

Australasian Record

and Advent World Survey



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THE MANILA CRUSADE

BEVERLEY CARTER



The audience at an evening meeting. Warren Judd's youth orchestra can be seen near the organ to the right.



A mass baptism was held at a local swimming pool.
Photos: Sheryn Pahl.

DURING THE MONTH of December 1984, sixty-three Australians supported the evangelistic crusade in Manila. The group consisted mainly of young people from the Wahroonga church. They paid their own air fares and accommodation costs. The month they spent overseas consisted of their annual holidays.

The nightly programs were held in Manila's best venue—the beautiful Philippine International Convention Centre, which has seating for just over 4,000. The crusade commenced on Monday evening, December 3, with two packed sessions and thousands turned away. The ensuing programs were presented to capacity audiences, again with large numbers often turned away.

The meetings were featured during the evening news on television, as well as on "Good Morning, Manila." The team was met by a television crew on arrival at Manila airport, and the crusade was advertised widely throughout this great metropolitan area of nine million people.

Local Adventist leaders stated that for the first time in the Philippines our message was being proclaimed to the "upper classes" of Philippine society, University professors, high-ranking military officers, cabinet ministers, and clergymen from other churches attended the programs, as well as people from

all walks of life. The programs, which consisted of direct Bible presentations, illustrated by large charts and by pictures projected on two giant screens, covered all major aspects of the three angels' messages. When the "Mark of the Beast" was presented, not only was the hall packed with over 4,000 searchers for truth, but another 4,000 stood outside the hall. This extraordinary interest necessitated running a second session at 10.30 that evening. Following the presentation on the "Coming World Boycott" (Revelation 13), 2,300 people signed pledge cards to honour Christ by keeping all His commandments, including the seventh-day Sabbath.

Each night's program commenced with Tom Mitchell on the organ, followed by the Warren Judd orchestra. The organisational details of this large crusade were cared for professionally and competently by Pastor G. Bradford, a leading Australian evangelist. The music was an outstanding feature of each night's presentation, with Jan Judd, Lyn Low, Julie Behrens and Bev Till making the gospel story meaningful and appealing in song. Pastor Lyell Heise, Avondale College church pastor, taught the large audiences Scripture songs, and commented that he had never heard such magnificent and inspiring congregational singing. Warren Judd, music director for the crusade, spent hundreds of hours arranging and

composing musical compositions that made a rich contribution to the worship experience of the thousands who flocked to the meetings.

One unique aspect of each night's program was to witness the armed security guards body searching each person who attended. When Pastor Carter presented the truth of Daniel 7, armed guards were conspicuously on duty in the hall, escorting the speaker to the program. No antagonism or resistance to God's message was ever evident. Instead, a wonderful spirit of love and acceptance permeated those great crowds, that consisted largely of devout Roman Catholics.

The meetings climaxed with a baptism of over 700 people, who had received prolonged and intensive indoctrination in pre-campaign meetings. A large group of some 2,000, including at least two Roman Catholic priests, indicated their desire to study God's Word and follow the distinctive Adventist truths they had heard. Pastor Daniel Viloso, president of the Central Luzon Mission, is continuing the meetings twice weekly at the Philippine International Convention Centre. Pastor Viloso, an outstanding church leader and administrator, gave strong support to the crusade, and now has the immense but exciting task of following up the huge interest. Another highlight of the crusade was when Pastors

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EDITORIAL

Prince of Peace— Or Patcher of Pieces?



UNDER the compelling title, DISCORD IN THE CHURCH, A DECISIVE POPE JOHN PAUL CONFRONTS CHALLENGES TO HIS AUTHORITY, *Time* magazine devoted the cover story of its February 4 issue to a candid ten-page coverage of the deep-seated conflicts sweeping Catholicism at the present time. The backdrop of the story was the pope's 30,000-kilometre trip to Venezuela, Ecuador, Peru, Trinidad and Tobago, which was in progress when the report was published. Many of these countries are currently torn by a power struggle between the wealthy elitist ruling class, who have traditionally identified themselves with the church, and Communist-trained and -armed guerillas, posing as liberators of the oppressed masses who eke out an existence in hovels under the very shadow of elaborately ornate cathedrals and other church-related institutions. While the vast majority of these poor people are members of the church, that body has done little to improve their pitiful lot, and many thousands of them have become disenfranchised and have come to identify themselves with the anti-government, and hence anti-church, rebel forces. This situation has placed the clergy in an unenviable dilemma, for many of them, while loyal to the organisation and dogma of the church, are deeply dedicated to the plight of the poor. This has resulted in many priests espousing and proclaiming what is spoken of today as Liberation Theology—a doctrine which actively advocates the overthrow by any means, including even force of arms, of allegedly oppressive regimes. It is no secret that in many countries of Latin America—and in other parts of the world—priests give more than moral support to the guerilla forces. You have, then, the amazing enigma of personnel related to a religious movement joining forces with an avowedly anti-religious ideology for the achievement of their mutual goals! Whether the hierarchy in Rome can endorse and countenance such a state of affairs, is a thorny question. On the one hand the present pope has set out to project an image as the supreme champion of peace. During the six years of his pontificate, he has covered 330,000 kilometres in twenty-four trips away from the Vatican prior to his latest trip to Central America. *Time* magazine succinctly states, "No other religious leader has ever travelled so extensively or been seen in person by so many millions of people." In all of these trips abroad, the pope has deliberately sought to avoid conflict with national governments and to be seen as supportive of constitutionally elected leaders. On the other hand, he gives every encouragement to the clergy to identify themselves fully with the cause of the poor and oppressed, which he sees to be the mission of the church. It is against this background that the *Time* article is compelled to observe, "The 1980s mark a historic turning point for Roman Catholicism. Beneath all of the gloss and spectacle of the Papacy, beyond the wealth, power and influence of the Holy See, a profound struggle is taking shape, one that is of crucial importance to the church's 810 million members—and to many not in its fold. At stake is the future direction of a strong,

dynamic, yet deeply perturbed institution."

After discussing the challenges facing the church in Latin America, in the United States of America, and in Europe, the *Time* reporter zeros in on the central issue at stake in all this turbulence. He states, "A fundamental issue underlies all these concerns; the authority of the Papacy. . . . The centre, in other words, must remain the centre; Rome must decide what is Catholic and what is not."

This is a significant appraisal by a secular magazine. At the crux of the matter is the question of papal authority. We can be sure of one thing: whatever steps are taken in the coming months and years to solve the problems besetting the church, nothing will happen to relax the grip of the Papacy or to weaken the authority of the pope. On the contrary, we can expect that any cosmetic changes made in the structure of the church to accommodate it to the political forces confronting it, will have the practical effect of entrenching, not relaxing, the power of the Papacy, and of strengthening, not weakening, the pope's ecclesiastical authority. Furthermore, we should cherish no doubt whatsoever regarding the Papacy's continuing role in international politics. The Papacy has always been deeply involved in the political affairs of the nations. It will continue this involvement to an even greater extent in the future. And, interestingly, this very involvement will constitute its eventual undoing! In Revelation 17:15-18 it is predicted that the "peoples, and multitudes, and nations, and tongues," which support the Papacy and the kingdoms which give it its power, will hate the system and "shall make her desolate and naked, and shall eat her flesh, and burn her with fire." So as to leave no doubt in the minds of his readers who he is referring to, the prophet identifies the system under discussion as "that great city, which reigneth over the kings of the earth" (verse 18)—an unmistakable pointer to the Papacy's historic religio-political role.

Many of our readers have doubtless pondered how the anomaly can be reconciled between an impressive superpower after whom "all the world" is wondering (Revelation 13:3); to whom the nations of earth are paying homage, on the one hand, and those very "peoples, and multitudes, and nations, and tongues" coming to hate and despise it. We are beginning to see in the revolt against the church in Latin America and elsewhere, the raw material for the fulfilment of this prophecy. Behind the facade of pomp and power, grandeur and prestige which the Papacy at present enjoys on an unprecedented international scale, the cracks are beginning to show. Despite the best efforts to patch them up and paint them over, they will inevitably widen until eventually the superstructure crumbles. What we are witnessing is a parallel movement in fulfilment of prophecy; an unprecedented outward display of papal prestige and power, and of seeming solidarity; and, hand in hand with it, an unobtrusive undermining of the worldwide foundations on which that power has built its imposing political temple.

Geoff Garne.

THE MANILA CRUSADE (continued from page 1)

Carter, Heise, Bradford and French visited a gaol where our lay people conduct regular evangelistic meetings. During their visit they helped baptise over 200 prisoners, including seven murderers on death row. (A full report on the thrilling prison ministry in the Philippines appears in the World News section of this issue of the RECORD. Don't miss it! Editor.)

How do the young people who ushered, cleaned blackboards, operated projectors, played musical instruments, worked the PA and visited and conducted Bible studies, now feel about the Manila experience? They will tell you that it was the greatest experience of their lives. They told a great and wonderful story on Sabbath morning, February 9, in the Wairoonga church.

Let's not forget to thank those big-hearted people who made it all possible, including Pastors R. H. Parr, A. H. Tolhurst, W. R. L. Scragg, Pastor W. Clark (president of the Far Eastern Division) and the loyal members of the Wairoonga church, who dug deep into their pockets to support the crusade. Also special thanks to pre-campaign manager Ray Anderson, and special sponsors Lyn Knight, Trevor

Greive, Noel Jennings, Hal McMahon, Bronte Douglass, Helen Driscoll, Winston Kent, Laurie Jones, Peter Rosenhain and Alan Raphael. In addition, ABPM contributed \$3,000 toward Bibles for the crusade. You, our supporters, have had a part in something wonderful that touched the lives of thousands in a positive, life-giving way. None of us who participated in the Manila experience will ever be quite the same again. We believe that is also

true of our Filipino brothers and sisters who came to the meetings, drank deeply of the water of life, and went away satisfied.

