

Australasian Record

and Advent World Survey



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DREAM OR DIE!

GORDON BIETZ

The Seventh-day Adventist Church stands today at a crossroads between the memories of the past and the dream of the future. Now is the time when we must decide whether to bury ourselves in legalism, to lose ourselves in permissiveness, or to dream together the dreams that will lead us to a vibrant future!

THE FURTHER religious organisations move from their founders, the closer they come to an inevitable struggle between those on the one hand who attempt to preserve the fire of the past by means of laws and creeds (legalism) and those on the other who accept a loss of identity or a loose identification with the world (permissiveness).

Legalism is a trap that distracts the church from spreading the gospel. By preserving the forms and traditions of the past, it becomes a "clever cage of rules by which alarmed members think to keep their treasure safe, but it entraps them instead—and the treasure somehow slips away."

Permissiveness, however, is not a better road. It recognises that the essence of the church will never be preserved by rules and regulations or by focusing on creeds and doctrines—but it purchases escape from the cage of legalism at the price of loss of identity. The inner fire and devotion that lead to a distinctive lifestyle are lost, and a lowering of standards and commitment results. Legalism seeks to preserve the church even if the form is all that can be preserved. Permissiveness, by focusing on individual freedom, loses the identity of the church altogether. The ditch on one side is not significantly more disastrous than the ditch on the other.

That the Seventh-day Adventist Church is at just such a crossroad is aptly illustrated by the polarisation occurring in some doctrinal discussions. But we can learn lessons from studying the roads that other religious movements have taken. First those movements that have chosen the road of legalism.

Last autumn I went with my family to the Smokies to see the autumn colours. While there we noticed a number of people who looked as if they had come from the middle nineteenth century—the Amish. Here is a society living in another age. In establishing their identity, they have so avoided the world that they are no longer making an impact on it. The Amish have developed the *Ordnung*, or "rules of living," to protect the church from the influence of the world. For example: "No ornamental bright,

showy form-fitting, immodest or silklike clothing of any kind. Colours such as bright red, orange, yellow and pink not allowed. . . . Hat to be black with no less than three-inch rim and not extremely high in crown. No stylish impression in any hat. No pressed trousers. No sweaters. . . . A full beard should be worn among men and boys after baptism, if possible. . . . No decorations of any kind in buildings inside or out. . . . No bottle gas or high line electrical appliances. Stoves should be black if bought new."—John A. Hostetler, *Amish Society*, pages 59, 60.

The Amish have certainly maintained their identity, but their impact on the world is more in the nature of a curiosity than a living witness. In their attempt to preserve their identity they have locked themselves into a nineteenth-century time capsule.

Another group that arose with great fervour and evangelistic zeal was the Quakers. They faced mobs, martyrdom, and imprisonment to communicate their message. But as time passed, others joined them, and children were born; their devotion and evangelistic zeal began to wane. Those who remembered the good old days wondered how to preserve the former fire and enthusiasm. They reacted to their fears for the future by taking what were generally agreed-upon principles of the Christian life and spelling them out in specific detail so as to wall out wickedness from their world. Matters of dress were specified, and even such things as whether cemetery gravestones were to lie down or stand up!

Likewise the Jews at the time of Christ were seeking to preserve the dream of Abraham in the legalism of the Talmud that measured a Sabbath day's journey by feet and defined in detail how to fast. But they only proved, as have others, that the attempt to preserve the heart of religious zeal through formulations of law will not work.

The general history of the Christian church follows the opposite road—the road of permissiveness. As the church has become acceptable and institutionalised, it began to adapt to the world until the fire went out of its spirit. During the Middle Ages the church was more worldly than religious. This process was repeated continually. The Wesleyan revival

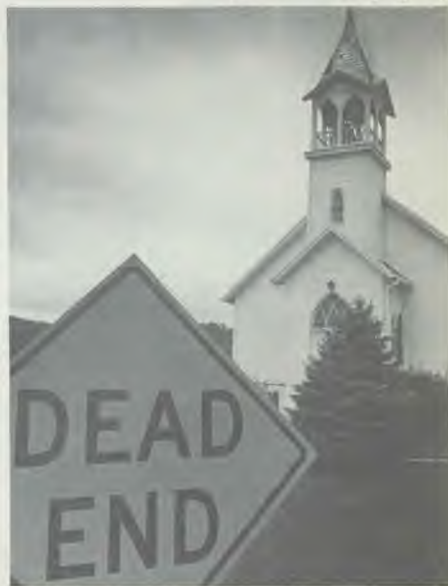
that swept England with fire and enthusiasm became Methodism. I suggest that today Wesley would not recognise the church he founded. The Lutheran movement that began the Protestant Reformation became Lutheranism, and I wonder what revolution Martin Luther would bring to the church he founded?

