanley walked down the aisle of the Wairoa church, New South Wales, to meet Stuart Ware at the marriage altar. Friends and relatives rejoiced to hear them exchange vows of loyalty and love with each other. Later at the reception in the Opal Room of the Wairoa Activities Centre, friends personally wished them God's blessing and much future happiness as they establish another Christian home in London. C. R. Stanley.

Till He Comes

BADCOCK-HILL. Marjorie Badcock-Hill was born in Adelaide, South Australia, on January 22, 1910, and died in Sydney, New South Wales, on January 19, 1984. She was a student at Avondale College from 1929 to 1933, and entered the organised work of the church in 1934. She served in the Division Treasury in the days of T. W. Hammond, R. H. Adair and W. L. Pascoe. Marjorie also served in the Sydney offices of The Voice of Prophecy and the Sanitarium Health Food Company. She was married in 1943 to Mr Jack Hill, who died in 1969. Marjorie is survived by her brother, Dr Max Badcock, of Melbourne. Pastor Ken Gray was assisted by the writer at the funeral service at Avondale Cemetery.

W. H. Simmonds.

CHAPMAN. Florence Esther Chapman passed quietly to sleep in Jesus after a short illness on February 1, 1984, at the age of fifty-four years. She was the loving wife of George, and mother of Valma, Terry and Lorelle, who take comfort and rest in the blessed promise of Revelation 14:13. Our dear sister was laid to rest in the Bunbury Lawn Cemetery, Western Australia, and although words cannot express our deep loss, we all confidently rest in the blessed hope of Christ's second coming, and an eternal reunion. Brother Paul Gaughan, the local minister, assisted the writer in the service of hope and comfort.

C. G. Allen.

DUGGAN. Inez Lydia Duggan was born in Sydney, New South Wales, on January 6, 1897, and passed to her rest on December 31, 1983. Sister Duggan was a foundation member of the Adventist church in Ryde, and later transferred to the new church at Dundas. Her last days were spent at Bangalow with her two sons John and Leslie. Here she found fellowship with the Ballina and Byron Bay churches. After a service at the Byron Bay church, she was buried at the nearby Byron Bay Woodland Cemetery. We thank God for her long life, and for the promise of the resurrection.

A. N. Riggins.

FRANCIS. Mary Francis passed to her rest in the early morning of January 5, 1984, in the Bairnsdale Hospital, Victoria. Born in 1897 in Bairnsdale, where she lived all her life, she leaves to mourn her passing five children, twelve grandchildren and six great-grandchildren. She accepted the Advent message under the ministry of Pastor Leo Rose thirty-two years ago. The fellowship and happiness she found in the church has been her mainstay all through the years. She will always be remembered as a sweet and gentle Christian.

L. W. Ritchie.

GRIFFITH. Arthur Griffith, a person with one of the longest associations with Adventism in north New Zealand, passed to his rest on January 7, 1984, aged eighty-six years. Not properly retiring till eleven months previously, he had loved shepherding and to serve the Lord as a lay preacher. At a service on January 10 at the New Plymouth Seventh-day Adventist church, and at the Awanui Cemetery, the comforting truth of the resurrection to a better world was presented.

Stewart Presnall.

LAWRENCE. Sister Margaret Lawrence was laid to rest in the Mount Gravatt Lawn Cemetery, Brisbane, Queensland, on November 1, 1983. Her illness was marked by a strengthened faith. She is survived by her husband Frank, two daughters, Mrs Lynelle Hill from Kabiaba, Papua New Guinea, Mrs Loretta Clough from Ipswich, and son Melvin Moriarty from Innisfail. Margaret's confidence in God's love and the promises of God's Word, expressed in the service at the South Brisbane church, brought assurance and comfort to family and friends.

M. M. Kennaway, I. G. Johnston.

McCOLL. Beth Jeanette McColl, daughter of Mrs Joy Maxwell of Wahroonga, New South Wales, passed suddenly to her rest on the evening of December 26, 1983. Beth, well known to so many because of her friendliness and willingness to always help others, will indeed be missed. We laid her to rest in the Avondale Cemetery, Cooranbong, where Pastor Tom Bradley assisted the writer. To her husband Raymond, her daughter Joanne, a nursing sister at the Sydney Adventist Hospital, and her son Maxwell, and her mother Joy, we would say, "Cherish the happy memories of this warm and vibrant member of your family, and look forward to the morning of reunion when Jesus comes back to earth to claim His own."