Finally, the entire mission team desire to thank God for His marvellous blessing upon us. To Him we give the glory, and praise Him for His saving power.

Word just to hand indicates that 1,012 people have so far been baptised, and there are more than 1,000 in baptismal classes.

These people had come forward in answer to a baptismal appeal.



ADRA Gives Aid in Wake of Cyclones "Eric" and "Nigel"

G. A. LAXTON, Executive Director, ADRA South Pacific

Fiji

TWO CYCLONES, "Eric" and "Nigel," struck Fiji within twenty-four hours and left 15,000 Fijians homeless and damaged food crops, causing severe shortages for the next four months. ADRA immediately sent eight tonnes of clothing, flown by RAAF Hercules transport planes. This was distributed in Fiji by Adventist Community Services volunteers. We also sent an initial \$15,000 for the purchase of emergency food supplies, and we will continue to monitor progressively the needs during the next four months. Fortunately, no Adventists were killed, although the general death toll has approached thirty.

Our Adventist church buildings did not suffer major damage, but many hundreds of church members' homes were demolished or completely blown away in the storms that are considered to be twice as extensive and severe as cyclone "Oscar" of 1983.

Vanuatu

Cyclone "Eric," on its way to Fiji, passed through the northern part of Vanuatu, causing extensive damage around Santo, Aore, Malo, Ambrym, Ambae and Pentecost Islands. Our school at Aore suffered considerable damage, and a number of volunteers were quickly organised to rebuild demolished houses, remove trees from powerlines and ready the school for the pupils' return. Unfortunately, the school's food crops have been destroyed, and feeding the student body will be a major problem for the first part of the school year. ADRA sent \$5,000 for food aid to Vanuatu, three tonnes of relief clothing and a new tractor for clearing and garden recultivation in the wake of the cyclone.

AODRO Amazed

There are many overseas relief agencies in Australia; over sixty, in fact. But the Australian Overseas Disaster Response

Organisation never fails to be amazed by the fact that whenever there is a disaster in our part of the world, ADRA is the first to report that we have tonnes of clothing ready to send, with tents, blankets and funds literally "on tap." We should be the head and not the tail, and Adventists might well be proud of their church's organisation and its readiness to help in times of disaster. We need your help, of course, to do this, and Sabbath, June 1, is our next scheduled ADRA Disaster Relief Offering.

Africa Ethiopian ADRA Report

ADRA is glad to be able to reassure our contributors in this Division that the funds they have donated for African and Ethiopian famine relief have been sent to provide food and medical supplies, without one cent of deduction for overhead costs. We are also happy to tell you, despite the newspaper reports of misadventures with other aid organisation efforts, that ADRA aid is getting through to the needy. We have nine feeding distribution centres in five provinces of Africa, and a number of medical clinics and a fleet of five trucks and trailers with a capacity of eighty tonnes of food. The Ethiopian Government strongly supports ADRA and even extends protection for our convoys through rebel areas. Our food and medical supplies, as well as tents, blankets, clothes and building materials for shelters, are reaching the people. In 1985 it is planned to drill forty wells for water and to construct a number of dams. ADRA's agricultural programs include re-educating the people in gardening techniques, and especially in dry farming methods, using special seeds developed for such areas. ADRA will spend \$A6.9 million in Ethiopia in 1985. This program is worthy of your support. Donations are tax-deductible and may be sent direct to ADRA, Box 129, Wairoonga, NSW 2076.

YOUTH FEATURE . . .

GOD'S TIME MANAGEMENT PLAN

JEANETTE CAMERON

ARE YOU RUSHED, worn out, frustrated, pressured by people's problems and deadlines? Are you always working, but never achieving the really important things? If so, God's time-management plan is able to revolutionise your life.

I discovered this plan in Luke 4:31-44 and Mark 1:21-39. Here we find that Jesus has just spent a Sabbath day crammed with activity and pressures—teaching in the synagogue, casting out demons and healing the sick. At last the crowd returns home. Now, if I had been Jesus, I would have flopped into bed and slept in until the people pounded on the door. Then I would have dragged myself out of bed, squeezed in a quick prayer, gulped breakfast and attended to the sick again.

Instead, we see Jesus quietly leaving the house before daybreak to commune with His Father. "Father," He prays, "there is so much suffering in this town, so many needs. I need Your guidance, Your power, Your wisdom, Your patience. Where do I begin?"

And then He received His instructions for the day: "Yes, I know the needs here, but this is not the work for you. My plans are different. You must move on today. There are others who need you."

A little later the household stirs and prepares for breakfast. Jesus hasn't yet appeared, and the disciples assume He is sleeping. Surely He needs the extra sleep. Then the crowds throng the house and Jesus still hasn't appeared. Finally, somebody goes to Jesus' room and discovers that He is not there. "He must have gone out to pray," somebody says. The pressure of the crowd is so great that the disciples search Jesus out.

"And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth." Mark 1:37, 38.

What has this story to do with time management? Just this: if you are to get control of your time and life, you must know where you are heading; you must set goals—life, work, family, financial and spiritual goals. God has specific plans for *your* life in each of these fields. He is only

able to communicate these plans to you through daily prayer and Bible study.

Don't be trapped into working so hard for God that you don't have time *for* God. Remember that just as in Jesus' day, there will always be so many worthwhile causes, so many pressing needs. There is not enough time to do it all, and God doesn't intend for you to take the full load. The more you have to do, the more time you must spend with God first. Jesus said, "The harvest truly is great, but the labourers are few: pray ye therefore the lord of the harvest [don't skimp on your prayer time and rush into work] that he should send forth labourers into his harvest." Luke 10:2.

Martha was a person who struggled with this problem. In Luke 10:38-41 we find Jesus staying at her home. Martha rushes around making up His bed, dusting, cleaning and putting extra effort into a special meal for Jesus. Then she discovers that Mary hasn't peeled the vegetables yet. Now the meal will be late. She storms into the next room and finds Mary sitting down

talking to Jesus. Surely she could at least do something as she talked!

Martha turns to Jesus and demands: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Luke 10:40.

Notice Jesus' reply: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:41, 42.

During this "needful" time, spent in prayer and Bible study, God will sift out the non-essentials and unfold *His* plans for you. You will find new fulfilment as He develops your individual talents. He will teach you how to delegate certain tasks to the benefit of others just as He showed Jesus which seventy men to send out (Luke 10:1) and which twelve followers to choose as disciples (Luke 6:12-16).

This time-management plan is summed up in a quote I discovered by an unknown author: "God is the Master of Time. If our priorities are right, God will give us time." ■

BOOK REVIEW . . .

HOW YOU CAN BE A SOUL-WINNER

A NEW BOOK on the dynamics of person-to-person evangelism is now available for \$2.50 at all Adventist Book Centres. It is beautifully printed by the Signs Publishing Company, with the cover presented in four colour display.

The author, Noel H. J. Smith, a retired minister of the Greater Sydney Conference, has spent a number of years in personal soul-winning work.

This book simply reveals Jesus' method of winning a soul. What is it to win a soul? Presented are the qualifications, joys, instruction, the qualities needed, encouragement, obstacles, the specifics, the physical skills, how to nurture a "won" soul and, finally, the soul-winner's reward. The purpose is to show members how to lead a precious soul to Jesus Christ in the quietness of his/her own home. How to obtain a decision for Christ? This is what God's people urgently need to know.

Much research has gone into the choice of selections from the works of Charles Spurgeon and Ellen White. Beyond all doubt, "the saving of a soul is the nicest and most difficult work in our world today." It is hoped that this handy volume will assist in solving some of those difficulties.

If Charles Spurgeon was the Prince of Preachers, then Ellen White was certainly the Princess of Preachers, and their combined counsel must be of "royal blood."

We commend this concise booklet to you, and wish you much success in your soul-winning work. ■

A Change for the Building Course

BRIAN B. HOULISTON

FOR MANY YEARS the Building Construction Course and later the Carpentry and Joinery Course, have well served the students who have participated in them. Many success stories could be told of students who, having done these courses at Avondale, have gone on to establish themselves in the building industry.

While Avondale students have for many years been successful in obtaining credits from both TAFE and the Apprenticeship Commission by private application, Avondale College itself has not been officially recognised by the Government to offer these courses. This has caused disappointment to some, as recognition has not been automatic, and students have found themselves in a position where they have had to defend their cases individually.

Some years ago, on the advice of an officer of the Apprenticeship Commission, the college changed from a two-year Building Construction Course to a one-year Pre-Employment Carpentry and Joinery Course. This course was structured to be in line with the TAFE Pre-Employment Courses, and on-site training was provided by a continuous building program of married student housing units. The program worked well while this kind of practical experience was available. However, for the past two years the program of building these units has ceased. Students have had to gain their practical experience from the college maintenance department, and consequently have

received little specialised work in building. The program also ran into problems with the Apprenticeship Commission, when students made application for shortened apprenticeship terms following their work experience at Avondale.

This situation has led the college, and in particular the Industrial Arts staff, to plan a course which would not be called a Carpentry and Joinery Course, nor would it require on-site carpentry training. The new course will be called a Building and Maintenance Course, with practical work experience which will involve the student in a variety of skills in the college maintenance and other service departments.

