

# Australasian Record

and Advent World Survey



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## CLOSE THE BACK DOOR, PLEASE!

E. BRUCE PRICE, Communication Director, Greater Sydney Conference

IT WAS WITH a heavy heart that the pastor left Tanya's home. She had asked him to leave. Any help from Adventists was too late for her now.

As he made his way to his car he began to think of the first time he had visited here. At that time she was attending a large city mission, and he was a member of the evangelistic team. She was one of hundreds of names he had been given to call on. She had progressed well as, step by step, she accepted the message and warmed to his personal home studies.

The pastor was thrilled the day she began to attend church. Later it was his privilege to baptise her in his own church with a group of other candidates. His church was a warm, friendly group, and Tanya soon felt happy and secure as part of this loving church family, complete with its caring church pastor. Because her husband had not accepted her new-found faith with her, she particularly appreciated their support. Each week it was a struggle to get to church with the two little ones, but she felt it was worth it because there were always members in the congregation who would help and encourage her.

Unfortunately, within a few months of her baptism, her restless husband decided to move to another part of the large city. Tanya searched out and found the nearest Adventist church, and began to attend there. Her pastor was happy to know that she was attending this church, and left her in their care.

### A Different Church

However, this church was not warm and friendly like her former church. The people did not know her, and no one seemed to care about this stranger in their midst. She decided to visit other Adventist churches in the area, hoping to find the love and care she had once enjoyed, but no one seemed to even notice her and her children. They had their own families and friends. Everyone seemed occupied and busy with their own pursuits and responsibilities.

Her marriage began to break up. Now she needed support more than ever, but had no one to turn to. Going to church seemed fruitless.

It was at this time that two ladies calling from door to door came in contact with Tanya. They immediately sensed the situation and gave her the emotional support she needed. They sympathised with her, and subtly began to undermine her faith. They presented themselves to her as such caring people that when her flat needed repainting, their group happily did it for her. Soon she began to attend their meetings. They made sure everyone was very friendly to her, so that she felt wanted and loved.

### Pastor's Distressing Discovery

Many months later when Tanya's original church pastor was visiting in her area, he took the opportunity to call on her. He was distressed with what he found as she unfolded the events which had taken place since she had moved from his district.

He arranged to come back and spend an evening with her, to talk things over. However, when he arrived the two ladies were also present. They took the opportunity to ask why, if she was a member of the Adventist Church, no minister or church member had ever visited or cared about her.



After the ladies left Tanya's home that evening, the pastor spent time speaking to her about her relationship with God and her salvation. He outlined the problems of the false teachings taught by the ladies. Tanya admitted she had some doubts about their teachings, but they were the only people she felt she could rely on for support. Her choice, she said, was with them. The pastor then, as kindly as he could, reminded her of the Bible truths she had found in the Seventh-day Adventist Church, which she could never give up. Tears flooded her eyes. She plead with the pastor to tell her no more, as it was too painful. Finally she asked him to leave.

As Tanya's back door opened and he went out into the darkness of the night, he thought of the many others who come into the church, but are also allowed to go out the back door into darkness. Let's close the back door, please! ■

*All is not lost! Would some reader of this article like to send Tanya a gift subscription to Signs? Sooner or later she's going to tire of the cake on which her new-found friends are feeding her, and she's going to start longing for bread! If you'd like to send her a gift subscription to Signs, send it to the editor, and we'll be happy to see she gets it. We've known others who have found their way back into the fold in this way. It's worth trying! Editor.*

# Australasian Record

and Advent World Survey

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In Touch with the President . . .

## Never Lose Heart



THE STORY is as old as humanity's callous disregard of each others' needs. Jesus told the simple tale of a widow who went to court to seek justice. The judge ignored her. But she kept pressing her case until he gave in and saw that she was treated right.

Not that God treats us that way. In fact, He stands in contrast with the unjust judge. "Will not God vindicate his chosen, who cry out to him day and night, while he listens patiently to them?" Luke 18:7, NEB. The parable teaches two things about prayer. First, "He spoke to them in a parable to show that they should keep on praying and never lose heart." Second, God "will vindicate them soon enough." Verse 7.

Time gnaws away at our faith and tempts us to give up, but the Lord says, "Keep on praying." Though the story speaks first of all to the events around about us that may cause us to wonder whether the Son of man will ever return, it also commands us to sustain our faith in God, no matter what.

On September 8 we join the world family of believers in a day of prayer and fasting called by the General Conference. At the beginning of the Week of Prayer we shall have a time to deny ourselves, avoid the time-consuming work of meal preparation, forgo the social contacts of Sabbath dining and direct our minds toward prayer.

For what should we pray?

The call from the world leaders of the church is that we pray for a finished work both in our lives and in our witness to the world.

To be specific, we can remember in prayer the following:

1. The 1,000 Days of Reaping, to climax at the General Conference Session in 1985. Pray that the Lord will make us constant in witness.

2. Pray that He will help us know the spiritual gifts He has given so that our witness might be effective.

3. Pray for pastors and laymen who engage in active public and personal evangelism.

4. Pray that the Lord will send forth reapers for the harvest ripening around us.

Today, as never before, this is a time to pray and not lose heart. Don't let that old thief, time, steal your faith away. Don't give up on belief, on hope, on good works, on study of the Word. Don't give up on prayer.

#### The Chamberlain Situation

As you are probably aware, critical moves have been taking place which may determine future legal steps regarding Michael and Lindy Chamberlain. Several have written to me, asking if this might be the time for our people to engage in united prayer on this matter.

We do not want to isolate ourselves from the rest of the world church in prayer for revival of evangelism and spirit, and for the specific work of the 1,000 Days. Yet at the same time thousands of us continue our deep concern for our brother and sister.

Therefore let us unite in prayer, also for them and for all others who face trial and cruel situations. We should pray:

1. That the faith and courage of Lindy will remain constant as she suffers in prison.

2. That those who guide in legal matters may have wisdom and skill.

3. That the family may soon be reunited.

#### Unity in Faith and Purpose

Another deep concern for us all centres in the forces that are trying to divide us one from the other. Satan has always had this goal. It should not surprise us that the very success of God's work provokes the activity of the evil one. Pray, therefore, on this day of prayer and fasting, that we may know our Lord so well that we shall be drawn in unity at the foot of the cross. With unity of faith and purpose we shall surely overcome.

As we search our hearts before and during this Week of Prayer, let us ask the Lord to show us where we are failing Him. Let us place our all on the altar of sacrifice. Let us renew our commitment to this message. Let us "keep on praying and never lose heart."

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

# "FAITH THAT CARES—SHARES"

MARGARET TOOLEY

SHE WASN'T a very prepossessing figure. Just an old lady in plain, everyday dress—nothing ostentatious. She couldn't even communicate very well with us, as we met on the odd occasion, passing by in the dimly lit hall of the block of flats in which we lived. Her faltering knowledge of English, and our meagre understanding of the German tongue made any sort of conversation difficult.

We had only recently moved into the city, after living for some time in a small country area about forty-five kilometres away, and finding rental accommodation very difficult to procure at that time, we had been forced to move into a small three-roomed flat, until a house became available. Up until that time, we really had not become acquainted with many people in the apartments. We did not even live on the same floor as this dear lady, but, nonetheless, God had His hand over our lives, and she was to play an important part in His plans for our future.

## A Faith Tried

She had been through a lot—seeing her beloved small granddaughter killed in an air-raid when she had gone to collect her from school, in their native Latvia. Living in a German-occupied country during World War II, and suffering the hardships and privations of that same country under strong and harsh Communist rule during the postwar years, had not dimmed her faith, neither had it quenched the desire to witness for her Saviour. Soon after, she and her daughter came to New Zealand, to begin a new life. Sadly, her relationship with the only member of her family, her daughter, was not a very close one, the younger woman was very preoccupied with her musical talents, and her social life left little time to spare for an elderly and Christian mother.

Latvia, a small Eastern European country, on the border of Lithuania and the USSR, and with the Baltic Sea on its western shore, has an old, and interesting history. After many hundreds of years of various enemy occupations, a land area of barely 25,000 square miles, and a population of not more than 2.5 million, it still has a hardy people who continue to oppose the invasion of Communist dictatorship. Many of these brave people have been killed or exiled to places such as Siberia over the years for their staunch support of their country.

Now, our sister was in a strange, new country, with a strong command of the German tongue, but very little understanding of the English language, and a faith that she wanted to share. Each week saw her walking many blocks to the small Adventist church, and taking her seat in the back pew, where she certainly could not have understood much of the sermon, or

lesson studies. Nevertheless, regularly, every Sabbath, she was there—it was God's house, on God's day. The brethren and sisters sang and worshipped, and it was enough for her to be a part of it.

I will remember the day she knocked on our door—very few words were exchanged, but what did pass from her hands to my mother's was a copy of the *Signs of the Times*. As soon as my mother saw it, she recognised it as an Adventist publication, for, years before, she too had been baptised and joined the Adventist Church. Although my grandparents were Adventists, my mother, being an isolated member, did not remain one, and we were raised, knowing something of this message, but only from hearsay. On recognition of the *Signs*, my mother told this dear sister that she used to go to her church, and that one day she would visit with her. How much of the conversation was understood, I do not know, but "sufficient unto the day" it must have been, for on that very next Sabbath, around 8 a.m., and before we had even breakfasted, there was a knock at the door, and who should be standing there, all dressed for church, and with her Bible under her arm, but Sister Repps from downstairs!