Which way for our church?

Will we travel the road that ends in a legalistic isolationism, where we become simply a carefully preserved relic of the past, an anachronism? Will we travel the road that leads to a permissive pluralism in which we lose our identity in total absorption by the world? Is there not another option? Another road?

L. A. King writes: "To date no denomination . . . has maintained its original distinctiveness and power. It is difficult in succeeding generations to reproduce the vividness of the original experiences, and so at least some later converts will have less than the original devotion. . . . Defensive isolation keeps the form but loses the fiery life; relaxed permissiveness—the commonest development—keeps an institution from having great

(Continued on page 6)



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EDITORIAL . . .

A CALL TO PRAYER



A PRAYING CHURCH is our greatest need today. Not better organisation, richer resources, more practical plans and policies, or improved facilities. All these are important, but not the most important.

In his book *The Way to Pentecost*,* Samuel Chadwick says, "All the promises of God are made possible by the Holy Spirit. All our wants are met in His supply. He is the all-inclusive gift. In Him, and by Him, and through Him is the supply of all our need. He is the Spirit of Truth and Life, of wisdom and might, of grace and love.

"The church is the Minister of Supply. The measure of our usefulness is the measure of the supply of the Spirit which we bring. The work of God is not by might, nor by power, but by the Spirit of the Living God. It is useless to attempt in the energy of the flesh what can be accomplished only in the power of the Holy Ghost." Page 22.

"The Church is helpless without the presence and power of the Spirit. The Church never talked so much about itself and its problems. That is always a bad sign. The lust for talk about work increases as the power for work declines. Conferences multiply when work fails. The problems of the Church are never solved by talking about them. The problems arise out of failures. There is no need to discuss the problem of reaching the masses, so long as the masses are being reached. . . . It is useless to advertise the banquet if there is nothing to eat. We are acting as though the only remedy for decline were method, organisation, and compromise. The Church is failing to meet modern needs, grip the modern mind, and save modern men. The saints are the ordained rulers of the earth, but they do not rule; indeed, they have dropped the sceptre and repudiated the responsibility.

"The Church knows quite well both the reason and the remedy for this failure. The human resources of the Church were never so great. The opportunities of the Church were never so glorious. The need for the work of the Church was never so urgent. The crisis is momentous; and the Church staggers helplessly amid it all. . . . The Church has lost the note of authority, the secret of wisdom, and the gift of power, through persistent and wilful neglect of the Holy Spirit of God. Confusion and impotence are inevitable when the wisdom and resources of the world are substituted for the presence and power of the Spirit of God." Pages 11, 12.

"The gift of power." How much we need it! Work, organisation, system, plans and policies, conferences, conventions, seminars,

* Samuel Chadwick, *The Way to Pentecost*, Hodder and Stoughton, London, 1932.

all have their place. But they are no substitute for prayer. Without the endowment of the Holy Spirit they are powerless. We need power. Power from on high. Holy Spirit power. Power through prayer.

It is the sheer realisation that this is our greatest need that has led our world and division leaders to set May 25 aside as a special day of fasting and prayer. Corporate prayer as congregations. Family prayer around the home altar. Private, prevailing prayer as individuals.

Let's face it. We do not have the power we need to meet the challenge of reaching the masses that are multiplying much faster than we are keeping pace. We are not making the impact on our communities that we ought to be making. We are losing too many of our young people. Too many of our members are slipping out through the back door—too often unnoticed. Too many Adventist homes are in trouble. Too many opportunities for service and witness are being missed.

A special day of fasting and prayer doesn't necessarily mean that every problem we face is going to be magically solved. But it does give us an opportunity to confess our need and to claim God's promise to fulfil that need.

This call to prayer comes in the context of the General Conference Quinquennial Session, which will commence in just a few weeks' time, on June 27. In a special way we need to pray on May 25 for God's blessing on this important assembly of our fellow-believers from around the world.

Why fasting? Because it gives us an opportunity to recognise that material necessities are not nearly as important as spiritual needs. It sets us free, for a time at least, from the mundane round of preparing and consuming food, to partake of the living Bread and the True Vine. It enables us to see consumerism in proper perspective, in relation to values that are enduring. It gives us time to pray, which we would otherwise be spending at the stove, the serving deck, the table, and the kitchen sink. It releases us from ministering to the needs of the body so that we can concentrate on the needs of the soul.