The structure of the course will remain basically the same, but will be diversified in the practical areas to cater for extra work in construction and maintenance procedures. It is hoped that this change in emphasis will attract not only students who want to make carpentry and joinery their career, but other students who wish to learn skills which will advance their capabilities on the farm or in other associated industries. The problem of association with the Government Pre-Employment Courses and the resulting confusion will also be eliminated. Yet at the same time it will allow students to present themselves as private candidates for advanced standing in courses offered by the TAFE system.

The Automotive Engineering Course will continue to operate within the college in much the same way as before.

It does not seem possible under current Government policy for a private college to receive registration as a TAFE institution, nor does it seem wise for us to pursue the possibility further considering recent responses by the Apprenticeship Commission to Avondale-trained students. Under the present system the individual has more chance of gaining advanced standing for his work experience and technical training as a private student than by reference to a specific course of study at a private institution.

We are sure many past students could testify to the benefits of beginning their careers at Avondale and the personal satisfaction they have gained as a result. We appeal for your support as we endeavour to establish practical courses that will satisfy our certificate students not only in practical content, but in their emphasis on spiritual values and Christian standards, as well as close association with other Adventist young people, in a complicated and confusing world. ■

Brian Houlston has just returned to the faculty of Avondale College from Pacific Union College, USA, where he completed a Bachelor of Science and Masters Degree in Industrial Education.

PATHFINDERS RESPOND TO BANGLADESH APPEAL

MRS MURIEL MCHENRY, Director, Bangladesh Christian School Sponsorships

ONE of the Pathfinder leaders of Murray Bridge church, South Australia, Mrs Lyn Welk, sponsors a child through Asian Aid. She receives Mrs Fook's regular quarterly newsletter. In one issue there was an appeal for used English Bibles to distribute among the school children in Bangladesh who have learned enough English to be able to read. Bibles in either English or Bengali have not been available for some time from the Bible Society in Bangladesh. Mrs Welk tells how the Pathfinders and others responded:

"The project we commenced at the beginning of 1984 has been truly blessed. We advertised for King James versions through our churches, and not only did Bibles come in, but also donations. The children have been very enthusiastic in this project; each week they faithfully bring their five-cent pieces to make our five-cent thermometer burst. Our thermometer holds \$10 of five-cent pieces.

"Near the end of last year we had raised \$90 toward postage, etc, and had posted thirty-four big Bibles and a smaller parcel of small Bibles and books of the Bible.

"At first we weren't sure where we'd find some good second-hand Bibles, because we knew we couldn't afford new ones. So we prayed about it. I approached a religious shop and told them of my project. I asked if they had any second-hand ones. I was losing hope, when

the gentleman seemed inspired, and came forward with four new Bibles. He said if the kids were prepared to save to send Bibles, he would like to donate them to us.

"In the Murray Bridge Pathfinder Club we have thirteen young people ranging from nine to sixteen years of age, many of whom are from poor backgrounds. I myself am alone with four children. While we work for others, we forget our own wants, and this is what we instil in the young people.

"We trust we can continue to share what we have with Bangladesh during 1985, and would welcome suggestions as to other things we

might send."

Children in Bangladesh are thrilled to receive an English Bible. In response to the request of the Murray Bridge Pathfinder Club, we are asking also for used books of any kind—especially textbooks and storybooks.

God bless the children of the Murray Bridge Pathfinder Club, and the recipients in Bangladesh of their sharing.

Come, let us work for the Lord our God,
And be faithful in all we do;

So that all may know of our Jesus' love,
And be able to serve Him, too.

We can share what we have with the man that is poor,

Or may read to the neighbour who is blind next door.

Give a Bible to show to men everywhere,
God's love is to share and care.

—Mrs Lyn Welk. ■

Murray United Pathfinder Club with leaders and club chaplain Pastor F. Mackay.
Photo: M. McHenry.



A PERSONAL TESTIMONY

DONALD C. BOURNE

CHRISTIANITY only really began to make sense for me when I could look upon the laws of nature as part of "the laws of God," and the "law of God" itself, in the Christian sense, as a statement of cause and effect, rather than the arbitrary decrees of a vindictive dictator.

When one looks upon Adam and Eve in the Garden of Eden as being told, "If you eat this fruit, this is what will happen because this is the way My universe works," then the whole concept changes. This changed perspective immediately answers such questions as, "Why does a God of love allow suffering?" and other questions sometimes considered too difficult to really answer. Have you ever been asked, "God created everything perfect, but how come He created Satan, who was very bad?" This different approach also answers this very question.

We have brought suffering upon ourselves and our fellow human beings because we have broken the rules of the universe. We bring suffering on ourselves and our fellow human beings, then have the audacity to ask, "Why does a God of love do this to us?" Because we have broken the rules of the universe, the law of "cause and effect" has gone into effect against us.

It is time the Christian church as a whole declared quite categorically that no conflicts whatsoever exist between true science and true religion. The theory of evolution, relating to the origin of life on earth, and Christianity's story of creation, are completely opposite philosophies of life. They are diametrically opposed, and cannot be reconciled. And each of these philosophies appeals to science, which is independent of both, to support their different positions.

Before we can become involved in technical discussions of the scientific evidences to support these two opposing theories of the origin of life on earth, it will be necessary to draw a hard line between scientific fact and scientific opinion, or what is the opinion of only some scientists. Facts of science are one thing, but theories are another, and it is a pity that so many people do not separate them.

Bertrand Russell once said, "We may attribute the world to a Creator, but then the Creator is unaccounted for." This is perfectly true. The Christian cannot explain the origin of his God. But we should not let that disturb us. Neither can the evolutionist explain the origin of his "first cause." Where did those little bits of nothing come from that started everything going? In other words, whichever philosophy of life one ultimately chooses to accept, it finally becomes an act of faith, based on the personal judgment of the known scientific facts. There is no difference between the religious person saying, "I believe" and the scientist stating "a basic premise," because each has accepted something by faith.

For me personally, because of the wonderful design in atoms and molecules, which are really minute solar systems in motion, as well as the beauty of the different life patterns in nature, and also the split-second timing of the planets rotating through the celestial heavens, I think it takes much less faith to believe in a Supreme Being, a Divine Mind, a God who is planning and guiding it all than to say, "It all just happened by sheer haphazard chance." In other words, "magnificence of design" presupposes a Designer, and design is everywhere in the universe.

Sin has actually put the love of a God of love on trial. For eventually God's authority would be called in question by somebody or a group, saying, "Let's do things my way."

When this situation did arise, a dilemma developed in heaven. What could God do? If the rebel group decided to continue on its wilful way, God would be forced to choose one of two

alternatives. Would God say, "Because this will result in suffering if you persist in this course of action, I cannot let it happen; I must prevent it"? In such a case, prevention would mean destruction of the freedom of choice in created beings. On the other hand, by letting events take their course, the result of the operation of the law of cause and effect would be God's vindication. As the progressive results of the great rebellion become progressively apparent, what provision has a Creator God made for restoration and restitution? The plan of salvation is God's answer. This restitution is a personal provision, and must be accepted on a purely personal basis. Those who accept the provision must accept the offer according to the way Christ has outlined and made it, and not according to personal wishes. The provision is a free offer with drastic consequences. The offer is a free gift. The choice of accepting it is a purely personal matter. The consequences of that choice are drastic.

The magnitude of God's love stands supreme on the cross of Calvary. It was here that the Creator God offered Himself to restore to its original perfection, His damaged creation. Is it any wonder that as Christians we can sing, "Hallelujah! What a Saviour!"

A CENTENARY LOOK AT OUR ...

MOORINGS

Letter from Pastor F. D. Nichol

YOUR LETTER reached me an hour ago. It is with no small interest that I read the story of the organising of the Wahroonga church thirty years ago. By a little coincidence the date, May 23, of the organisation happens to be my mother's birthday. I did not remember that she was clerk of the church. I was only six years old at that time, and thus of course too young to have a very pronounced interest in church activities.

I remember very vividly the Wahroonga Sanitarium before it was even fully constructed. As a small child I delighted to play around in the shavings that fell from the carpenters' benches.

Wahroonga had very few houses at that time, and I remember that the few that were there were frequently endangered by the bushfires that often broke forth.

How remarkably the work has grown! To think that there in the midst of the bush a clearing should be made, an institution of God should be reared up, and now after thirty years that it should be so greatly enlarged and permanently established!

Of course Pastor Burden and the Doctors Kress I very well remember. I did not think then that Pastor Burden would years later perform the wedding ceremony for me in California, or that years after that I would be living in the same community here on the eastern edge of America with the Doctors Kress. So we move about over the world.

Even more singular I think is the fact that father and mother gained their first knowledge of this truth as a result of picking up a stray copy of the *Review and Herald* that had been dropped by someone along a mud-bespattered path in the bush. From reading articles in it they became greatly stirred up to know what people published the paper, and who the Mrs White was whose article they had read. From a man who sold vegetables from a little wagon from door to door, they learned more about the truth, for he happened to be an Adventist. Soon they accepted the message, and have been faithful ever since. It was just at this time that I was born. How singular to think that they, gaining their first knowledge of the truth through a copy of the *Review*, and dedicating their newborn son to the Lord's work, should find that son in later years on the editorial staff of the *Review*. Certainly truth is stranger than fiction!

How much I would like to be in Australia on July 15 at your anniversary service! I would like to walk along the paths I used to travel as a barefoot youngster going back and forth to school. I remember our last year or two in Wahroonga we lived down in the little town, and so I had a mile or so to go to the church school out near the Sanitarium.