"You come," was her only comment, and nothing would she have, but that my mother dressed and went along with her! She couldn't even allow herself the luxury of breakfast, or a bus ride. As habit prevailed—our sister walked, and my mother had to walk right along with her!

I was invited too, but no way was I going to go to church on a Saturday morning, when I could have my usual children's session at the local picture-theatre. The morning "Chums" Club and Gene Autry held far more appeal then, than Sabbath school. Some weeks later, when I finally did go—I found myself in the same Sabbath school class as two of the girls from my school, and I hadn't even known they were Adventists. As far as I can recall—I never did get to see what happened in the serial story of "Tarzan and the Perils of the Jungle"! For all I know, he may still be fighting to evade the clutches of the giant spider. As for me, I just kept on going to Sabbath school!

## God Was Controlling

That is a long time ago now, and when I look back on the past, I can see so clearly how God was controlling my life. Everything has worked to suit His purpose and, in retrospect, I wish I could have had the foresight and opportunity to thank Sister Repps for bringing us the *Signs*, and the news of salvation. I would like to thank her, too, for her tenacity in not letting my mother off the "hook" when she came for her on that first Sabbath. She has gone to her rest now, but someday, when I meet her again in heaven, I am going to make a point of thanking her, for how very different my life may have been had she not taken the time and trouble to bring us the *Signs*.



I began to learn German once, on the occasion she suddenly turned up on our doorstep, to stay. (By this time, we had moved into a house on the other side of the city.) This visit was to last for some months, and the prospect of trying to communicate seemed so much easier if one of us knew a bit more of the other's language! (The teacher at my school left soon after. I hope it wasn't because of discouragement over her German pupil!) How much easier it would have been on those occasions when our sister felt the shock of her wartime experiences coming over her, and her mind began to relive those times, if we could have calmed her fears in a familiar tongue, and perhaps read to her from a Bible in her own language! I recall the time, in the middle of the night, we heard her poking a broom handle through the bathroom manhole, in an attempt to rout the bad men who were hiding up there!

She is at rest now, and the next thing she knows will be her precious Lord coming for her in the clouds of glory. I hope the little granddaughter she loved so much and practically raised, will be restored to her arms in that moment.

## Don't Underestimate the Signs

Dear reader, don't underestimate the influence of the *Signs of the Times*. It has a message for these times, and who knows how many will be saved for the kingdom as a result of its circulation? I owe it and Sister Repps so much, and I thank God that He cares enough to provide these avenues of witness. May His Spirit continue to work through such loyal servants as these, and prove to the world that even language is no barrier when it comes to the working of the Holy Spirit, for "with God, all things are possible."

Youth Feature . . .

**"WHAT'S IN A NAME?"**

IAN LITTLEWOOD

**"For whosoever shall call upon the name of the Lord shall be saved." Romans 10:13.**

ON OUR 3,000-acre property in the Great Dividing Range of Victoria were about 7,000 sheep, 300 head of cattle, three sheepdogs and some fowls. The three dogs are kelpies—two red and one black and tan.

The black-and-tan dog's name was Rover. Now Rover had a reputation throughout the district. He was considered the best sheepdog, cattle dog and fighting dog. Some said there was nothing he could not do. In fact, it could be said that he was the king of the dogs in the district. Wherever he went all the other dogs would lie down before him like loyal subjects. That is, all the dogs except one: a black dog called Blackie.

The point is, Blackie was new to the district, and he didn't know about Rover (he lived on our neighbour's property, just over the paddock from us). Blackie too, was a good sheepdog, and like all kelpies, he was a very good watchdog, too. Whenever I went to visit our neighbours, Blackie was a problem.

When he saw me coming across the paddock he would come out of his kennel, sneak around the back of the house, down the side of the house, "twang" through the wire fence, around behind me and, just as I was about to open the house gate, he would suddenly bark

and bite my ankle, causing me to jump over the gate in fright and sometimes getting caught on the barbed wire or falling flat on my back, or worse.

Now it didn't matter at what time of the day or night I came, or whether I ran, sneaked, or casually walked up to the house, it was always the same. He would come out of the kennel, sneak around the back of the house, down the side of the house, "twang" through the fence and, just as I reached the gate, "Grrr . . . bow-wow-wow. . . ."

Now it just happened that one night when I went to the neighbour's place, Rover came with me. Blackie saw me coming and came out of his kennel, sneaked around the back of the house, down the side of the house, and "twang," through the fence. Now, I heard that "twang" on the wire fence and I knew what was going to happen next, so I yelled to Rover, "Get him." A great explosion of dogs fighting erupted in the stillness of the night, and then Blackie yelped. "Twang" through the fence, he yelped down the side of the house, he yelped across the back of the house and into his kennel. I walked through the house gate unmolested for once. So, whenever I went to that neighbour's house I took Rover with me, and when Blackie saw us coming he stayed in his kennel, and left us in peace.

However, one day when I had to go over there I could not find Rover anywhere. Eventually I set off without him. I tried to be casual, but Blackie saw me coming. He came out of his kennel, sneaked around the back of



the house, down the side of the house, and "twang" through the fence and around behind me. Again, I knew what was going to happen, so in desperation, even though there was no Rover, I yelled, "Get him, Rover." Blackie stopped in his tracks, put his tail between his legs and yelped. "Twang" through the fence, he yelped down the side of the house, he yelped around the back of the house and into his kennel.

From that day to this I never had any more trouble with Blackie. All I had to do was call out Rover's name and Blackie would leave me alone.

You know, in some ways life is the same as this story. When the devil tries to sneak up on us with his temptations, or when he threatens our lives, all we need to do is call on the name of Jesus. The devil, as Blackie was, is a defeated foe. Jesus gained that victory at the cross when He gave His life for our sins and at His resurrection, where He brushed death aside. When we are in trouble, all we need to do is call on His name and He will save us. ■

*Ian Littlewood lives at Elizabeth Downs, South Australia. He submitted his story for the Write Now competition.*

Youth Feature—2 . . .

**Joe**

—Rosemary Tinworth.

Dark was that prison cell where he pined away;  
No one had listened to what he had to say,  
So he was condemned by a woman's cruel word.  
All his pleas of innocence went unheeded and unheard.

He was just a common bondservant in a foreign land,  
Whilst she was a "lady"—her position was quite grand.  
She had tried to seduce him: "No, no," was his reply,  
"Your husband's trust I won't betray or my God deny."

Furious because she could not have her way,  
She plotted for revenge, yes, he would surely pay.  
In due course the judge passed sentence, LONG HARD YEARS  
was what he got.  
No friends, no home, no family; was this to be his lot?

*Rosemary Tinworth lives in Bundaberg, Queensland. Her poem was submitted for the Write Now writing competition.*

Those four walls pressed in around him.  
Was he forgotten in that place?  
Had the Almighty God forsaken him, or  
Could he win this race?

Endless seemed each passing hour.  
Longer still a day.  
But in the dark each evening,  
He still knelt down to pray.

The years went by so slowly, and often he would sigh,  
Resigned now to injustice, to prison life he did comply.  
Then came the day of deliverance, for at last he was set free;  
He was honoured, he was feted, he was given high degree.

STILL—he sometimes pondered about God's dealings in his life.

He'd borne many different hardships, he'd been a man of strife,  
But he knew the Master Potter, whilst moulding difficult clay,  
Had not left him for one moment; He'd been leading all the way.



Sydney's third Hispanic church was formed in a hall in Circular Quay. It is possibly the first and only church to have begun right in the heart of downtown Sydney.



Francisco Sanchez, a former guerilla in El Salvador, being baptised by one of Sydney's three Hispanic pastors, R. E. Olivares.

Photos: E. B. Price.

## Third Hispanic Church for Sydney

E. B. PRICE, Communication Director, Greater Sydney Conference

A THIRD CHURCH for Spanish-speaking people in Greater Sydney was commenced on June 30, 1984, as the result of the nine-week evangelistic outreach of Dr Victor Schulz.

Dr Schulz was born in Argentina of German parents, who were missionaries in South America. Here he grew up, and after graduating from college he worked in Argentina and Uruguay from 1965. In 1973 he was called to work for the Hispanic or Spanish-speaking people in the USA. In between his evangelistic crusades, he made a number of trips to Europe and the Middle East, where he produced movies that he uses very effectively in his evangelism.

In Sydney Dr Schulz ran three crusades simultaneously, with an opening night attendance of nearly 900. His major venue was the

Spanish church complex at Smithfield. His presentations were so well received that the second night saw, in some places, more people than the first. Since most of Dr Schulz's people come from a Roman Catholic background, he entitled his series "Sights and Sounds of the Holy Land" (*Vistas Y Sonidos de Tierra Santa*). Each night he depicted on a supporting movie film a place in the Holy Land, and displayed artefacts and treasures of interest. Jerusalem, Gethsemene, Bethlehem, Qumran, Egypt, Galilee and the Jordan, etc, all introduced a message that led his hearers to accept the Lord Jesus Christ as their personal Saviour, and to follow Him into the truths that He taught by precept and example.

Supporting Dr Schulz was his wife, the former Elsa Esparcia, a contralto soloist who has sung in twenty-two films and produced several records and cassettes. Other musicians, including the Spanish Singers, also contributed their talents to the program.

As Dr Schulz approached the Spanish media, and outlined his plans, they were so delighted that he was given thousands of dollars worth of free publicity. At a presentation in the Town Hall, the Lord Mayor of Sydney gave him a Golden Key of the city, specially inscribed for the occasion. This, too, received wide publicity.