And God promises to bless His people in such a season of supplication. "If you . . . know how to give good gifts to your children," Jesus assures in Luke 11:13, NKJV, "how much more will your heavenly Father give the Holy Spirit to those who ask him?" Let us claim His promise and experience its fulfilment, individually, as families and as churches.

Geoff Garne

**NEXT SABBATH, MAY 25 WORLDWIDE
DAY OF FASTING AND PRAYER**

NEW GROUND BROKEN IN THE PUBLISHING DEPARTMENT

NOEL E. BOLST, Publishing Director, TTUC



Publishing directors from around the Division who attended the annual council at Warburton in March.

Photo: Hedley Anderson.

NEW GROUND was broken when the Publishing directors of the Australasian Division met in Warburton at the end of March for their annual seminar and council.

Miss Jeanette Scholes of New Zealand had been appointed the first lady assistant publishing director in this Division, and she met with the brethren, adding charm and erudition to the proceedings. Sister Scholes had been trained as a nurse, and became a literature evangelist after several successful years of nursing experience. In New Zealand there are currently many female literature evangelists, some who work full-time as career literature evangelists, and some who work on a part-time basis, after attending to the many and varied duties of parent and home-maker.

Time and Priority Management

"Time and Priority Management" was the title of the course studied by these administrators in their constant search for more effective ways by which to train the men and women whom they lead, men and women who unite their efforts with those of every other branch of ministry in the church, to finish the work of proclaiming the gospel to all the world.

For administrators such as our publishing directors, who spend so much of their time away from home, effective and efficient management of time is very important if they are to fill successfully their dual roles of husband and father on the one hand, with that of church administrator on the other.

Pastor Tom Andrews, treasurer of the Australasian Division and the executive officer specially responsible for the Publishing Department, met with the group for an entire

day. This was the first time such an opportunity had presented itself to Pastor Andrews. He could not remember ever meeting with a more positive-thinking group of people, he said. "We have no problems," quipped one senior publishing leader. "We see them all as challenges."

Restructuring the New Zealand Operations

In recent months the operating of our credit facilities and collection service in New Zealand from the office in Warburton has become inefficient because of unsatisfactory trans-Tasman communications. Some ingenious literature evangelists in New Zealand began operating a system of instalment selling through the New Zealand banking system, which ensured a reliable and relatively painless method of customer payment before the books were delivered.

This innovation necessitated the search for ways to re-establish a locally operated collection service. A solution to this problem came only after many long sessions of study and consultation—by the Signs Publishing Company on the one hand, and the publishing directors and officers of the New Zealand Conferences on the other.

A facility will be established in the North New Zealand Conference office, under the auspices of the Adventist Book Centre, which will care for the collection of credit sales, and will also supervise and provide assistance to those who desire to operate any other type of instalment-selling procedures.

Compared with previous years, the progress made in 1984 was not as great as would have

been desired. However, 1985 has begun well, with many fields reporting an increase in the number of literature evangelists, and the promise of good success in selling our truth-filled literature. Last year was, however, a fruitful year in soul-winning, with North New Zealand literature evangelists having the joy of seeing forty of their customers witness for the Lord through baptism. May their tribe increase! ■

STOCKTON PRESENTATIONS

DAPHNE COX

NINE YEARS AGO Stockton company, Newcastle, came into being, meeting in their own hall. Since then seven Community Service Awards have been presented.

The latest plaques were presented to Mr Doyne Lanham, and Mr Frank Rigby, both former aldermen on the Newcastle City Council, who had worked for the Stockton community for many years.

Pastor Malcolm Potts made the presentation from Stockton's historic rostrum. Mrs E. G. White had preached from it in Hamilton church.

Afterwards a vegetarian meal was served in the hall.

TV and newspapers picked up the story, and one newspaper photographer stayed on to listen to the sermon by Pastor Potts. When invited to stay for lunch, she declined because of pressure of work, but asked if she could join us on our next Visitors' Day. We hope she comes! ■

YOUTH FEATURE . . .

Leonard the Uptight Wolf

KEN MCFARLAND

LEONARD THE WOLF was starting to get really uptight.

His folks were wolves too, and they kept hanging around this flock of sheep that lived not too far away.

Leonard's folks were usually pretty together-type people, but after spending some time with those flaky sheep, they just seemed to totally flip out. They had this big thing about wanting everyone else to think they were sheep too, so they wore sheepskins around, trying to make everybody believe they were sheep.

Every weekend his folks made Leonard get all dressed up in his own sheepskin, and they hauled him off to the sheepfold, where one of the assistant shepherds droned on and on about how to be a better sheep.