G. W. Maywald.

MASTERS. Florence Masters passed to her rest in the Burwood Hospital, Christchurch, south New Zealand, on December 8, 1983, aged eighty-two years. Over many years she was an enthusiastic and faithful church member, participating in many aspects of church life. To her husband Perc, son Trevor and other members of the family, the death and resurrection of Jesus are the strong guarantee for hope in the blessed reunion day when Jesus returns. Two lifelong friends of the family, Brethren Tom Fraser and Stafford Ashby, ably assisted the writer as we tenderly laid her to rest awaiting the triumphant call of our returning Lord.

P. J. Colquhoun.

MATTHEWS. Alice Adeline Matthews passed quietly to her final rest on December 22, 1983, at the Coronella Retirement Homes, Nunawading, Victoria, at the age of ninety years. Sister Matthews joined God's remnant church almost fifty years ago, and in doing so followed in the footsteps of her great-grandmother, one of the early pioneers of our church work in Australia. We laid her to rest in the Box Hill Cemetery, followed by a memorial service at Coronella. Her four daughters, Betty (Mrs Ivy), Joy (Mrs Parnell), Coral (Mrs Thompson) and Wilma (Mrs Parnell), along with the many relatives and friends, were reminded of the blessed hope of all who rest in Jesus.

B. G. Whelan.

McLAUCHLAN. Our beloved mother in Israel, Minnie Elizabeth McLauchlan, fell asleep in the Lord she loved on December 29, 1983, and was laid to rest in the Lutwyche Cemetery, Brisbane, Queensland, with her husband. For more than half a century this wonderful little lady demonstrated with purse, pen, voice, influence, to all who knew her, of her unflinching love of Jesus and her loyalty to our church. Her sixty-one years of unbroken camp-meeting attendances must surely be a record. Her obvious absence from her familiar seat in the Central church, Brisbane, is so noticeable, but the sadness of being parted for a little while from this godly lady is softened by the serene hope of meeting again when Jesus comes. This was the theme, invitation and appeal presented to a packed church by the writer. She leaves to mourn her passing a very large family of children, grandchildren and great-grandchildren. May they not mourn as do others who have no hope.

A. V. Bambury.

PURNELL. Sister Purnell, wife of Albert Purnell, will be greatly missed by her family and friends of the Grafton church, New South Wales. She was a beautiful lady, with a quiet disposition and a strong faith. She delighted in helping anyone in need. She loved her Lord and her church. Sister Purnell passed away on September 16, 1983, and her funeral service was held at the Grafton Seventh-day Adventist church. Her memory is echoed in the words of her granddaughter, "She loved us all." She rests now, waiting for the Lord to come.

Wayne French.

TRIBE. Sybil Sophia Tribe was born in Wanganui, north New Zealand, on September 26, 1896, and passed to her rest in the Bethesda Adventist Home for the Aged, in Auckland, on December 23, 1983. Thirty-one years ago, while working on the farm of the Palmer family, she accepted Jesus as her personal Saviour and became a baptised member of the Seventh-day Adventist Church and remained firm in this faith during her remaining years. Miss Tribe was respected and admired by all for her dedication and faithfulness. She will certainly always be remembered by her brothers and sisters in this faith for her keen interest in the Wanganui Adventist Primary School. Praise God for dedicated women like Sybil Tribe!

G. Dias.

USSHER. Walter Edward Hicks-Ussher was born in Germany on August 16, 1894, and died in Auckland, New Zealand, on January 4, 1984. He was educated in London and served in the British Flying Corps in the 1914-18 war, and arrived in New Zealand in 1924. He married the late Rachel Rebecca Ussher (nee Black) in 1927, and worked in the Greymouth district, as a carpenter, where Pastor A. W. Macaulay baptised him and his wife in 1939. He was elder of the Greymouth church, which he built. His last eight years were spent in Bethesda in Auckland. A man of great talent and musical ability now sleeps in Jesus. To his loving children and friends, the great hope in Jesus was expressed at a service in Auckland on January 5. Come quickly, Lord Jesus.