Blessings on your church there, and may the Lord give you enlargement and advancement, is my prayer.

—AUSTRALASIAN RECORD, 7/8/33.

PHOTORAMA OF SOUTH NEW ZEALAND CAMP

by the Editor



One of the most-appreciated features of this year's camp-meeting was the daily mid-morning series of studies on Reformation History and the place of the Seventh-day Adventist Church in the Reformation movement, presented by Dr Eric Syme, professor Emeritus of Church History at Pacific Union College, USA. Dr Syme's wife, who accompanied him, is the daughter of the late Pastor J. W. Kent. Cassette recordings of Dr Syme's outstanding presentations may be ordered from the South New Zealand Conference.



Brother Terry Goltz, Publishing director of the conference, was ordained to the gospel ministry. Besides building up the colporteur force from practically nil a few years ago, to a team of eight full-time and four part-time workers at present (with several more ready to start this year), Terry has given strong and valued leadership in the churches. He is pictured with his wife, Barbara, and their five children, Marilyn, Janice, Andrew, Phillip and Rodger.



Another honoured guest was Pastor Leo Ranzolin, our world Youth leader, who had attended the three youth congresses in our Division: shown here with Pastor John Carter, who presented an evening evangelistic series, and Sth NZ president, Pastor Peter Colquhoun. Other guest speakers were Pastors Walter Scragg, Division president, Ken Martin, Division Youth leader, Athal Tolhurst, TTUC president, Jim Lansdowne, Trust Services director for the two New Zealand Conferences, Warwick Stokes, Division assistant treasurer, Noel Bolst, Union Publishing director and Pastor Geoff Garne and Brother Winston Fletcher from the Signs.



Pastor Leo Ranzolin, world Youth leader, presented Gold and Silver Medals, the highest award for excellence offered by the Youth Department of the church, to three young people. They were: Malcolm Eastwick, Silver; (Mrs) Rosalie Nelson, Gold; and Cherie Smart, Gold and Silver. Rosalie is the daughter of Pastor and Mrs Bert Godfrey, formerly of the Timaru church, now in the Eastern Highlands Mission of Papua New Guinea, of which Pastor Godfrey is president.



Four doctors were present to instruct us in healthful living: Dr Allan Laughlin, medical director of Auckland Adventist Hospital, and his wife, Dr Brenda Laughlin, and Dr Roland Ostring and his wife, Dr Elizabeth Eliot, from Tsuen Wan Adventist Hospital, Hong Kong.

Freshly arrived from South Africa just in time for camp-meeting to join the SNZ ministerial team, were Pastor David Macdonald, his wife, Denise, and their three children, Fiona, Alison and Malcolm. Pastor Macdonald will care for the Ilam congregation in Christchurch and the North Canterbury group. Two further additions to the team from South Africa, Pastors Henry Murray and Chris McClintock and their families, will have arrived, God willing, by the time this issue of the RECORD reaches our churches.

Photos: G. E. Garne.



A SPIRIT OF GIVING AT WEWAK

Mrs. Glenda Amos, Missionary Wife, Wewak, PNG



Wewak Cradle Roll class. Imaginative visual aids and attentive mothers.



The Kindergarten boys' class with the Primary division in the background.

"AND NOW, brothers, we want you to know about the grace that God has given the Wewak church . . . For I testify that they gave as much as they were able, and even beyond their ability." 2 Corinthians 8:1, 3 (paraphrased).

Excitement was in each heart on the thirteenth Sabbath of the second quarter, 1984. The offering was to go to the Northern European Division, and early in the quarter a piece of cardboard with a bag on the back and depicting a wooden shoe for Holland had been sent home for the children to save their Thirteenth Sabbath Offering. Now the shoes were returning to Sabbath school. The offering containers were so heavy that the children collecting the offering could not hold them.

Previously, Thirteenth Sabbath Offerings had averaged K50 to K70 for the Cradle Roll-Kindergarten division of the Wewak church, Papua New Guinea. When the leaders counted the offering, they could hardly believe the result. The offering amounted to K175! This was in excess of the Senior division's offering, and the officers of both the Primary and Kindergarten divisions realised the potential of this means of saving for Thirteenth Sabbath Offerings. The Primary division had also encouraged the children to save up their Thirteenth Sabbath Offering and had exceeded K50 instead of the usual K10 to K15.

Was this just a once-in-the-year event, or could the spirit of giving continue each quarter? The Primary and Cradle Roll-Kindergarten

divisions decided to send home a decorated envelope for the next two quarters. For third quarter a drawing of an Indian girl's head, with an envelope on the back, was sent home, and early in the fourth quarter a picture of a seminary classroom with an envelope attached was sent home. It soon proved the value of Paul's advice in 1 Corinthians 16:2, for everyone to lay aside at home a sum of money for the offering. Third quarter saw the Cradle Roll-Kindergarten offering rise to K255 and the Primary division to K90. The spirit of giving was spreading to all divisions now. The Senior Sabbath school also had an offering of nearly K250, with the total for all divisions for third quarter of K700.

Then came fourth quarter. The leader of the Kindergarten felt a decided lack of faith in setting K255 as the aim. Thirteenth Sabbath Offering was to be collected on the eleventh Sabbath, and hardly any promotional talks had been given during the quarter. Many members had already left for Christmas holidays to their home villages. However, once more the little offering collectors had to place the containers on the floor, as they had become too heavy for the little arms to hold; and then the offering overflowed onto the grass mat as the containers proved too small. When the offering was counted, the fourth quarter total for the Cradle Roll-Kindergarten division was K260, for the Primaries K132. The total for all divisions was in excess of K720. Weekly offerings, too, have not been reduced. The Cradle Roll-Kindergarten weekly offering has averaged over K30 each week.

Our Sabbath school may not be a beautifully decorated Sabbath school room, with little chairs for each member. We just have a few forms with many mothers and children sitting on the floor. However, the children and mothers enjoy their Sabbath school, and are eager to help others to know of Jesus in the same way that they have been helped by your offerings from the homeland.



Wewak Senior Sabbath school class members are very much involved in study and sacrificial giving.

Photos: K. Amos.



Parent Mr Peter Sullivan becomes actively involved with the Preps Grade 1 & 2 singing the "Amen" song on our Sabbath Education Day.

Photo: B. Meyers.

STUDENTS IN WORSHIP

B. MYERS, Principal, Mildura Primary/High School, Victoria

IT HAS OFTEN been said that the youth of today are the leaders of tomorrow. It is realised, of course, that this can only happen if the youth receive early training in leadership positions and places of responsibility. With this in mind, it was very rewarding to see the young people of the Mildura Adventist School taking over for the entire Sabbath recently. The day was given to the school to arrange how it wished. This is what happened.

Sabbath school was handled interestingly and efficiently by students from Grades 3 to 6. Some students led out in singing items, while others assisted in announcing the various aspects of the program. Their teacher Mr Bruce Myers illustrated his mission-field experience with slides of Samoa.

The divine service was an experience that will not be forgotten very quickly; not by the congregation or the participating students. The Years 9 and 10 students (with butterflies and shaking knees), after many hours of organising and agonising, took control of the hour's worship. Songs were chosen by the students themselves, as they led out in a special song service. The children (and the adults) were held entranced as they listened to the story of "Deborah, the captive maid." The theme that the students chose was, of course, the benefits of Christian education. They each told a little about different Bible characters and showed how they benefited from God-fearing homes and parents. Their

thoughts were tied together in a summary by their teacher Miss S. Boyer. Finally an invitation was extended to the church members to continue worshipping in the afternoon in a special program presented at the school.

As the church members arrived at the school, they were invited to divide into groups and visit the various classrooms. In each room the students had arranged a different activity. Each group was given approximately ten minutes before the bell was rung and they were to move to the next activity. This was difficult to organise at times, because there were those who could not leave the computer quiz or the action songs or even the skits.

Years 9 and 10 based their computer quiz on the morning's service, to test whether their parents had listened. Some mumbled about their age and poor

memory. Some also complained that the computer didn't allow for spelling mistakes.

In the adjacent room, parents and visitors were treated to a sound and light show. The Years 7 and 8 brought together the story of Christ, from creation to the resurrection, using an array of different methods. When the show was completed, the folk could then move on to the video (kindly supplied by the conference Education Department) and learn more about the benefits of Christian education. This was the only activity which wasn't produced by the students.

Other activities included a skit by Grades 3 to 6. They had spent many hours preparing their room. Glad Wrap had been stuck on the windows. This was then painted with scenes from the story of Jonah. With this for the setting, it was not hard for visitors to imagine the story as it was acted out before them.

Some smaller groups of older students did some miming. Parents were asked to identify the stories from the Bible. Parents were also to be given the opportunity to develop their skills in this area, but they were not too eager to take up this invitation!

In the infant room visitors could "hug a friend's neck," or "shake a friend's hand," or some equally friendly activity. As the visitors came from this room, they were full of smiles and laughter.

People left with comments of appreciation and wonder—"I wonder what it will be like next year?" was the question.

Are you looking for a country Christian primary and high school for your children? Why not consider the school at Mildura? Only recently completed . . . spacious rooms . . . surrounded by grapevines . . . friendly people . . . teacher-pupil ratio of 1:15 . . . pleasant climate . . . What more could you desire for your children! For further inquiries, please phone (050) 24 5192. ■

New Honour for Pathfinders

MARY FAIR

Pastor Ritchie Way, having had a previous interest in abseiling, thought that this might be a good activity for our youth, but found that no Pathfinder honour was available in this area. In consultation with Mr John Maine, Director of the Auckland Climbing School, and with the aid of appropriate information, he then developed an honours program in this field. This has been approved by the North New Zealand Conference and the union. As yet there is no badge, and it has been agreed that until one is available the Rock Climbing insignia will be used.