The Hispanic people are known for their enthusiasm, and this was put to good use in inviting their friends to the meetings. One member brought forty visitors. As the meetings continue, this enthusiasm increased as the members saw lives being transformed before their eyes, and miracles wrought in answer to prayer. One woman, who had booked in for surgery, asked for special prayer one evening. When the doctor examined her on the operating

table next morning, he found there was no longer any need of surgery, as she had been healed.

The greatest miracles, however, occurred in the lives of people. Jorge Martinez had been a guerilla in El Salvador in one of the most feared groups in that country. When he was baptised with his wife, there was hardly a dry eye left in the vast congregation.

Jaime Hernandez, who is now requesting baptism, believes that the Lord miraculously spared his life when he was a personal bodyguard for President Salvador Allende of Chile. In the overthrow of the president, forty of his bodyguards were killed, but Jaime escaped. He believes the Lord had different plans for him, which are now opening up to him.

Among the seventy-five who have taken their stand for the message, is a former personal nurse of Anastasio Somoza, the president of Nicaragua, and also a doctor and an accountant who have held high positions in their countries. However, possibly the most colourful character to experience the changing power of the gospel of Jesus Christ, was Francisco Sanchez. He was the engineer and planner behind the blowing up of the largest bridge in El Salvador, and was in the headlines of his country many times.

In this new country, these people have come to the new birth, and are now new creatures in Christ. Their joy and peace in their new-found faith is an inspiration to all who meet them. In the Schulz mission, by sound and sight they were led to walk where Jesus walked. Now they are planning to stand with Him on the sea of glass. In the meantime, many of them will be part of the third Spanish-speaking church in Sydney, in the eastern suburbs, near the Sydney airport.

As Dr Schulz left Sydney to conduct his next mission in Melbourne, it was the prayer of all that God will continue to bless his work for the Hispanics in Australia. ■



Dr Victor Schulz announcing the winner of the olive-wood carving of Moses, on the night he presented the subject of "The Ten Commandments."



Pastor Bob Boney's session at the TTUC office. Present were conference presidents, Lay Activities and Youth directors, and union staff.



A Revelation Seminar training session for Greater Sydney.  
Photos: A. H. Tolhurst.

## Revelation Seminars

J. TRIM, Communication Director, TTUC

THE CONFERENCES AND CHURCHES of the Trans-Tasman Union are poised for what could well be the greatest growth explosion of all time. One thousand lay members (nearly half of them young people) plus 200 ministers have just been trained to conduct "Revelation Seminars." These are a series of studies on the Book of Revelation, so simple and easy to present that, as someone quipped, "Even a person who can't teach a Sabbath school class can do it."

Revelation Seminars have been largely responsible for putting the Texas Conference at the top in the US for church growth, doubling the annual number of baptisms, from 1,000 to 2,000. At the same time Texas has the highest membership retention rate (lowest in apostasies).

Texas Conference president Pastor Cyril Miller and the Youth director of his conference, Bob Boney, have just completed sharing their

skills and motivation at a series of six Revelation Seminar training programs in the conferences of the Trans-Tasman Union.

People are already moving into action. First off the mark is South Queensland—Conference president Pastor H. G. Harker launched his Revelation Seminar at Warwick on July 18. The North Shore church in Auckland swings in with a series beginning in August, and Mount Colah (Sydney) begins in September. These are the vanguard; many others are now in the preparatory stages.

For instance, the Avondale area training program included among its 250 attendants, teams of young people sent by twenty-nine churches, all of whom had already dedicated themselves to conducting Revelation Seminars.

Union president Pastor Athal Tolhurst describes this new evangelistic fervour as "The most exciting event in the Union during this quinquennium."

Union Youth director Pastor Malcolm Allen, anticipating a big response, has already had nearly two containers of materials shipped from Texas, enough to meet the needs of churches up till the end of the year. Other printing is being done locally, so there need be no delays between training sessions and the seminars.

Pastor Allen visited Texas two years ago, discovered "Revelation Seminars," and has tirelessly promoted them by voice and video. Earlier this year the Trans-Tasman Union Conference agreed to invite Pastor Bob Boney to Australia to launch them here. The Australasian Division provided additional support by financing Pastor Cyril Miller, a church growth practitioner in conference administration.

Pastor Allen challenges his Union, "Why not commemorate our 1985 Centenary with 100 Revelation Seminars conducted by youth, 100 by lay adults, and 100 by pastors?"

It seems that divine timing has directed a confluence of outreach readiness, a church centenary, and an effective tool anyone can use. Through Holy Spirit power, the result can bring about the greatest thrust for souls yet seen. What better way to commemorate our 1985 Church Centenary? ■

## Sydney-to-Melbourne Walk for Bibles

A STACK of Bibles at least 387.5 metres high—taller than Sydney's Centrepoint tower. That is the quantity of Bibles the Bible Society hopes to have sponsored in one of its most ambitious promotions.

The 950-kilometre Sydney-Melbourne Mary Jones Trek is a venture that is expected to raise at least \$50,000 to supply more than 12,500 Bibles to people in South-East Asia.

### Two Marys

Central to the marathon trek is twenty-five-year-old Mary Hughes, National Youth Officer for the Bible Society, who trained for the event for more than six months. Her walk commemorates the 200th birthday of Welsh girl Mary Jones who, at the age of sixteen, walked forty kilometres bare-footed to a nearby town to buy her own Bible—a Bible she saved six years for, and kept till her death.

It was this courageous effort that sparked the beginning of the Bible Society movement.

In keeping with tradition, Mary Hughes is walking in authentic Welsh dress, the only exception being her jogging shoes.

The walk started in Sydney on August 18 and is expected to end in Melbourne on October 6.

Supporters are encouraged to get involved and seek the involvement of others, by:

- ★ Sponsoring Mary for so many Bibles.
- ★ Organising your own trek group, securing sponsorship from your community.
- ★ Walking alone, if you do not wish to form a group, and recruit personal sponsors.

Tremendous enthusiasm for local treks is being demonstrated right around Australia, and the most adventurous group the Bible Society knows of is one that is planning to walk from Alice Springs to Ayers Rock! Contact The Trek Line by phoning Sydney (02) 267 7136, or Melbourne (03) 63 8600.

If you cannot join a trek and would like to contribute, send donations to the Bible Society, 95 Bathurst Street, Sydney, NSW 2000. ■



Mary Hughes, National Youth Officer for the Bible Society, dressed for her marathon walk.

Photo: The Bible Society.

# Visions —The Prophet's Credentials

C. R. STANLEY

"AND HE SAID, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision." Numbers 12:6. Generally speaking it is the vision that confirms the role of a prophet. Major and minor prophets of the Bible are identified as such by their reception of visions. The following expressions affirm this: Isaiah 1:1, "The vision of Isaiah"; Ezekiel 1:1, "I saw visions of God"; Obadiah 1:1, "The vision of Obadiah," etc. Daniel was distinct as a prophet from his three companions, who displayed equal spiritual qualities, by virtue of the visions God gave to him.

The vision is a miraculous phenomenon. By this method God conveys to the natural mind truths and events which cannot be comprehended by human capabilities. Thus events of the past or the future are clearly and accurately portrayed. Naturally it is obvious that the vision would not generally be fully understood by the prophet. For example: "And I was astonished at the vision, but none understood it." Daniel 8:27. In some cases the Bible even gives details of physical phenomena associated with visions.

## Vision Confirmed the Call

In relation to the appointment of Ellen White (nee Harmon) to the prophetic role, it was the vision that confirmed the call. The prophetic role was not a human appointment, but a divine one, verified by the "vision." It was that first vision of the journey of God's people to the heavenly city that impelled Ellen Harmon to take up the heavy burden of prophetic ministry from which two strong men had previously cringed.

Picture a young woman, seventeen years of age, frail, timid, poor, and uneducated by worldly standards, so convicted by the fact of the vision that she is prepared to front up to fierce opposition and ridicule in order to preach to the Advent companies what God had given to her by special revelation. The burden was so heavy that she herself said: "I coveted death as a release from the responsibilities that were crowding upon me."—*Life Sketches*, page 70. To her the vision was the irresistible, driving force; the credentials of her call.

In his book *Believe His Prophets*, Denton Rebok states that "God's men are individually chosen, prepared, called and directed by Him, and yet it is done in such a way that the call to prophetic office comes to the individual with convincing power and sufficient evidence that both he and his associates know it for a

certainty." Thus the vision is the miraculous phenomenon that clearly identifies the chosen prophet.

To the early Advent believers, it is true to say that the vision confirmed the gift of prophecy. They didn't have the evidence of the fruitage we have today. To them "the vision was the credential." Speaking of her condition in vision, Sister White says: "These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the Spirit of Prophecy."—*Review and Herald*, June 14, 1906. To those early believers it was not her preaching ability, which others could do better; it was not her doctrinal stance, for that often lagged behind her brethren; it was not her writings, for others were more gifted with the pen than she. No, all of these paled against the overwhelming evidence of the "vision." To them the vision was the credential.

## Overwhelming Evidence

George I. Butler, for many years the president of the General Conference, speaks of the overwhelming evidence of the vision as follows: "We believe these visions because the Bible teaches them. We use the rules given in the holy book, and are forced to the conclusion that these manifestations are the work of the Spirit of God."—L. H. Christian, *The Fruitage of Spiritual Gifts*, page 62.

J. N. Loughborough had no questions in his mind as regards the prophetic call of Ellen White, for he had seen her in vision "about fifty times." The phenomenon of the vision and the messages revealed by this means were conclusive evidence for him.