Douglas Hokin.

WALL. Mrs Mary Wall, while residing at our Kings Langley Nursing Home, Sydney, New South Wales, was called to rest on January 15, 1984, in her eighty-ninth year. Saddened at the passing of this saintly and faithful mother, are her sons, Robert and Hector, her daughters, Elsie, Jean and Betty, and their families, ten grandchildren and thirteen

great-grandchildren. In 1915 she married Robert Wall in Rockhampton, Queensland. Later they moved to Avondale, where Robert gave valued service in the maintenance department of the Health Food Company until his death in 1949. Mary later transferred to Sydney and lived with their son, Robert, and his wife, Laurel. Pastor Carl Raphael and the writer shared the funeral service. She was laid to rest in our Avondale Cemetery.

Ralph Tudor.

WATSON. Leslie Charles Watson passed quietly to his rest early on Sabbath morning, December 17, 1983, at his home in Whakatane, New Zealand, aged fifty-seven years. In 1932 he became a Seventh-day Adventist, along with his mother and two sisters, Joyce and Ruby, under the ministry of the late Pastor Battye. As he was laid to rest in the Hillcrest Lawn Cemetery, Whakatane, his family and friends were pointed forward to the great resurrection day of the soon return of Jesus.

A. H. Waldrup.

WORBOYS. Charles Arnold Worboys was born on October 1, 1905, in Kempsey, New South Wales, and passed to his rest after a short illness on December 23, 1983, in Toowoomba, Queensland. More than twenty years ago the Pastors Duffy/Abbott evangelistic team visited Grafton. Brother Worboys accepted the message and was baptised by Pastor Duffy in 1962. He faithfully served his church for twenty-one years, holding major church positions at various times and using his singing talent to inspire faith in God. He leaves to mourn his passing, his wife Gladys, son George and family, daughter Pam Hill and family, and a second daughter Robyn May and her family.

C. R. Wallace.

HOUSE FOR SALE

Furnished or unfurnished. Weatherboard/brick high-set (downstairs storeroom and laundry), 2 B/R, kitchen/dining (with combustion and electric stoves), living room, sunroom, bathroom/WC, fully carpeted, newly painted, hot water system, septic tank, sturdy out-buildings, garage. Ten minutes to Stanthorpe Adventist church and primary school, 2 minutes to Yugoslav Adventist church. In Stanthorpe area, Queensland. Phone Stanthorpe (076) 85 2379, or Melbourne (03) 367 3496.

REAL ESTATE

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

REBLOCKING HOUSES

Lifting, levelling, underpinning—concrete or redgum stumps. First-class job by an Adventist firm. Ring Ilija (03) 312 4902.

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.

WANTED

Someone to help care for our farmlet, nestled amongst the hills on the mid-north coast of New South Wales, within driving distance of church, school, beaches and shops. Rent-free accommodation, in return for some light duties or alternative remuneration package by agreement. May suit an active retired couple. Reply in first instance, giving references, to "The Farmer," PO Box 327, Civic Square, NSW 2608.

FLASHPOINT

LINCOLN STEED
Assistant Editor



EARTHQUAKE IN SOLOMONS.

Phoning in from the Western Pacific Union Mission Pastor Gordon Smith reported that a recent earthquake in the Solomons created much havoc, but no loss of life. Little denominational property was damaged—other than at Atoifi Hospital on Malaita. The storage shed at the wharf was destroyed, the TB ward broken in half, and the main two-storey office block now has a six-inch lean. Much medicine was lost in the tumult. Damage estimated at \$12,000 minimum. However they are praising God that no injuries were sustained and no lives lost.

BREAKFAST SS. One Melbourne church initiated an 8.30 a.m. pre-Sabbath school breakfast as an incentive to encourage attendance at Sabbath school. Don't laugh—it worked! How about trying it at your church?

BUSY YEAR for youth in the Central Pacific Union Mission. One hundred and seventy-three Voice of Youth programs are planned for 1984. VOY programs resulted in 949 baptisms in 1983.

DOCTOR ON THE RUN. Dr Allan Laughlin, medical director of Auckland Adventist Hospital, continues to lead the pack in marathon running. A few weeks ago he won the Mt Wellington Half Marathon (twenty-one kilometres), ahead of the field of 400. More recently he came second in the Pukekohe Half Marathon. The winner there was Scott Thomson, a member of the Glenn Innes church.