The initial presentation to the eighteen Pathfinders (including directors and counsellors) of Royal Oak church who had completed the requirements of the new honour, was made by Eric Goodwin, Pathfinder district director, during a special children-oriented church service at Royal Oak church recently.

Anyone interested in material for this new course may contact Pastor Nixon, Pathfinder Director, NNZ Conference of Seventh-day Adventists, Private Bag, Manakau City, New Zealand. ■

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

A Modern Miracle . . .

Prison Ministry in the Philippines

JOHN CARTER

DURING our Manila Mission we received an invitation to go out to a gaol. They said, "We are going to have a baptism in the gaol, and we want you to come and baptise the people and preach the sermon." So, with my wife and Pastors Graeme Bradford, Lyell Heise and Wayne French, who is youth pastor for the Wairoanga church, I went out to this high-security gaol. It was the strangest experience I have ever had, because right in the centre of this great gaol there is a large Seventh-day Adventist church of 500 members, all prisoners. During the past seven years a group of Seventh-day Adventist lay people have worked in this gaol and have baptised 1,800 people. Isn't that something? Don't let anybody tell you that the Adventist message is not going ahead. When you go to countries like the Philippines, the Adventist Church is the greatest church after the Catholic Church in numbers. It is the largest Protestant church, and it is going ahead and growing like wildfire.

I went into this gaol and there were 220 prisoners sitting there. They told me that they wanted me to preach them a sermon. So I got up and I preached my heart out for about forty-five minutes. Incidentally, not one of those prisoners owns a Bible, because not one of them can afford a Bible. So I preached to them from Romans 6:23, which tells us that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Then we went outside the gaol, where they had constructed a baptismal font. The guards stood around with their guns as we baptised 220 prisoners. I said to the man who was the superintendent of the Sabbath school, "Who are these men; what are they here for?" My wife and I were sitting in the midst of these men.

He said, "These men are terrorists, murderers, robbers and rapists." I've never felt more at peace in my life. I've never felt more secure.

After we had this baptism in the gaol, the

president of the mission told me that they were going to take me to a place which was a little different; the high-security gaol. So we drove about five kilometres and came to this great fortress. When you go inside this gaol the guards don't go with you. They stay at the door. We went through those great iron gates. They put a mark on our hands so that we could get out again, and the guards stayed at the gates with machine guns. They don't go inside because it's too risky. When we went inside this tremendous gaol, which would have been about a kilometre square, we discovered that there were no guards inside and that the prisoners ran their gaol. We went to a little Seventh-day Adventist church in the gaol. It was just a little place. The elder said to us, "You see the mark on the wall over there? We baptised a man here last year, and when he became a Seventh-day Adventist the other prisoners stabbed him to death here the next day."

"You mean to say they carry knives?" I asked.

"Yes," he replied, "some of them carry guns. Some of them even have their families living with them inside the gaol, and they have their own little garden plots. It's like a little city inside a city."

We walked right through this most dangerous place with our Seventh-day Adventist lay workers, a group of ladies and one or two men. The prisoners gave us a tremendous welcome. What happened next is the most remarkable thing that I have ever seen. They said, "We are now going to take you up into death row, and we are going to baptise seven men who are shortly going to be put to death in the electric chair." So we went up to death row, behind the iron bars, and would you believe it, right there on death row, next to the electric chair, is a little Seventh-day Adventist church. You know, I was proud to be a Seventh-day Adventist. I said to myself, *Wait till I meet the cynics back in*

Australia—the knockers and the blockers. If only they could come to a place like this and see what God is doing here!

"Now what do you want me to do?" I asked. The place had filled up with murderers.

"Preach them a sermon," they said. So I stood up and I preached to them that every man is under the sentence of death. We are all on death row, but Jesus Christ has taken our place in "the electric chair." Jesus Christ has become our substitute. I preached on the substitutionary death of Jesus.

As I was preaching, other murderers who were awaiting death came and stood outside the church and peered in, taking hold of the bars and listening to every word I was saying. Then, because I felt I couldn't leave a meeting without an appeal, I appealed to the prisoners to turn to God, and I said, "Now, in the name of Jesus Christ who has sent me to preach, I am saying to you people here today, you are who facing death, won't you turn to my Saviour?"

Many prisoners who weren't in the group, and were standing outside, joined those inside in responding to the call. Among them was a young lad. Three minutes before they turned on the electricity, he had received a pardon from President Marcos; a three-minute reprieve.

This young boy got up and sang a song which he had composed himself about how Jesus had rescued him. He sang how Jesus had saved his soul. I sat there and said to myself, *Thank God for the gospel of Jesus Christ.* Here was a man who was a prisoner, a murderer, a rapist, and God had reached down into this life. This young man was praising God for what He had done. I said, *Thank You, God.*

Then Pastor Graeme Bradford and I went into the indescribably filthy toilet block. There was an open toilet, and on the other side there was a large tank about 1.2 metres filled with murky water. Pastor Bradford and I took our shoes off and climbed over the side into the water. Then the deaconesses led the seven men in, and they got into the font with us. I asked the name of each man. Typically the exchange went:

"My name is Rodriguez."

"Why are you here, Rodriguez?"

"Sir, I am a murderer."

"And what is your fate?"

"I have been sentenced to die in the electric chair."



Pastor John Carter speaks through an interpreter in the church at the medium-security section of Manila Prison.

Photos: Gary Martin.



Pastor Wayne French, youth pastor of Wairoanga church, joins in the baptism of prisoners in the medium-security section.

"And why are you here today?"

"I am here because I have become a Christian; because the Seventh-day Adventist folk came to me and preached to me out of God's Word, and I've given my life to Jesus and my sins have been washed away."

So Pastor Bradford and I, in that filthy dungeon, with the stench filling our nostrils, baptised seven criminals facing the electric chair. I'd never been so moved in all my life, and I've baptised a lot of people. As we baptised each one of those young fellows, as they came up out of the water, they came up crying. Those boys took hold of us and put their arms around us and we put our arms around them, and they just held on to us and wept. They said, "Please pray for us that we will be faithful to God."

When we left, they walked down the main street of the prison with us. The pastor who had taken us in said, "Do you know, in this very gaol last week three men were murdered on this very spot."

"What happens when there are riots?" I asked.

"The gaolers stay outside and let them fight it out inside," he replied.

Today the prisoners in this gaol in the Philippines are turning to God. The 227 prisoners we baptised that day are folk who had been prepared for baptism by our own lay people. They have a ministry that goes on in those gaols every Sabbath day, and God is blessing. ■

This article is a transcript of a report Pastor John Carter gave at the South New Zealand Camp-meeting.

PRISON OUTREACH IN AUCKLAND

M. FAUTUA, Communication Secretary, New Lynn Church, Nth NZ

A SPIRITUAL PROGRAM was conducted recently at Pareparemo, Auckland Medium Security Prison, by New Lynn Samoan members. Our group consisted of the Community Services leader, Mrs Feta Fesolai, and her team members. Others were the church clerk, Mrs. Taimamao Siopo, and two Rarotongan sisters, Mrs Ana Malloy and Mata Lupena. We were led by a qualified social worker, Brother Taufao Lurch, who is also a church elder.

After we sang a few gospel songs from the song books we took along, Brother Lurch gave an inspiring message—with Christ as the theme. Different items were then presented by the group. There was an instrumental item by the Ah You family, which the inmates really enjoyed. At the conclusion of our little program, we spent an extra half hour talking with the inmates. As a result of this small outreach, six Samoan inmates requested Bible studies. Brother Lurch, who will be taking the studies, needs our prayers as he takes up this important work. As we were leaving, the group was invited to go back in February.

We pray that God's Spirit will continue to work in the hearts of the inmates, and in our hearts that we will not be weary in doing His work.

A GLIMPSE OF OUR YOUTH CONGRESSES Through the eyes of our world Youth leader

The editor was fortunate in being able to spend a few minutes with Pastor Leo Ranzolin at the South New Zealand Camp-meeting before he left our shores to attend his next appointment—a Pathfinder Camporee in the Philippines. We asked him to share with us a few observations on the series of Youth Congresses he had just attended—especially since we had not yet received any official communiques on them for publication in our columns. We trust we will receive such reports shortly, and look forward to sharing them with our readers when we do. In the meantime, here is what Pastor Ranzolin had to say:

My trip started with the Pan-American Youth Congress in Mexico, which was attended by 5,300 delegates from forty-seven nations in the three Americas—including all the countries of the South American continent; the United States and Canada in North America, and the countries of Inter-America. It was held from December 18 to 22, 1984. The evening and Sabbath services were open to all the Adventists of the area and any others who wished to come. So we had 12-15,000 people present every evening and 15,000 on the Sabbath.

The impact on the community of such a large group of Adventist young people from so many different countries, must have been enormous! Was their influence felt?

It certainly was! Time was set aside in each day's program for the young people to go out into the community to be of service. This was one of the highlights of this congress. A busload of young people went each day to hospitals to visit the sick and distribute flowers to them. Three hundred young people gave blood to the city. Two hundred and fifty parcels of food and clothing were distributed to people who had been rendered homeless by the disastrous explosion, about which you doubtless heard on the news. Twenty thousand copies of *El Centinela* (Spanish Signs) were distributed. Another group devoted their time to renovating or building churches. One church was actually completely built; others were completed; others were repaired. The television network gave one and a half hours to a coverage of this aspect of the congress.