Joseph Bates at first doubted the "prophetic gift," until he came to an Adventist conference in Maine in November 1846. There, in his presence, Sister White had a vision of the stellar heavens. Her description of planets and the opening of the heavens brought deep conviction to him, and he later wrote: "I believe the work is of God."—*Believe His Prophets*, page 66. Once again the vision was the credential.

## Tests Proved Genuine

Uriah Smith, who for most of his life was associated with the work and life of Ellen White, said: "Every test which can be brought to bear upon such manifestations [visions] proves them genuine. The evidence which supports them, internal and external, is conclusive."—*Id.*, pages 100, 101.

During her many years of ministry, Sister White had approximately 2,000 visions. She claimed that the messages she bore were of supernatural origin, having been given her via

the medium of a vision. The circumstances surrounding the reception of the visions and the delivering of the messages of the vision were often most remarkable. I would suggest that you read of these visions from books such as *Believe His Prophets*, by Rebok, or *Notes and Papers*, by A. L. White. In Rebok's book, on page 94, you have the fascinating record of the Salamanca visions. On page 110, the vision regarding J. N. Loughborough and his fellow evangelist in San Francisco reveals the timeliness of the delivery of the revelation. On page 117, you read how the vision influenced the purchase of the Avondale property in New South Wales for the establishment of a training school. On page 133 there is what we might call the "voice" vision. It is one of the most exciting stories you could read. Then on page 124 begins the dramatic story of the vision concerning Brother N. D. Faulkhead. [*This experience is related in this issue of the RECORD.*] Read these and many other such records of the visions of Ellen White and you will exclaim, "We have not followed cunningly devised fables!" The vision is the prophet's credential, not his lifestyle or preaching ability or scribal expertise—the heart of the issue is the vision.

## Purpose of the Vision?

What is the real purpose of the vision? It is today the same as it always has been. Read carefully the words of Peter: "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Acts 3:18. The gift of prophecy always comes into sharp focus upon the sufferings of Christ. From the beginning it has been the burden of the prophets. I have read writings of other so-called "modern" prophets, and when it comes to the saving work of Jesus and His atoning ministry, their writings are unmoving and uninspiring. When you read in the works of Ellen White about the redeeming grace of Jesus and His amazing death on Calvary, it touches the heart and moves the soul. Her books such as *The Desire of Ages*, *Steps to Christ* and *Thoughts from the Mount of Blessing*, when read with a sincere heart, never fail to move the reader to stand in awe at the amazing love of God. The vision is attested as divine in the way it exalts the suffering and divinity of Jesus. Here is the supreme test that the visions, the prophet's credentials, are of God. ■

*Last Sabbath was Spirit of Prophecy Sabbath. Because that issue of the RECORD was devoted to Avondale College, the devotionals in this week's issue relate to the prophetic gift.*

# Who Told Mrs White?

W. H. PASCOE

IN 1902, a mission party, of which I became a member, was sent to work in the city of Dunedin, New Zealand, under the leadership of Pastor A. T. Robinson. This was followed by a camp-meeting there.

One night, as Pastor E. W. Farnsworth was beginning to speak to the congregation in the big pavilion, a Church of Christ minister, who had brought about fifty of his members with him, arose and challenged Pastor Farnsworth to a debate. When Pastor Farnsworth told him we were not there for debating purposes, the minister called Adventists cowards, sheep-stealers, and other such names. Then his followers began to boo and hoot, so that Pastor Farnsworth could not continue. He therefore closed the meeting.

## What to Do?

Pastor Farnsworth immediately called his workers to a meeting to counsel on how we should deal with such a challenge. Being young and inexperienced, I was all for fighting the proud boaster, and that seemed to be the prevailing sentiment among the workers that evening.

However, after a season of prayer, the conference president said, "Brethren, don't let us decide tonight, but let us go to our tents, and there alone with God seek individually to discover the mind of the Lord as to how we

*Pastor Martin Pascoe, one of our retired ministers, who lives in Warwick, Queensland, sent us this experience written by his late father, Pastor W. H. Pascoe.*

should deal with this matter. Then let us meet together at five o'clock tomorrow morning to make our decision." This counsel was approved by all.

Next morning we met again. The meeting opened with a season of prayer, and we prepared to make our final decision. At this point Pastor Farnsworth entered with his happy smile, and said, "My dear brethren, the Lord knew our needs long before we did!" Holding in his hand a large business envelope, he said, "This came in my mail yesterday afternoon, but owing to my preparing for the evening service, I did not open my mail until after the meeting last night had closed."

"This letter," he continued, "was written by Sister White three months ago. Let me read it." It described accurately our position and told us what we should do. In answer to the minister's challenge we were directed to send him the message of Nehemiah 6:3. Then we were told that the Lord had sent us there to proclaim God's last message to the world. That was our work, and we must not be diverted from it by any device of Satan. "This battle is the Lord's," he read on. "You do your God-given work, and the enemy will soon begin to fight each other." I was deeply impressed, and watched for the sequel. It soon came.

In rage, the opposing minister called for a meeting of the Council of Churches, the members meeting in Knox church. There the clergy were told that the Adventists had come to Dunedin, and it was the bounden duty of all to



turn them out. They were unanimous on that point.

Their next consideration was, How can it be done? It was their unanimous decision that on the following Sunday, Adventism would be denounced from every pulpit in Dunedin, and for ever silenced in that city. One minister, however, arose and told them that the plan alone could never silence the Adventists. "Why, don't you know that those people, like the frogs of Egypt, have filled every house in Dunedin with their pernicious literature? We also must have some literature to counteract this deadly poison." Again there was perfect harmony about the plan, someone suggesting that a tract be printed giving the definite reasons why they kept Sunday instead of that "detested old Jewish Sabbath," and that this tract be distributed in each church at the close of the next Sunday's meeting.

## Wild Disorder

Up to this point, they were a happy, united band. Only the details of the reasons for Sunday observance had to be spelled out. The Presbyterians took their stand that Sabbath had been changed to Sunday. "No! No!" cried the Church of Christ representative. "Sunday is the Lord's Day. It has nothing to do with the old Jewish Sabbath!" Another loudly argued that any seventh part of time—so long as it wasn't the seventh day—was all right. Yet another cried, "What about a round world?" Everyone had a different reason. Excitement brought anger, and the meeting broke up in the wildest disorder. No tract was printed. No sermon against the Sabbath of God was preached in Dunedin that next Sunday!

Needless to say, the Dunedin clergy left Seventh-day Adventists severely alone after that, so we never again heard a peep or mutter from them.

The question I would like to ask the doubters and critics of the Spirit of Prophecy and of Sister White is, "How did Sister White, who was then in the United States, and with only slow postal means of communication, know what the Church of Christ minister would do, and what counsel to give, three months before the event took place? And who guided that message so that it arrived on the very evening when it was needed?" How amazing were the subsequent events, which exactly fulfilled the prediction!

# God Leads to Baptism

R. V. MOE, President, Western Pacific Union Mission

REMEMBER the story of the paramount chief on Vella Island and the voice in the night? You may recall how Samuel Seuparo took his stand for Adventism because of the voice in the night that told him he must seek truth in the Adventist Church.

I met Samuel on June 7 this year at the Western Solomon Islands Mission triennial session. He was deeply impressed by the order and organization of the church. Though as a delegate he did not have much to say, the story of his conversion captured the attention of all present on Friday evening, June 8.

There is a lively interest on Vella as the result of his conversion to Adventism. Events following Samuel's baptism have had a profound influence on the people. You see, the river in which Samuel was to be baptised belongs to his former church. They refused Samuel permission to use the pool in the river, and so Samuel was baptised in the area reserved for personal purposes.



Then something strange happened. The river pool which was refused Samuel for his baptism, dried up. It had never been known to dry up before. That water source had always been there, but is now just a heap of sand and gravel.

Great fear has come upon the people, and greater interest has been aroused among them. Seven people were baptised with Samuel on April 17, 1984. There are several who are now awaiting baptism and many more interests have developed. ■



## N. D. Faulkhead and the Convincing Testimony

N. D. FAULKHEAD WAS TREASURER of the Echo Publishing House in Melbourne. One afternoon W. C. White told him that his mother wanted to see him. As he started down the hall to the room where she was staying, there came to his mind a dream that he had had a few nights before, in which Ellen White had a message for him.

Mr Faulkhead was a tall, keen, apt, and energetic businessman, genial and liberal in his disposition, but proud. When he became a Seventh-day Adventist, he held membership in several secret organisations, and he did not withdraw from these. As he wrote of his experience some years later, he told of these affiliations:

"I was closely connected with the Masonic Lodge, . . . I held the highest positions in the following lodges that could be conferred upon me: first, I was Master of the Master Masons' Lodge (or Blue Lodge); second, I was First Principal of the Holy Royal (of Canada); third, I was Preceptor of the Knights Templars, besides many other minor lodges, . . . in which I also held high positions.—DF 522a, N. D. Faulkhead letter, Oct 5, 1908."

As the Faulkhead family accepted the third angel's message, his unusual ability was recognised, and he was employed as treasurer in the Echo Publishing Company. He served well at first, but as time advanced, he became more engrossed in his lodge work, and his interest in the work of God began to wane.