THEY GO TO RIO. Wynstan Dowling, Division Temperance director, reports that already twelve delegates from Australia and New Zealand have indicated they will be going to Rio de Janeiro in August, for the Fifth World Congress of the ICPA (International Commission for the Prevention of Alcoholism). If you would like to join the approximately 500 international delegates, many of them government and professional leaders, contact the Division Temperance director.

MOOMBA BAND. The Lilydale Academy Band have been invited to participate in this year's Melbourne Moomba march. Mmm!

FULL HOUSE. Lilydale Academy, Victoria, began the school year with a full complement of boarding students PLUS a long waiting list (we may see more suspensions this year—only joking, Lyn), PLUS a full house for 1985. As Principal Lyn Bartlett said in a recent sermon at Lilydale church, "Promotion does pay," and so does teacher commitment to true Christian education. Current enrolment is 296 (last year 232).

GREATER SYDNEY RETREAT. A February 28/29 Conference Workers' Retreat at Crosslands Youth Camp challenged all to advance the cause in that conference. Guest speaker Dr Eric Syme, professor of Church History at Pacific Union College, gave a number of encouraging addresses.

CALLING Sydney Adventist Hospital nursing graduates who are now living in Victoria. A grand reunion is planned for April 14 at Nunawading church. Larry Laredo, PR man for the SAH, will be on hand with a video of the early days at the "San." Interested? Contact Pastor Reg Brown (03) 830 1766 or (03) 877 3817.

ABPM PROJECT. While in Tasmania recently TAUC president Pastor C. D. Judd opened a 20-unit retirement complex at Launceston—on February 12. This \$4m, 8-acre, lay project is funded by the local chapter of the Association of Adventist Business and Professional Men.

EXTENSION PLANS are underway for a further fifteen resident-funded units at the Morphett Vale Homes for the Aged, South Australia.

WHCC EMBARRASSED? Yes, the Warburton Health Care Centre health programs have been so successful of late that the Centre is embarrassed for space. Solution—the third floor lounge will provide space for two more rooms; the coffee (?) room gives way to another. Other existing rooms will be updated to provide more representative accommodation.

REASON for upsurge in health programs? Advertising, hard work, and prayers answered. Figures show that over the seven months to January 30, 8,352 took the program: that is UP 1,611 on the previous seven months.

REMEMBER REEKIE? Pioneer colporteur Reekie is remembered through another pioneering project of the Victorian Publishing Department. Director Ken Read phoned in to tell me that they have just bought a 1977 Valiant V8 and a near-new 18'x8' van—bringing Project Reekie closer to fulfilment.

CAR AND VAN will be dedicated today, in a 3 p.m. service at the Nunawading Campground. Then on March 19 the first test run begins when three leaders and one LE head off to St Arnaud. Only catch: venturing in faith, with \$8,500 in hand, the department still needs \$4,000 to finance the project.

PRAYER REQUEST. Happy to pass on the following: "The Archer Report Committee wish to solicit the prayers of all members, in order that the arm of God may be moved. We face the public on March 11, in Gatton, Queensland."

TOP HSC RESULT in the three NSW high schools. Newcastle: three completed; two were in top 5 per cent of state. Avondale: seventeen matriculated; three in top 5 per cent. Murwillumbah: four students passed in the first-time HSC class.

MAITLAND School, NSW, commenced operation this year—three days late, no desks, chairs or building, in the church basement—but with hopes of building before the end of the year, and capably led by teacher Kevin Mannington. There are twenty-one students at the moment.

TWENTY-FIVE SHF salesmen and managers, from Adelaide, Hobart and Melbourne met in Melbourne last month and set an aim of lifting sales of Weet-Bix and other food 10 per cent—in tonnage! Their slogan? "10 per cent more in '84," what else?

BUSINESS DIRECTORY—coming up in the March 31 issue. It's been a long time coming, but we wanted to make sure all who wished to list their business could do so. Don't forget to keep it for handy future reference.

"FINALLY, BRETHREN . . ." Turn your face towards the sun and the shadows fall behind you.