That's thrilling! From there you came to the congresses in our Division. How did they compare?

The Trans-Tasman Union Congress at Byron Bay had the distinction of being the first Adventist Youth Congress in the world for International Youth Year! It was just like a youth camp-meeting! Beautiful! There were 1,000 young people; possibly 1,100 with staff. Experienced catering organisations said it would be impossible to provide meals for all those people three times a day for a week. Yet those responsible did the impossible, and did a magnificent job!

What impressed you most about this congress?

The responsiveness of the young people! There was a beautiful spirit of fellowship between the young people themselves, and between the youth and their leaders, which was interpreted into spontaneous responsiveness.

Where did you go next?

To the congress in Papua New Guinea. There 600 young people gathered at the University of Lae for the first Adventist Youth Congress in the history of that Union. The program was excellent. The response of the young people can be illustrated by the testimony of one young man from the bush. He said that when he walked into the hall and saw so many of God's young people together, he just wept. The young people returned to their homes inspired.

From there you went to Western Australia for the Trans-Australian Union Congress. Tell us about the youth congress there.

This was perhaps the best congress of all in the sense of fellowship and closeness. There were only about 250 all told, and this resulted in the group becoming one big family. The theme of the Perth Congress was "Together," and it was a most appropriate motto in describing the bonds of fellowship and friendship that were forged in the time we spent together at St George College.

What was the overall reaction of our young people to the three congresses you attended in our Division?

There were two wishes expressed unanimously by all our young people: "We wish it could have lasted longer," and "We want more youth congresses like this one. Please let's have another one soon; and let it last longer next time."

What impressions will you be taking away with you from our Division?

I have been deeply impressed by the unsophisticated, fine, loving young people you have. Your Division is blessed in having such a fine group of young people. You have in them an asset of inestimable worth. Treasure that asset. ■

Robinvale Keeps Singing

PETER S. MARKS, Pastor, Robinvale Church, Victoria

THIS STORY of musical success comes from the midst of sunny Sunraysia—a land where the grapevine grows faster than the telephone. The people in our happy fellowship in Robinvale, a small town in north-western Victoria, enjoy good music—and the community knows it. Whenever music is needed, it is, "Ask the Adventists," or so the townspeople say. With several accomplished soloists plus some fine accompanists, the question is often asked of us, "Why is it that you Adventist people have all the musical talent around here?" Perhaps it is because we have the most to sing about. The Lord blesses in every way.

Last year's musical success included a much-appreciated Woman's World Day of Prayer program held in our dignified church, and punctuated by "Adventist" music. Our sacred concert was next.

This is almost an annual event, usually held at Easter time. But the most exciting was yet to come.

At the beginning of 1984, Sister Wendy Marks, wife of the new pastor, felt really lost without a classroom full of children to sing with. Then she discovered Shemida (meaning "wisdom") College, a tiny Christian school in Robinvale. Her rapport with the children was obvious to all as she led the children in presenting the second half of their school concert, held in our church hall. Songs in English, French, Japanese, Tongan, Pidgin, Spanish, and Polish charmed all present. (The theme was "Children of the World—Jesus Loves.")

This year began on a high note when we in the Adventist church presented the major part of a musical concert to say "farewell" to the local Uniting church minister. The soloists of the evening were Bert Piez, Janette Hancock and Wendy Marks, accompanied by Beryl Piez and Claude Trickey. At the conclusion of the concert, they led the audience in singing, "God Be With You Till We Meet Again." One could feel the religious prejudice melting.

Perhaps you would like to join in our happy fellowship and music sometime, or contribute to our witness in this district? Well then, just ask any of the locals for directions to our beautiful church in Old Street. A warm welcome awaits you. And may God keep us singing. ■

Adventist Knight

MR BRYCE JONES, of Hastings, New Zealand, a former member of the Australasian Division executive committee, and editor of the *Hawkes Bay Church News*, is one of two New Zealanders to be made Knight of Grace in the Order of St John. Mr Jones will be invested by the Grand Prior of the Order, the Duke of Gloucester, at the St John Centenary Celebrations in Christchurch on Easter Sunday.

Mr Jones has served as Chairman and later President of both the Hastings Sub-Centre and the Provincial Hawkes Bay and East Coast Centre. He is a member of Priory Council, the governing body of St John in New Zealand, and is in his second three-year term as assistant Director of Ceremonies for the Order.

—Article and photo, Mrs Lee Redwood.



Welcome to the Big Chapman Family

G. M. VALENTINE

SUNDAY, January 6, was a memorable day for Pastor Murray Chapman, his wife Bev and their family. The day marked their return to this Division after a ten-year absence overseas. Murray and Bev studied at Andrews University, where Murray completed his MDiv degree. For a number of years he pastored churches in Alberta, and also taught religion at Canadian Union College.

During his time in the Alberta Conference, Murray led out in fostering work among the native Indian peoples. As part of their missionary endeavour, over fifty Indian children have been fostered at various times in the Chapman home. Seven of these children eventually stayed on and became very much a part of family, which now numbers ten children.

The Chapmans have now settled in Cooranbong, where Murray will head up the Bible department at the Avondale High School. To the Chapmans and the seven "new" Australians in their family, we say, Welcome. ■

WILLING VOLUNTEERS

E. I. TOTENHOFFER, Community Services Director, Victorian Conference

THE OUTREACH of Community Services relies on a large staff of volunteers to accomplish the task of helping people with a variety of needs.

This is especially true of the state welfare depot, situated on the convention grounds at Nunawading. The depot processed tonnes of clothing, furniture, toys and blankets following the disastrous Ash Wednesday fires on the outskirts of Melbourne.

Volunteer helpers at the depot include two manageresses, Sheila Dever and Marie Carter, who give invaluable assistance to State Federation president Veronica Self, and assist with the day-to-day operations of the depot. Bob Wilson and Ian Connors give many hours of volunteer service in collecting and delivering furniture and other material aid to needy families of the area, especially refugees and migrants.

Welfare ladies from churches of the metropolitan area are rostered on a regular basis to help at the welfare depot. Other ladies, under Hazle Colliver's capable leadership, work in the mobile kitchens in times of need.

CB-Ready

A group of eager volunteers are now being trained to use the CB radios recently installed in our new four-wheel-drive tow vehicle, utility and emergency vans.

Speaking at the recent annual staff dinner, Pastor Ed Totenhofer, conference Community Services director, expressed appreciation to the group for their valuable contribution throughout the year. "Your assistance helps to convey the message to our friends in the community that we are a truly caring church," he said. "Without your help, this would not be possible." ■



Glad that all the Immigration and customs procedures are behind them, Murray and Bev Chapman and family pose by the welcome sign at Sydney's International airport.

NEW LYNN CELEBRATES A SPECIAL BAPTISM

MELIVE FAUTUA, Communication Secretary, New Lynn Church, Nth NZ

THE DAY was special in many ways. Not only was it an advertised visitors' day at the New Lynn Samoan church, but it was also a day on which Pastor Ripine Rimoni, president of the Samoan Mission, was present. He told inspiring stories of the work from our homeland.

Pastor Ativale Mulitalo preached a message specially for the visitors—"Come Unto Me"—Christ's invitation.

A baptismal service followed a lovely lunch, which was specially prepared for the visitors, pastors and members.

Pastor Tesese preached a special message of challenge and encouragement to the baptismal candidates and members.

Pastors Rimoni and Mulitalo performed a double ceremony, in which twenty-one candidates were baptised from the three Samoan churches in Auckland—the New Lynn church, South Auckland, and West Tamaki.

A special day, too, as this was the first time our new baptismal font had been used. May 1985 be a very busy year for this font.



Baptismal candidates, church pastor, elders and deaconesses outside the church after the baptism.

Photo: Dan Tupai.



Topics

1. Dead Sea Scrolls
2. Nebuchadnezzar's Dream
3. The End Is Near
4. Will We Survive the 80s?
5. Does God Have a Message for Us?
6. Who Is God?
7. What Is God Like?
8. Design for Freedom
9. Stress Management
10. Sabbath Rest
11. Memorial of Creation
12. Changes to the Sabbath
13. The March of the Gods
14. Life at Its Best
15. Satan's Holiday
16. After Death—What?
17. God's True Church
18. Who Should Be Baptised?
19. The Seal of God, the Mark of the Beast—and 666
20. The Good News of Judgment

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LETTERS TO THE EDITOR . . .

Descendants of T. G. Chapman

The RECORD of January 19 included the article "How Beautiful Are the Feet . . ." by G. W. W. Drinkall, Communication director, Western Australian Conference. I would like to mention other descendants of Thomas George Chapman who are serving and have served the Lord's cause as a result of colporteur F. W. Reekie's efforts to spread the gospel.

Firstly his son Alfred, as well as his son Ernest in India, and Walter in northern Queensland and South Australia before continuing as a layman.

For some time, Ernie Adair was an office worker in the denomination. She was the daughter of Ernest and Elsie Chapman, both deceased.

Three of Walter's children were mentioned in the article: and to these may be added Daphne (Halliday), who has served as a missionary, before and after marriage to husband Don, in Australia, New Zealand, Fiji and Papua New Guinea. Their two daughters, Colleen and Marion, are "workers" too.

The three children of Alf (deceased) and his wife Betty; Margaret (Wright)—presently at Mount Gravatt with husband Barry; Ken and wife Gwenda of Cooranbong, and Delys, now in Canada with husband Glen—have given denominational service.