This was his situation when Ellen White arrived in Australia in December 1891. As matters involving the publishing house workers were opened up to her in a comprehensive vision a few days after her arrival, she wrote of conditions there in general; she also penned testimonies to a number of the individuals involved, including Mr Faulkhead and his wife. The document addressed to them dealt with his connection with the publishing house and his affiliation with the Masonic Lodge, and filled fifty pages. When she thought to mail it to him, she was restrained from doing so. She said, "When I enclosed the communication all ready to mail, it seemed that a voice spoke to me saying, 'Not yet, not yet, they will not receive your testimony.'"—Letter 39, 1893.

### Associates Were Concerned

Ellen White said nothing regarding the matter for almost twelve months, but maintained a deep interest in Mr and Mrs Faulkhead and their spiritual welfare. Some of his associates in the publishing house were very much concerned as they observed his growing infatuation with the work of the lodge and his waning spirituality and decreasing concern for the interests of the cause of God. They pleaded with him, urging him to consider the danger of his course. He defiantly met the appeals with the bold statement "that he would not give up his connection with the Freemasons for all that Pastors Starr or White or any other minister might say. He knew what he was about, and he was not going to be taught by them."

In early December 1892, J. H. Stockton, one of the first Seventh-day Adventists in Australia,

was talking with Mr Faulkhead. He asked him what he would do if Ellen White had a testimony for him in regard to his connection with the lodge. To this Faulkhead boldly retorted: "It would have to be mighty strong." Neither man was aware that almost a year before, the matter had been opened to her.

It was shortly after this, on Saturday night, December 10, that Mr Faulkhead dreamed that the Lord had shown his case to Ellen White, and that she had a message from him. At the time of this dream Mrs White was at Ballarat, but on Monday, December 12, she returned to Melbourne, and the next day she attended the closing exercises of the first term of the Australasian Bible School.

With this dream vividly in his mind, Brother Faulkhead found Ellen White, who greeted him cordially. He asked her whether she had something for him. She replied that the burden of his case was upon her mind, and that she had a message for him from the Lord, which she wished him and his wife to hear. She called for a meeting in the near future, when she would present that message. Faulkhead eagerly asked, "Why not give me the message now?"

### Message for When He Was Prepared

Although she was weary from her journey and her work that morning, Ellen White went over to a stand and picked up a bundle of manuscripts. She told Brother Faulkhead that several times she had prepared to send the message, but that she "had felt forbidden by the Spirit of the Lord to do so" (Letter 46, 1892), for the time had not fully come that he would accept it.

She then read to Brother Faulkhead from the fifty-page letter, dealing with his experience and his connection not only with the work in the office, but also his affiliation with the Masonic Lodge. She pointed out that his involvement with Freemasonry had absorbed his time and blunted his spiritual perception. She read to him of his efforts to maintain high principles for which the lodge claimed to stand, often couching her message in Masonic language. She also told him where in the lodge hall she had seen him sitting. She spoke of his increasing interest in the work of these organisations and of his waning interest in the cause of God; of her seeing in vision his dropping the small coins from his purse in the Sabbath offering plate and the larger coins into the coffers of the lodge. She heard him addressed as "Worshipful Master."

"I thought this was getting pretty close home," he later wrote, "when she started to talk to me in reference to what I was doing in the lodges."

She spoke most earnestly of the dangers of his connection with Freemasonry, warning that "unless he severed every tie that bound him to these associations, he would lose his soul." She repeated to him words spoken by her guide. She then gave a certain movement with her hand that was made by her guide. At this, Brother Faulkhead started and turned pale. Recounting the incident, he wrote:

"Immediately she gave me this sign, I touched her on the shoulder and asked her if she knew what she had done. She looked up surprised and said she did not do anything unusual. I told her that she had given me the sign of a Knight Templar.

They talked on. She spoke further of Freemasonry and the impossibility of a man being a Freemason and a wholehearted Christian. Again she made a certain movement, which "my attending angel made to me."

### Convinced by Sign

Again Mr Faulkhead started, and the blood left his face. A second time she had made a secret sign, one known only to the highest order of Masons. It was a sign that no woman could know, for it was held in the strictest secrecy. "This convinced me that her testimony was from God," he stated. "Immediately the statement that I had made to Brother Stockton, that it would have to be mighty strong before I could believe that she had a message for me from the Lord, flashed through my mind."

When Mrs White finished reading, tears were in the man's eyes. He said: "I accept every word. All of it belongs to me. . . . I accept the light the Lord has sent me through you. I will act upon it. I am a member of five lodges, and three other lodges are under my control. I transact all of their business. Now I shall attend no more of their meetings, and shall close my business relations with them."

He also stated, "I am so glad you did not send me that testimony, for then it would not have helped me. . . . Your reading the reproof yourself has touched my heart. The Spirit of the Lord has spoken to me through you, and I accept every word you have addressed especially to me. . . . That which you have written in regard to my connection with the Freemasons, I accept. . . . I have just taken the highest order in Freemasonry, but I shall sever my connection with them all."

Brother Faulkhead told Ellen White in an interview with her on December 15, 1892, "I regard myself as greatly honoured of the Lord. He has seen fit to mention me, and I am not discouraged, but encouraged. I shall follow out the light given me of the Lord."

Then in a letter dated September 18, 1893, Brother Faulkhead wrote these words to Ellen White, "How thankful I am to Him for sending me a warning that I was travelling on the wrong road. . . . I must confess that my interest for the truth was growing cold. But thanks be to God, He did not let me go . . . without giving me warning through His servant. I cannot express my gratitude to Him for it."

This experience brought great confidence to the hearts of church members in Australia, and it was ever a source of encouragement and help to Brother Faulkhead. With the renewal of his first love and interest in the cause of God, he continued to serve the publishing house for many years, giving his time and strength and life to the spreading of the message.

Excerpted from  
*Ellen G. White: The Australian Years,*  
by Arthur L. White.

# WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

A thrilling and challenging report on the exciting things that are happening in Texas, USA.

## PROJECT PENTECOST

by the Editor

THE TEXAS CONFERENCE in the USA had 100 churches six years ago. It now has 168 churches. Since 1978, sixty-eight new churches have been born in Texas!

In 1978 there were fifty-two pastors; now there are ninety-three. Since 1978, 8,208 people have been baptised, an average of 1,368 per year for the six-year period, 1978 to 1983, inclusive. This makes Texas the fastest-growing conference in the USA, and one of the fastest-growing in the world.

Other areas in which spectacular growth is taking place are Mexico, South Brazil and East Africa. These three areas lead the world in baptisms at the present time, according to Pastor Cyril Miller, president of the Texas Conference. He was in our Division in July to share with our ministers the secrets of the growth they are experiencing in Texas. With him was Pastor Bob Boney, Youth director from his conference. (Read as well the story on page 6 of this issue.)

Pastor Miller told us that in Mexico at the present time 80 per cent of the church's membership is under thirty-five years of age,

and the majority of these are in their early twenties. One of our Mexican ministers, Pastor Robinson Mendes, now in his fourth year in the ministry, baptised over 400 people during his first year and 1,000 during his second. He started off with six churches in his district, and now has thirty-two!

IT WAS AS A RESULT OF A VISIT OF MEXICO, TO SEE AT FIRST-HAND WHAT WAS HAPPENING THERE, THAT OUR LEADERS IN THE TEXAS CONFERENCE WERE INSPIRED TO LAUNCH IN THEIR OWN CONFERENCE A PROGRAM THEY CALL "PROJECT PENTECOST." They lit their taper from the fire they saw burning in Mexico and brought the flame back with them across the border to Texas.

Up to that time, Texas, in common with so many conferences in the Western world—including our own in the home unions of this Division—was on a plateau, averaging about 700 baptisms per year, which represented about seven baptisms per pastor. The average per pastor is now twenty. The best part of the story is that not only have baptisms increased, but

apostasies have dropped. With a membership of 10,749 in 1974, the membership at the close of 1983 was 18,574, representing a net increase of 7,825 for the decade, or a percentage increase of 56.51.

By comparison, the figures for Australia and New Zealand are: membership at the beginning of 1974, 43,927; membership at the close of 1983, 51,698, representing a net increase of 7,771, or 16.44 per cent. The number of ministers in our two unions is, however, 520. This means that if we could achieve the same number of baptisms in relation to the number of ministers, compared with the number in the Texas Conference, we could anticipate a harvest greatly exceeding what we are now experiencing.

The growth in the Texas Conference since 1978 has not just happened by accident. The key to the success with which the Lord is blessing them is a carefully planned strategy, which includes not only public evangelistic missions, but Revelation Seminars conducted by pastors, laymen and youth. Besides the 200 evangelistic crusades included in their planning, 400 Revelation Seminars were planned for, of which 200 would be conducted by pastors, 100 by adult laymen and 100 by youth. The objectives of the Texas Conference are to have 5,000 baptisms, 180 churches and 20,000 members by the end of the 1,000 Days of Reaping in mid-1985; the time of the forthcoming General Conference Session.

Let us pray earnestly for a similar manifestation of God's power in our midst here in Australia and New Zealand. The forthcoming Week of Prayer, September 8 to 15, and the special day of prayer and fasting on September 8, will provide us with a golden opportunity to intercede to this end. ■

(See page 6 for some of the things being planned here in our Division as a result of Pastor Miller's visit. Editor.)



### Australians in Newbold Graduation

Two of the first MAs to be graduated from the new MA in Religion course launched on the campus of Newbold College, England, last summer, were Australians. Seen here posing with Newbold's Australian lecturers, Alveen Thoresen, lecturer in English, and Kevin Howse (far right) lecturer in pastoral counselling, are (far left) Barry Gane and (second from right) Kendall Down. Barry is the British Union Youth director, and Kendall is the pastor of the Rhyll and Colwyn Bay churches in North Wales.