Ray and wife Shirley have one daughter Jenny. She and husband John Lewis were missionaries at Kambubu and Kosena, and their son Murray and wife Muriel are teachers in New Zealand.

Walter and Ida's youngest daughter Dorothy Byrne is a sister of many years at Sydney Adventist Hospital. Dorothy and Denis' older daughter Cheryl Robertson and husband David are in mission work in England. Their younger daughter Linley also nurses in Sydney Adventist Hospital.

Walter and Ida's youngest son John (deceased) and Thea have one daughter Glenys, a registered nurse at Sydney Adventist Hospital.

Mrs Myrtle Davis, Warburton, Victoria.

Weddings

HARVEY—BROWN. Sunday, January 6, 1985, was the day chosen by Brydon Harvey and Lynda Brown to unite their lives together in the Ilam church, Christchurch, New Zealand, before their friends and relatives. We wish them Heaven's richest blessings on the new home they establish, and joy and happiness on their journey through life together.

A. A. Godfrey.

JUDD—OSMALEK. Graeme Judd and Yvonne Osmalek were married in the beautiful Wantirna church, Victoria, on January 6, 1985. Yvonne is the second daughter of Edward and Jane Osmalek of Mulgrave, and Graeme is the son of Melva and Pastor David Judd. Yvonne will continue to teach at the Doonside Adventist High School, Sydney, while Graeme is a mathematician with the Research and Development Section of the Sydney Water Board. A large gathering of relatives and friends shared this happy day with them. We pray God's richest blessings will be theirs as they establish another Christian home in Castle Hill, Sydney.

A. D. Judd.

KARVINEN—WALKER. On December 22, 1984, Reino Karvinen and Peta Walker exchanged vows in the Bickley church, near Perth, in Western Australia. Friends had come from many places to wish them well and to share with them in their first meal as husband and wife in the Heritage on Charles Reception Centre. Peta is the daughter of Dick and Glenys Walker of Maida Vale, and Reino is the son of Tauno and Aune Karvinen. We wish them much of God's blessings as they establish their new home in Lesmurdie.

D. K. Hosken.

LAWS—CHANDLER. On December 23, 1984, Richard Paul Laws, son of Pastor and Mrs Lindsay Laws of Cooranbong, New South Wales, and Julie Ann Chandler, daughter of Leslie Chandler of Castle Hill, and the late Sally Chandler, united in marriage in the Castle Hill church. Relatives and friends from several states joined in wishing them God's richest blessing as they establish their home in Mackay, Queensland. In their first meal together at the wedding breakfast, Rod Cooke, at Richard and Julie's request, led in family worship to set the tone toward a Christ-centred home. May God bless their union abundantly.

L. J. Laws.

MADDEN—BIRD. As the sun shone brightly through scudding rain showers, two delightful young people from Perth, Western Australia, entered the pretty Glen Huon church, Tasmania, on January 6, 1985, to seal their commitment to each other in the sacred institution of marriage. Craig is the eldest son of Mr and Mrs William Madden of Perth, and Annette is the second eldest daughter of Norman and Lucille Bird of Cygnet, Tasmania. The church was a setting of joy and happiness as family, relatives and friends witnessed Craig and Annette take their vows of lifelong commitment. We know God will bless this lovely couple as they set up home in Perth.

R. Porter.

McKAY—HAUCK. On Sunday, December 30, 1984, Heaven, family and friends witnessed the garden wedding of Christopher, son of Charles and Josie McKay, volunteer missionaries, and Fiona, daughter of Raymond and Daphne Hauck of Oakley, Queensland. The home of Brother and Sister Phil Ferguson at Mount Vincent, New South Wales, was aptly chosen as the venue for this beautifully hosted occasion. May Heaven echo the good wishes expressed meaningfully by every guest, and may God's hand bless and guide Chris and Fiona to the glory of Jesus' name.

Doug Weare.

NICOLSON—COLLINS. Sunday, December 16, 1984, was the day Colin and Lyn chose as their wedding day. Friends and relatives from far and near met at the Salisbury Adventist church, Queensland, to celebrate this happy day. Lyn and Colin are dedicated young people, and their marriage will add further to their commitment and service. We pray God will bless them as they establish a strong Christian home.

G. Youlden.

ORMISTON—MARCHANT. Sunday, December 30, 1984, was chosen by Debra Ann to walk down the aisle of the Redcliffe church, Queensland, on the arm of her father, Albert Marchant, to meet Kevin Ian, son of the writer, and repeat wedding vows to each other before God, family and friends, who found pleasure in their shared joy on this happy occasion. We wish them Heaven's richest blessing as they travel life's road together and set up another Christian home in Sydney.

G. H. Ormiston.

OSMOND—WILLIAMS. Karen Osmond and Frank Williams were united in marriage at the Charlestown church, New South Wales, on Sunday, January 27, 1985. Frank and Karen joined the Charlestown church after their baptism in April last year. Their wedding ceremony was attended by many Adventist and non-Adventist relatives and friends. Many remarked on the radiance that shone from their faces, which revealed the joy of their love for each other and the transforming grace of the Lord Jesus Christ. Friends eloquently expressed their wishes for the happy couple in the testimony of beautiful flowers, appropriate music and their personal presence, both at the church and at the happy breakfast that followed.

G. N. McKenzie.

Till He Comes

ANDERSON. Mrs Elizabeth Anderson was spending a short time with one of her daughters at Stanthorpe, Queensland, when on December 20, 1984, she passed to her rest after a short illness. Mrs Anderson was born as Elizabeth Trelfall on March 7, 1897, in Wynnum, where her father bred horses for the police force. She married Peter Graham Anderson on May 1, 1925, and six children were born to this union—five girls and one boy. Four daughters are still living and were present at the funeral with their families. Mrs Anderson was baptised in 1950 and was faithful to the Lord all her long life. She now rests in the Lord, but of a surety her works do follow her.

D. M. Lamb.

BALME. Blanch Evelyn Balme (nee Thwaites) was born in Halifax, Yorkshire, England, on July 10, 1908, and died suddenly and unexpectedly on Christmas Day, 1984, in Brisbane, Queensland. Mrs Balme and her husband Sam came to Australia in 1950, and sixteen years later he predeceased her. Their two children, Geoff and Audrey, were both present at the crematorium—Audrey flying from England. Mrs Balme became an Adventist some five years ago and was a faithful member right up to her death. She now awaits the call of the Life-giver.

D. M. Lamb.

BARRY. Freda May Barry quietly closed her eyes and fell asleep in Jesus at the Adventist Nursing Home, Brisbane, Queensland, on November 10, 1984, aged eighty-six years. Sister Barry, and her late husband Les, accepted the Advent message twenty-three years ago at Charters Towers, north Queensland. To this marriage were born four girls and two boys, Di, Corenne, Rex, Val, Bruce and Jan. She also leaves to mourn her passing two brothers, Norman and Henry, one sister, thirteen grandchildren and eight great-grandchildren. Keith Miller and the writer pointed the loved ones and friends to the glorious hope of the resurrection. The service was conducted at the Mount Thompson Crematorium, Brisbane.

Victor Novelty.

BOTTCHER. Dorothy Bottcher was born in England in 1892. She came to New Zealand about 1927 after being fully trained as a book binder. She worked until she was seventy years of age. Seven years ago she came to "Bethesda," where she was lovingly cared for. She peacefully went to sleep in Christ on December 19, 1984, and on December 21, after a service in the Brentwood Avenue church, Auckland, she was laid to rest in the Purewa Cemetery to await the call of the Life-giver at that day.

Douglas Hokin.

BOOKER. Alfred George Booker, aged eighty years, died in the Bendigo Home and Hospital for the Aged on December 5, 1984. In 1978 Brother Booker and his wife moved into the "Alawara" Retirement Village at Bendigo. After three years of happy living in this delightful

environment, ill health made it necessary for him to transfer to the Bendigo Home and Hospital, where he slowly deteriorated in health. Pastor M. Savage assisted the writer in the funeral service in the Bendigo Adventist church and later at the graveside at Kangaroo Flat, where the sorrowing wife and two sons, James and Walter, were comforted with the blessed promises of the resurrection.

B. C. Grosser.

CLARK. Norm Clark died on November 6, 1984, in the Kaitia Hospital, North New Zealand. It was a sad, but joyous occasion, because of his abiding faith and witness during a protracted and uncomfortable four-year battle with cancer. He was born on April 20, 1920, in Ararat, Victoria, and moved to New Zealand in the early sixties, where just ten years ago he was baptised into Christ by Pastor Belcher, in Whangarei. "Precious in the sight of the Lord is the death of his saints." Psalm 116:15.

R. O. Chadwick.

DEACON. Miss Myrtle Catherine Deacon, a member of Moonee Ponds church, Victoria, died suddenly and peacefully on December 5, 1984, at the age of ninety, while tending her flowers. We will all miss her kind nature and happy disposition, and especially will she be missed by her niece, Mrs Lorna Maluf of Olinda. The interment was at the Melbourne Cemetery on December 11.

Bud Beatty.

MCDONALD. Murdoch Alexander McDonald passed quietly to his rest on January 11, 1985, in the Orange Base Hospital, New South Wales, aged eighty-three. Loved ones and friends were pointed to the Life-giver as we laid Murdie to rest in the Orange Lawn Cemetery. May his gentle, quiet spirit be emulated in us.