### The Ball Family at Newbold

Enjoying his last graduation at Newbold, where he has been head of the Theology department for six years, was Dr Bryan Ball. He and his wife Dawn, who has worked as secretary to the staff, and daughter Corinne, who has been secretary to the academic dean, together with second daughter Jackie, a student at Bracknell Technical College, arrived in Australia in July, where Dr Ball has taken up his duties as principal of Avondale College. We welcome the Ball family to our Division.

## Malamulo Mission Hospital Expands

SUE HAYWOOD, Midwifery Tutor, Malamulo Adventist Hospital, Malawi

MORE THAN K1.7 million is being spent on renovation, extension and improvement of medical facilities at Malamulo Mission Hospital at Makwasa in Malawi.

The hospital was founded in 1901, and is one component of a tripartite venture run for many years under the umbrella of the Seventh-day Adventist Church. The other two components are a school, providing education up to secondary level, and a publishing house.

Malamulo Mission falls under the administration of the South-East Union, which covers the whole of Malawi. With a number of other local unions, extending from Ethiopia in the north to Botswana in the south, the Malawi Union is in turn under the Eastern African Division, with headquarters in Harare, Zimbabwe.

The initial aim of the hospital was to treat leprosy cases, and with the change of times, it later undertook general medical services and the training of medical personnel.

For many years, the need for expanding the physical structure and medical facilities at the hospital has been felt, but financial limitations prevented the program from taking shape.

In 1979 the United States Agency for International Development (US AID) declared interest in the hospital's development, which resulted in the preparation of a seven-year development program. Other major donors in the program include His Excellency the Life President, Ngwazi Dr H. Kamuzu Banda, Eze Protestant, Central Agency for Development Aid of Germany, Employment Bureau of Africa Limited (WENELA), Beit Trust, Ntchima Trust, Christofel-Blinden Mission (CBM) and private individuals.

A three-phase working program started with the construction of a children's isolation ward in 1980, which provided a new and spacious forty-five-bed accommodation for children who had been housed in the female ward for many years. Included in the phase was an emergency generating plant.

The second phase involved the construction of a new forty-six-bed maternity ward, complete with six delivery beds, provision of a dining room, cafeteria, laundry and kitchen complex and an under-fives and antenatal clinic.

The third phase will improve hospital equipment, tar the main road into the mission,

which at present becomes impassable during the rainy season, and also provide the mission with clean drinking water. At present all drinking water is brought from the local bore at Makwasa, and requires boiling before consumption.

Though these funds are readily donated to the mission, they are designated for specific purposes. They are not for supplies, treatments and the day-to-day running of the hospital, or salaries, etc. These expenses must be met by the mission from funds acquired through patients' fees, subsidy of salaries from PHAM (Private Hospital Association of Malawi) and other meager income generated by the hospital.

Malamulo Hospital employs a staff of 115, which includes 104 Malawians and eleven expatriates. There are thirty-five students in training for medical assistants (3 years), forty-two students for enrolled nurse/midwife (3 years) and twelve students undergoing lab-technology training (3 years). Refresher courses for medical assistants, midwives, traditional birth attendants and laboratory technicians are arranged by the hospital. A chaplaincy program is also underway to help the Malawi community spiritually.

A safe water supply was launched by the hospital last year to improve and protect springs and wells around Malamulo Mission, after cases resulting from water-borne diseases were detected at the hospital. Medical assistants from the hospital go out to check the water supplies around the mission to determine the safety of drinking water. Between 200 and 300 springs and wells will be improved through this program.

An eye project has been established, dealing with minor cases, funded by the CBM. A tuberculosis (TB) and leprosy project is also assisted. A health education program, which includes a village health teaching program, is underway at five primary schools and around the hospital perimeter. Other activities carried out include research on typhoid, high blood pressure, relationship of antenatal care to birth weight of newborn infants and participation in Malawi Against Polio (MAP).

In summary, Malamulo Hospital is striving to attain a standard of excellence in patient care and health education, and to ultimately realise the nation's goal of "Health for all by the Year 2,000"—physical, mental, and spiritual. That's not far away. ■



From left: David Clark, Iris Yob and Bruce Youlden.

Photo: P. J. Williams.

## Andrews University Graduation

P. JOHN WILLIAMS, President,  
Australasian Club, Andrews University

COMMENCEMENT EXERCISES were held at Andrews University, Michigan, USA, throughout the weekend of June 2 and 3 to celebrate the graduation of 481 students. The graduates comprised forty-four from the College of Technology, 154 from the College of Arts and Sciences, seventy-four from the School of Graduate Studies, fifty-three from the School of Business, fifty-eight from the School of Education and ninety-eight from the Seminary.

The Australasian Club held its traditional potluck lunch on the Sabbath of graduation weekend, at which time those leaving the area were formally farewelled and those graduating were congratulated. Usually there are some new students to welcome as well, but unfortunately there were none at this time of the year.

Participating in the graduation ceremonies were Iris Yob (MA, continuing studies at Harvard), David Clark (MA, returning to Avondale), and Bruce Youlden (MA, continuing studies at Andrews). Graduating in absentia were Arnold Reye (PhD, returned to Wahroonga), Rommert Spoor (MA, returned to Cooranbong), and Chrys Spicer (MA, returning to Melbourne).

The President's charge to these graduates is a charge which we all could heed. I quote a part of it: "I charge you to continue to search for truth, and to speak, in love and compassion, the truth you find; to strive vigorously to advance your profession; to add to the common store of knowledge; to be diligent in your work, and to strengthen all those with whom you labour." ■



Malamulo Mission Hospital in Malawi.  
Photos: S. Haywood.



Pastor Knopper (centre front) with the Division-wide Publishing team-members who attended the 1984 seminar.

Photo: J. T. Knopper.

## Annual Publishing Council

J. T. KNOPPER, Publishing Director, Australasian Division

"SUNDAY-KEEPING CHURCHES preaching from Adventist books," was one of the exciting items reported during the 1984 Annual Publishing Directors' Council/Seminar.

All leaders from the Trans-Australian and Trans-Tasman Union Conferences were present, together with the three Union Mission Publishing Department directors. As an added bonus, we enjoyed the fellowship of Pastor Joel Panda, who is in charge of our literature ministry for the three missions in the Solomon Islands.

Instead of meeting in Warburton near the smell of ink and paper from the Signs Publishing Company, we met at Wahroonga in the office of the Australasian Division headquarters.

These meetings are very important for a variety of reasons.

The literature ministry is a selling program, and for this reason the leadership needs to meet regularly to update on selling matters, production of new printed materials, and distribution methods. The exchange of verbal reports enlightened the minds of fellow leaders.

We live in a time of many challenges, and we need to meet these challenges in a more successful manner. The reports rendered did indicate that the literature ministry is still blessed with success. More and more literature evangelists are writing up new weekly orders of \$1,000 for subscription books.

We have found that group canvassing is a simple and most economical way of placing message books in scores of homes, and at the same time opening up opportunities for Bible studies—with the end result being new converts baptised.

The modernised edition of *Your Bible and You*, under the new title *Today, Tomorrow and You*, is meeting with increased success. This book is often successfully sold in combination with *Family Medical Care*, the new four-volume health set. By the way, the first edition of 15,000 sets of *Family Medical Care* was sold out in about fifteen months. The second edition has just come off the press and is currently being sold.

At present about thirty leaders throughout the South Pacific are in charge of about 300 full-time and part-time literature evangelists. The work of the printed page is also moving forward in the island areas. As stated at the beginning of this article, our books are being used by lay preachers in Sunday-keeping

churches. Even in the islands, unentered fields are now being penetrated by means of the literature ministry. The printed page is still the church's power to break down barriers.

The publishing house produces a wonderful range of books geared for all ages, from juniors through to the most senior members of our community.

Some leaders report that they have created a waiting list of new recruits who wish to be trained in active service for the literature ministry. Do you feel a call to this work? Then make sure your name is listed as a prospective literature evangelist now!

Yes, the four days of being together passed quickly—too quickly. There was so much to talk about, to discuss, to tell each other and to encourage one another with.

In closing, let me inform readers of the RECORD that the Division administration takes the distribution of literature and the production of the same most seriously. An Adventist Book Centre Commission has been appointed to make an in-depth study of our Adventist Book Centre distribution system; and at the time of writing this commission had not completed its work.

During August a Publishing Department Summit meeting will convene for three days, where all aspects of the publishing program will be considered and studied in depth and detail.

It is a challenge to operate a publishing house with a staff of ninety, a network of thirty-five Adventist Book Centres and mission book depots, plus an army of about 300 literature evangelists. It needs to be done in a most efficient and competitive manner, while at the same time making sure that the work is done within the guidelines of Scripture and Spirit of Prophecy counsel.

We invite all readers to pray for these meetings and their outcome. If you have any thoughts with regards to these matters, do not hesitate to let us know. It is your program as well as mine, and each church member should have an equal interest. The victory is close. Christ is coming soon. Let us unite our ranks and efforts. May the literature branch of the Lord's cause do its part, as the blueprint indicates. ■

## My Favourite Recipe

### CEREAL NUT LOAF

#### Ingredients

2-3 tomatoes	¼ teaspoon salt
1 onion	¼ teaspoon mixed herbs
¼ cup wheat germ	1½ cups Granola (Sanitarium Health Food Company product)
2 tablespoons peanut butter	

#### Method

Blend all ingredients, except Granola, in food processor. Mix in Granola. Place in oiled casserole dish. Bake at 180°C for 50 minutes.

—Matthew Steele, Dietitian,  
Warburton Health Care Centre, Victoria.

# A KNIFE IN HER EYE

MRS JENNIFER GRACIE

THE TWO LITTLE GIRLS were playing house in the dirt just outside the dairy. Carol was two and Jenny was four years old. Jenny was using Daddy's hammer to mark out the walls of her playhouse, and Carol was putting stones inside for the furniture.

"Can I have a turn with the hammer, please?" asked Carol.

Jenny clutched it to her chest, "No you can't. I got it first."

After a little tussle, which Jenny won, Carol got up and ran off. "I find something on my own," she yelled. She remembered that Daddy had been mending the shoes that morning, and he had been using a tool that would make a lovely digger, and she knew just where he kept it.

Carol ran into the dairy and looked around for something to climb on. Ah, there was an old chair over in the corner! She pulled it into place, but it wasn't high enough. What else could she use? That wooden box might help. Carol lifted the box onto the chair, and very carefully climbed up. She could just reach by standing on the tips of her toes. Very carefully she took down an old kitchen knife which was broken off to a point, and which had been sharpened just that morning.

Triumphantly she climbed down and ran back to Jenny. Carol happily showed her the knife, "See, now I can dig, too."

*Mrs Gracie lives in Modbury North, South Australia. Her story was submitted for the Write Now competition.*

Jenny was most indignant, "We're not allowed to play with knives. Give it to me, or I'll tell Mummy on you."

"No, no, it's mine," cried Carol and pulled her hand back. As she put her hand down, Jenny leaned forward and the knife went straight into her eye.

She pulled away, and stumbled back to the house with her hand over her eye.

"What's happened to you?" asked Mummy when Jenny reached the house. Gently she took the hand away. What a terrible shock! The whole eye was black, and Jenny started crying because it was beginning to hurt. Daddy was quickly called, and they prepared to drive the long distance from the farm to the nearest town.

Oh, what a long trip it was! When they arrived at the hospital, the doctors told Daddy that Jenny would need a very delicate operation, and they really didn't know what the outcome would be. So, the doctors carefully sewed up the eye, and Jenny had to be in bed for a long, long time with both eyes bandaged and her hands tied to the bed in case she tried to pull the bandages off. What an unhappy little girl she was! Mummy and Daddy prayed that Jesus would heal Jenny's eye, and little Carol prayed too, because she hadn't known what she was doing.

After a long time the doctors told the family that they didn't think Jenny's eye would get better, because the knife had been old and dirty, and now there was an infection in the eye, and it looked as though both eyes were affected. They said that Jenny would probably be blind.



Mummy asked the people at church to pray for Jenny, and she wrote to the Voice of Prophecy and asked the people there to talk to everyone listening to the radio program to pray that Jenny's eyes would heal.

(Continued on page 14)

## Roll of Honour

### Mr Elwyn A. Allum

Retired November 25, 1983.  
Last employed Home Health Education Service.  
21 years of service.

### Miss Mavis L. Baldwin

Retired February 13, 1984.  
Last employed Sydney Adventist Hospital.  
29 years of service.

### Mrs Raye L. Colheart

Retired March 30, 1984.  
Last employed Sydney Adventist Hospital.  
35 years of service.

### Mrs Louisa Polley

Retired December 17, 1983.  
Last employed Greater Sydney Conference.  
37 years of service.

### Mr Jack A. Purnell

Retired June 29, 1984.  
Last employed Sydney Adventist Hospital.  
35 years of service.

### Miss J. W. Scotton

Retired March 30, 1984.  
Last employed Sydney Adventist Hospital.  
27 years of service.

## Morley Makes History

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

WHILE PARTICIPATING in the April opening of the Welfare Centre at Morley church complex, Conference Lay Activities director Pastor Eric Davey remarked that this was the first such centre to be opened since he had been called to the department four and a half years ago. (Note of interest: Two years ago another historic event had taken place, when an eighty-four-year-old widower married an eighty-four-year-old widow, in the not-then completed church. Now, at eighty-six, they have a regular *Signs and Alert* round in the immediate vicinity of their home!)

The Welfare Centre forms part of the modern complex, and comprises an office-cum-interview room, large, well-stocked store- and

fitting-room with ample work space, and an adjoining kitchen. The entrance is most accessible to the parking area—in fact it is the first door one reaches on arrival.

Guest speaker for the occasion was Ms Shirley Reynolds of the nearby Lockridge Community Health Centre, with whom our ladies have a good working relationship. Local Society leader Colleen Wallis ensured that proceedings ran smoothly. Pastor Merv Chapman presented a challenging devotional message, and Northern Federation president Nola Adams offered commendation and timely counsel; Southern Federation president Sister V. Boyd, ministry, church members and local residents felt that they had attended a very tasteful ceremony. ■

### A KNIFE IN HER EYE (Continued from page 13)

Do you know that after a little while, all the infection cleared up and Jenny's eyes were bright and shining again, with just a little white scar across the pupil? The doctors said they couldn't understand it! They really thought Jenny would be blind, but she knows that it was Jesus who made her eyes better; and she knows, too, that it really is best to share with her little sister. ■

## Weddings

**CRABTREE—MURRAY.** What a wonderful and happy occasion for this young couple, Colin and Robyn, their wedding day was! Nature itself appeared to smile in benediction upon them as they arrived to exchange their vows and unite their lives in the marriage service conducted at the Kellyville church, New South Wales, on June 3, 1984. We wish this charming couple every happiness and abundant blessings from the benevolent hand of the almighty Lord as they make their way through life together. Colin is the only son of Robert and Nola Crabtree of Doonside, and Robyn is the daughter of Victor and Myra Murray of Wahroonga.

T. T. Turner.

**EDWARDS—YOUNG.** On Sunday, April 22, 1984, David and Margaret met in Allan and Edith Hankinson's beautiful garden in Mullumbimby, New South Wales, to unite their lives in marriage. David, from Wauchope, and Margaret, from Mullumbimby, are two outstanding Christian people who have inspired us all with their courage and commitment to Christ. The happy informality of the reception at the Mullumbimby School Hall was enjoyed by family and friends, and typified the kind of Christian home we know David and Margaret will establish. Allan Walshe.

**HENHAM—HARRIS.** Sunday, April 22, 1984, was the day chosen by Peter Henham and Maxine Harris as their wedding day. The Broken Hill church, New South Wales, was filled with family, friends and well-wishers as this popular local young lady married her man from New Zealand. Maxine is the daughter of Jack and Val Harris of Broken Hill. Peter is the son of Philip and June Henham of Greymouth, South New Zealand. Pastor Harold Josephs, an uncle to the bride, was assisted by the writer in this happy service. We wish for them continued happiness and much of God's blessing as they establish another Christian home in Masterton, North New Zealand, particularly as Peter continues his colporteur ministry in that area.

Bruce Manners

## Till He Comes

**COOMBS.** On April 20, 1984, the family and many friends of the late Mrs Elizabeth Coombs met at the Murwillumbah church, New South Wales, to share before God their sad loss of a true mother of Israel. During her many years of church involvement, Sister Coombs revealed a steadfast faith in Christ and a willingness to faithfully serve her Lord. The expressed promises of God brought comfort, peace and hope to all as we were directed to the great resurrection day. To John, Eunice Johnston and the relatives, we extend our sincere sympathy. E. H. Winter.

## Ipswich Primary School Leads Out

CLIVE SANDON, Principal, Ipswich Adventist Primary School, South Queensland

IT WAS a very busy weekend for the students and teachers of the Ipswich Adventist Primary School. On the Sabbath, under the direction of Mr C. Sandon (principal) and Mrs L. Poland, the thirty-two students conducted the Sabbath school and church service at the Harrisville church. The divine service was a musical program, conveying God's love for us from Genesis to Revelation. As a parent, I was thrilled and encouraged to see how these children reflected the Christian education they are re-

ceiving at the primary school.

On Sunday, the school was the host for the regional country sports day, involving visiting schools from Toowoomba and Stanthorpe. The activities of the morning, which included sprints, distance runs, ball throwing and high jumping, kept both the students and parents busy. In the afternoon, parents joined with their children in games of cricket and softball. The day was enjoyed by all, and many new friends were made. ■

**GREER.** Reginald Greer, who has surely been one of Brisbane Central church's most faithful and beloved members, passed to his rest on February 25, 1984, and was laid to rest in the Mount Gravatt Crematorium, Queensland. His last few years of failing health were in sharp contrast to the many years of yeoman service rendered to the church he loved so much and served so well. It was the privilege for the writer, ably assisted by Central church's head elder, Mr Ron Silvester, who looked upon himself as a true spiritual son of this fine, loving man, to conduct the service of tender farewell for such a stalwart Christian gentleman.

A. V. Bambury.

**HALE.** Born at Nathalia, Victoria, in 1906, the late J. Gilbert Hale passed to his rest on May 4, 1984. A man with a pioneering spirit, he was finally to join the family of God after studies with Pastor Conley in 1980. A message of comfort was brought to the sorrowing loved ones at the service held in the Greensborough church and later at the graveside, as "Pa," as he was affectionately called, was laid to rest. The writer was assisted by Pastor Conley. To Myrtle, his wife, his six children, Allan, Poppy, Ruth, Peter, Kath and Bill, and his many grandchildren and great-grandchildren, we say, "Till the day break. . ."