K. L. Lawson.

MATTINGLEY. Sister Frances Mattingley quietly passed to rest in the early hours of January 16, 1985. So was brought to a close the life of a very active Christian. In society as well as in the church, Sister Mattingley and her husband Brother Kingsley have for many years been constantly seeking to help other people. The service at the Mount Thompson Crematorium in Brisbane, Queensland, on January 18, emphasised the comfort that may be ours because of our relationship to Christ, and thereby the hope that is ours as we look forward to the great reunion day.

I. G. Johnston.

MULDROCK. Joy Muldrock of Clothiers Creek, Murwillumbah, New South Wales, unexpectedly went to her rest in Jesus Christ, on Sabbath, November 17, 1984, in Sydney, following a recent accident. Born at the Sydney San on November 20, 1918, Joy spent a life that was full of untiring service for her Lord, the family and the church. We laid her to rest in the beautiful Murwillumbah Lawn Cemetery, and to her husband Ford, and children Robyn, Trevor, June, Carole and families, we extend our loving sympathy as we place our confidence in the certainty of the salvation of the Lord. The writer was assisted by Pastor Ephraim Giblett and Arthur Giblett, brothers of Joy Muldrock.

Eric Winter.

MYLES. Catherine Elizabeth Myles passed to her rest on December 10, 1984, at Gracehaven Nursing Home, Bundaberg, Queensland. Catherine (Kate) had spent many happy years on the family farm and was a keen gardener. It was through the Voice of Prophecy that she heard and accepted the Adventist truth. Her eldest daughter Thele (Christie), son Bernard and families, along with church friends, look forward to the sure and living hope of the resurrection.

R. W. Baines.

PAGA. Miss Jackie Paga passed to her rest on December 27, 1984, at Auckland, New Zealand. She is survived by her mother Mrs S. Cobban, a respected member of the Manurewa church, her brothers John, Uli, Raymond and her sisters Ula and Selie. Jackie experienced sickness and adversity from an early age, yet she could laugh and love in her very special way to show her unique trust in a compassionate Saviour. After a service conducted by the writer and assisted by Pastor L. A. O'Neill, Jackie was laid to rest in the Papatoetoe Lawn Cemetery.

J. L. Landsdown.

PERRY. In the early hours of January 14, 1985, while visiting with friends in Victoria, Sister Jessie Lillian Perry closed her eyes in peaceful sleep, to be awakened when Jesus comes. For the past thirty-four years Sister Perry has been a

resident of Cooranbong, New South Wales, and an active member of the Avondale Memorial church. Left to mourn their loss and cherish the memory of a wonderful mother and grandmother are three children: Ruth Turner, Jean Turner (of Cooranbong), Graham (of Nambour, Queensland), and their families. Pastor L. J. Laws, assisted by the writer, and supported by a large group of sympathising relatives and friends, laid her to rest beside her husband in the Avondale Cemetery. R. H. Abbott.

PHARE. On October 31, 1984, Nelson Taylor Phare, of Maketu, New Zealand, lost his life in an aeroplane accident on Tainui Road, Pongakawa. Nelson was one of the large family of Jack and Elva Phare, well known and respected in the Te Puke district. Around the open grave a large gathering of relatives and friends and Nelson's wife and children, were directed to Jesus, who was anointed to bind up the broken-hearted, to comfort all that mourn, to give beauty for ashes and the garment of praise for the spirit of heaviness. May these promises be realised in the hearts of this dear family and friends. Ian Trevena.

RICHARDS. Little Gavin Paul Richards, aged eight years, suffered a tragic fatal accident on the evening of January 11, 1985, which has taken him temporarily from his family and friends in Gympie, Queensland. His bright, helpful nature and happy spirit much endeared him to his loved ones, who will miss him sadly, but who look forward with the love and anticipation of faith to the joyful resurrection morning. A service of comfort and challenge to the loved ones and friends present to "bind up the broken-hearted," and look to the second coming as the fulfilling of all hopes and vindication of all wrongs, was conducted by the writer on January 11. G. E. Coombs.

SNEDDON. Dorothy Sylvia Sneddon passed to her rest at the age of ninety-three at the Charles Harrison Nursing Home, Cooranbong, New South Wales, on Friday morning, January 11, 1985. Dorothy was a daughter of Alfred Davis, who in 1902 was farm manager at the Avondale Missionary College. She later married Leslie Searle. Her daughters, Merle (Mrs S. Morgan), Daphne (Mrs T. Morgan), Freida and Betty (Mrs R. Laird), and other relatives and friends, gathered at the Avondale Lawn Cemetery, where our meditation on Psalm 90 challenged us to be faithful till the resurrection morning. L. C. Coombe.

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FLASHPOINT

LINCOLN STEED
Assistant Editor



HERE IN SPIRIT if not in the flesh, as this my second last Flashpoint epistle will appear some days after my planned departure for the US. Leaving Australia has been a real wrench, especially leaving the many friends we have made in our nine-year return sojourn here. Actually I count all our RECORD readers as friends as well as fellow believers. Even stronger than friendship is our bond as members of the great Advent family.

"OPERATION CLEAN-UP" was the *Fiji Times* lead-in to their Feb 7 story on our public-spirited youth in the Lautoka church. A large photo showed the youth loading up a truck with debris left in the wake of the two recent cyclones. Also reported was the commendation of Lautoka Mayor Dr Sefanaia Tabua, and his hope that other groups in the community would also help.

WRITE NOW—what better time could there be to send in that entry to our latest Writers' Award competition? The entries have been rolling in for quite some weeks now, but the March 31 deadline still allows time for you to have yours postmarked and on its way. Apart from the opportunity to be published in our church journals, the competition also holds out the promise of quite considerable cash awards for winners in the two categories—remember?—of Adult and Young Writers (under 19). Let's hear from you!

SEE-THROUGH MAILERS. From the auspicious day of February 13 on, all our single mailed periodicals now go out in attractive clear plastic mailing pouches. Not only is this more automated system easier on mailing-room staff, but the greater visibility means greater witness.

REVELATION SEMINAR FEVER, thank God, is proving extremely contagious. Victoria is all geared up for '85 following conference executive plans of February 12, which decreed that Lilydale will set the ball rolling for the year, with two plans—the first in a community hall at Chirnside Park, and the second at Monbulk to be run in conjunction with the Warburton church.

NEW CHALLENGE for Pastor Keith Grolimund, leaving from Youth director, Sth Qld, to the posting of Youth and Health director for the Central Pacific Union Mission. Keith recently attended a familiarisation seminar at Wahroonga to prepare him for work in this multilingual society, which includes French, Indian, Tahitian and Samoan dialects. Keith sees a great opening there for video ministry.

ON AIR AT COFFS. Coffs Harbour church, Nth NSW, has just signed on with a local FM station for regular religious broadcasts. Pastor Owen D'Costa will present a fifteen-minute weekly spiritual message. Assistant minister Ian Bauer and his wife will contribute a five-minute health message.

CONSTRUCTION HAS BEGUN on six resident-funded units at the Maranatha Retirement Homes at Rosny, Tasmania, following much stop-start delay. Completion is expected to be by early April.

SCHOOL'S IN for Launceston school, which was unfortunately closed for part of '84. The eleven pupils of this school in Tasmania are the responsibility of teacher Graham Coles. Also in operation, but feeling the pinch with slightly lower than expected enrolments, are Moonah (90) and Penguin (60). What happened to that population explosion?

NOT SO FORTUNATE was the Mount Gambier School, South Australia, which ran foul of that state's fifteen student minimum requirement. Acting in faith, the conference has advised the government that the school will be reopening in '86. Remember the recent RECORD article which appealed for migration to ideal Mount Gambier? Well, the offer still stands.

BIG KICK-OFF on Feb 5 in the Adelaide Dom Polski auditorium for the Graeme Bradford plan which involves an evangelistic series and follow-up, lay-run seminars. Lay people pledged \$12,000, and over ninety pledged to participate in evangelism. A second Bradford reaping series in September will follow the many lay efforts.

ABDICATION OVER PRINCIPLE. Last week's RECORD carried the story of Prince Charles look-a-like Andrew Matthes of Dundas, NSW. Andrew's competition winnings included a movie contract, cash payment and a visit with the royals. However, competition organisers have balked at Andrew's insistence that his contract include a clause protecting his Sabbath observance. Therefore Andrew is not going ahead with the previously announced overseas trip—he is sticking to his principles and returning to his Year 12 studies at Strathfield Adventist High School. I'm sure that all of us admire such adherence to principle, and would join in commending him for his stand.

"NEW TESTAMENT" is a Melbourne-based Adventist group of six vocalists and three instrumentalists. Their outreach includes concerts for other denominational groups. Group spokesman David Blennerhassett called the other day with the news that they have been invited by the Church of Christ to provide the music (three 10-minute segments) for a city-wide annual rally, to be held in the Melbourne Concert Hall on May 5. I'm also told that the group plan a one-week tour to Brisbane in early August, with concert engagements all the way.

PRINCIPAL DENNIS REYE tells me that he is most impressed with the calibre of the 1985 students at his new assignment of Carmel College, WA. Big calibre too—what with an all-time high enrolment of 238 in the five grades of high school. Expect great things in '85 from the school in the hills, and a young, energetic staff.

JUST BACK from an early Feb tour of the Western and Central Pacific, special projects man Max Townend reported many positive signs for the future of leadership in the area. Max was part of a special Division Island National Workers Development Commission set up to assist in the upgrading of national workers and ministry in leadership roles. The commission will present its final report at the year-end Division meetings.

"FINALLY, BRETHREN . . ." The ships that come in while we sit and wait are mostly hardships.