R. W. Eaton.

**RISDALE.** Matthew Henry Risdale was born in Bimbrook, Lincolnshire, England, on May 10, 1886. He passed away on May 29, 1984. He arrived in Australia as a tiny baby, and lived his whole life in the Charters Towers district of Queensland. He was a hard worker up to his last eighteen months. He loved his Lord. He was a joy to be with, and will be sadly missed by his friends and his surviving five daughters, ten grandchildren and seventeen great-grandchildren. The writer was ably assisted by Brother Rowland Sticklen.

R. Givney.

**ACCOMMODATION FOR RETIRED PEOPLE**  
**AMELIA PLACE**, to be built at Cooranbong, NSW. Features will include:

- Beautiful buildings on attractive 7½-acre site.
- Resident-furnished rooms with en-suite and kitchenette, community dining room and lounge, etc.
- Privacy as well as companionship.
- Swimming pool, sauna, recreational and craft activities, outings, etc.
- Qualified occupational therapist (bilingual—English/Dutch)
- Expected to be ready for occupancy early next year.

If interested in future residency, write for further information to H. and G. Neale, Amelia Place, 28 Deaves Road, Cooranbong, NSW 2265, or phone (049) 77 2257 preferably after hours.

**ALFALFAS VEGETARIAN RECIPE CLUB**  
6 laminated recipe cards per month. PLUS newsletter discussing various aspects of vegetarian cooking. Only \$15 pa. 191 Margaret Street, Toowoomba, Qld 4350.

### AUSTRALIAN COACH TOURS FOR ADVENTISTS AND THEIR FRIENDS

**Western Australia at Wildflower Time** 24 days. Departs Sunday, October 7. Features south-west WA, including Esperance, Stirling Ranges, Albany, magnificent Karri forests of Pemberton, Cape Leeuwin where Indian and Southern Oceans meet, Augusta Jewel Cave, Perth, Wave Rock, Hyden, Kalgoorlie and the Golden Mile, Nullarbor Plain, Great Australian Bight and more. Cost from NSW \$1,195, from Victoria \$1,145.

**Tasmania—Australia's Sparkling Treasure Island** 12 days. Departs Sunday, November 18. Features Hobart and the serene Derwent Valley, magnificent Russell Falls, the Huon Valley, Port Arthur, Tasman Peninsula, majestic historic homes and churches, convict-built bridges and roads, Lake St Clair, old mining boom towns of the west coast, remote Macquarie Harbour and Hell's Gates plus cruise on Gordon and Franklin Rivers, and much more. Cost, from NSW: pensioners \$747, others \$794. Lower cost from Victoria.

**1985 Tour Program** now being prepared, and will include a very special tour to Papua New Guinea via North Queensland. Ask to be on our mailing list for future tours.

Tour cost includes motel accommodation, most meals and all sightseeing, cruises, etc. Vegetarian meals provided. Sabbaths planned with churches along the route. Tours leave from Avondale, Sydney, most from Melbourne, some from Adelaide, picking up en-route. Brochures available. Bookings and inquiries: Ken Morgan, Morgan's Coachlines, 16 Avondale Road, Cooranbong, NSW 2265. Phone (049) 77 2000.

### ACREAGE LAND FOR SALE

A natural bush and treed haven of 2½ acres, excellent soil, gentle slope, ideal dam site. Close to school, Gympie/Maryborough area, easy drive Tin Can Bay, Rainbow Beach. \$10,600. Low deposit. Vendor terms. Phone La Roux (07) 371 5777, A/H (07) 341 3799.

### DIPLOMAT TRAVEL

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### 1984/85 EUROPEAN SKI HOLIDAY

This exclusive tour designed especially for Adventists, departs December 25, 1984. Flying Singapore Airlines we fly to Singapore, then direct to London for a five-day stopover. The next leg takes us to Geneva from where we depart to commence our skiing at two of Europe's top resorts: through the French Alps to Courcheval, France's premier ski resort and Europe's largest ski area. After nine days of skiing and relaxation, we depart for Zermatt, one of Switzerland's most exclusive winter resorts set at the foot of the famous Matterhorn.

For further information regarding this 35-day touring and ski holiday, suitable for all grades of skiers from novice to expert, write to the tour guides, Wendy and Kerad Lawson, Unit 2, 25 Warrigal Road, Surrey Hills, Vic 3127, or phone (03) 890 7672.



# FLASHPOINT

LINCOLN STEED  
Assistant Editor



**ANNI** is the centenary news, views and experiences newsletter of the Communications Dept. Next year promises to be a real event, with **ANNI** chock-full of plans and ideas. Of particular value for local churches is a Promo-Pack to be produced by the Anniversary Commemoration Resources subcommittee. This kit will contain sample news releases, brochures, Anniversary Calendar, historical information and a wealth of other news and ideas.

**SOUTH AUSTRALIA** is enthusiastic about the church-growth concepts passed on from the Texas Conference. An August 5 statewide planning session established evangelistic and growth goals for the next ten years. Already a Revelation Seminar workshop has been held at Murray Bridge—with sixty-five attending; thirty from the Adelaide Hills churches.

**SURVEY OPENS DOORS.** Adventist Aviation Association of WA team-members have been visiting Mount Magnet of late, with one approach being the "felt needs survey"—the direct result has been the opportunity to run four different health programs.

**MIDYEAR BAPTISMAL** figures for North New Zealand are cause for thanksgiving. Eighty-five joined the conference—an all-time record figure, and nearly double the usual. A further sixteen are attending church following Eric Greenwell's major effort at Hamilton, and fruitage from this and other outreach programs should maintain 1984 as a real reaping year in NNZ.

**AN ADVENTIST APPEAL CONTACT** in Dalwallina, WA, resulted in a community health group asking our church to coordinate a display at their local show.

**DURING HIS VISIT** for the opening of Pacific Adventist College, the Right Honourable Michael Somare, Prime Minister of Papua New Guinea, promised some help for the college library. Recently a cheque for K500 arrived, as Mr Somare's gift. The college is very grateful, and will use the money to enhance its holdings on Papua New Guinea.

**CENTENARY PLANNING** in Victoria includes a special Centenary Emphasis Display Tent at camp in January. Features will focus on the history of the Signs, the first school on St Kilda Road, the first church at North Fitzroy, and Avondale College.

**ELECTION OVERSHADOWED BY SABBATH INTEREST.** North NZ Communication director Pastor Calvyn Townend was a guest on the "Open Line" Radio Pacific talkback show on the Sunday evening following the national elections held the day before. For an hour Pastor T answered questions on the Sabbath, with a lively and favourable response. Following the program and a news presentation, the announcer called for responses to the election. However, the overwhelming majority of call-ins were on the completed segment dealing with the Sabbath. Three hours later, at midnight, when another announcer came on duty, the calls were still coming in. An amazing response, which shows the hunger for truth.

**CENTENARY SABBATH HIGHLIGHT.** Our General Conference president, Pastor Neal Wilson, is to preach at North Fitzroy church, Melbourne, Victoria, on Centenary Sabbath, May 11, 1985. North Fitzroy was the first church established in Australia. The president will also speak at a special combined meeting that afternoon in the city—at a venue yet to be chosen.

**HOMECOMING REMINDER.** I'm told to remind those intending to attend the upcoming (Aug 31-Sept 2—imminent!) Avondale Homecoming Concert and Banquet on the Saturday night, that they must book in. Cost is \$9.

**MOONAH SDA SCHOOL** in Tasmania just recently produced their first issue of *Education News*—a four-page newsletter to share news and pix of this very alive school. Of special interest were the items reporting a week of work experience for Grades 9 and 10 students—everything from vet assistant to civil engineer; and the school's fine showing in the Westpac-sponsored mathematics competition.

**PORT MACQUARIE** has been stirred by a current series by NNSW Conference evangelist Pastor David Coltheart (by the way, evangelist Coltheart has been called to the central coast area for '85/'86). Around 25 per cent in attendance have been non-Adventist.

**BAPTISM AT COOKTOWN.** Twenty members of the Cairns church, northern Queensland, rented a bus and travelled with their pastor Lloyd Robinson up to Cooktown late last month, where he baptised two members of a family he has studied with there (the wife was ill in hospital and will be baptised later). The devil did his best/worst to disrupt the beach baptism with sudden wind gusts which nearly tore Bibles from the worshippers' hands. However, the baptism went ahead, with sec/treas John Watson on hand to welcome the candidates. Cairns members handbilled the town with *Signs*; and with two other contacts asking for studies, a foothold has been established in this isolated town.

**ACF WOOD PRODUCTS INDUSTRY.** A thirty-strong volunteer team of Avondale College Foundation tradesmen from the Sydney area descended on Avondale College on August 5, for a twelve-hour stint in refurbishing the old wood products building near Watson hall. For twelve hours the team cleaned, painted, installed lighting, built partitions and offices, and installed machinery. The end result is a new ACF Wood Products Industry which will produce fully packaged shelving for subcontractors and hardware stores. Naturally the venture will provide considerable student employment and development funding for the college.

**KARALUNDI CAMP COMING UP.** I'm told by WA Lay Activities man Pastor Eric Davey that interest in the upcoming Aboriginal camp-meeting at Karalundi is running very high. The date to keep in mind is September 28 to October 1. Record attendances are expected—with special guest speakers Pastor Bruce Roberts and Dr Hilda Rainda from the Division.

**FINALLY, BRETHERN . . .** Without faith we couldn't even eat stew!