Now, as it happened, there were several real sheep in the flock who actually seemed to get something out of the assistant shepherd's talk. But there were also an awful lot of wolves there who were dressed up in their sheepskins, just pretending to be sheep, and hoping that no one would find out they were fakers.

They sure didn't have Leonard fooled. He knew that as soon as the meeting let out, most of the wolves went home, took off their sheepskins, and lived like wolves the rest of the week.

Strangely enough, Leonard's folks wore their sheepskins all the time—at least Leonard never saw them when they didn't have them on. It was like they thought that maybe if they wore sheepskins long enough, they might turn into sheep some day.

Leonard's mum and dad seemed desperately eager to make sure that he acted like a sheep, even though he thoroughly enjoyed being a wolf and hated everything connected with sheep.

His folks sent him off to sheep school even though they could have saved piles of money by sending him to the cheaper wolf schools all around. Sheep school was a real bummer. Leonard had to take sheep lessons there, and they had about thirty zillion rules about things you had to do and things you couldn't do.

The things you had to do were all the sheep-type things, like reading the Shepherd's Manual and talking to the Shepherd (even though Leonard had never even seen the Shepherd and sometimes wondered whether He really existed).

There were other things, like going out with little pamphlets and trying to talk other wolves into becoming sheep; and going to all the sheep meetings and studying the Big Weekend sheep course seven times a week.

And the things you were not supposed to do were all things that wolves normally enjoy, and Leonard was no exception—things such as running around with other young wolves who lived in the neighbourhood, drinking

wolfshine, going out with cute little foxes, watching telewolf, or smoking fangjuana. They wouldn't even let Leonard and his friends listen to their favourite rock 'n' howl groups—The Black Pack and Splitz Pawz. And they were really beginning to get into his fur at school.

The sheep who taught his first-period class even frowned one day when Leonard brought a big, juicy steak sandwich into the cafeteria with him. Sheep were not supposed to eat things like that; they were supposed to enjoy eating grass. Leonard hated the stuff. Whenever he tried it, it would get all tangled up in his fangs. It was like trying to chew up a mouthful of rubber bands.

At the sheep school, just like at the Big Weekend sheepfold meeting, there were some of the students—just a few—who were real sheep. They were always talking about the Chief Shepherd, reading His Manual, eating grass, and smiling. They really seemed to enjoy it all, but sheep who smiled all the time made Leonard nervous.

Most of his classmates were like Leonard—wolves who just wore their sheepskins around because they had to. But when they were together by themselves, they would talk about what a heavy rap it was to be forced to live like dumb sheep. As far as they could tell the whole idea of being a sheep was: "If it feels good, *don't* do it; if it tastes good, spit it out; if it's fun, stop it."

And they were always being told that they should love the Chief Shepherd. But the truth was that they almost hated Him, because it seemed it was really all His fault that they couldn't have any fun. He seemed like some great killjoy in the sky, some celestial wet blanket whose book was hard to read and who was dead set against anyone's having a good time.

Leonard and his friends would talk about how they hated being forced into acting like sheep when they couldn't care less, and they wondered just what they could do about it.

One day as they were talking this way, one of the young sheep in Leonard's class overheard them. After the others had gone, she walked over to Leonard and sat down beside him.

"Want to talk about it?" she asked.

Well, why not? Leonard thought—even though he knew that she was a real sheep, and she couldn't possibly understand how he felt.

But the young sheep, whose name was Wendy, listened carefully as Leonard poured out his frustrations.

"Leonard," she replied when he had completely unburdened himself, "I know exactly how you feel. You see, until a couple of years ago, I was a wolf too." Suddenly, Leonard was all ears.

"I grew up like you," Wendy continued, "being forced to live like a sheep, and hating every minute of it."

"Finally, I couldn't take it any longer. I felt I just had to get away, find myself, and get my head together—so I left everything. I left the sheep school, the sheepfold, my own pen at home—everything. I ran off and joined a huge pack of wolves a long way away and lived there with another wolf. She and I had a great time for a while, doing just whatever we wanted to do."

"But pretty soon I found out that doing my own thing wasn't really as much fun as I had

always figured it would be. Not that some of the things I was into weren't fun—they were. But the fun would never last. It would always fizzle out, and I'd still be empty inside.

"And some of the things I'd been told were supposed to be a real blast ended up with a pretty big price-tag on them. Someone told me that if I shot bee's blood directly into my veins, I'd feel like the greatest wolf that ever lived. That turned out to be a real wipeout.

"Finally my money ran out, and then my friends did too, and my health was almost gone. I had tried everything. There were no new thrills left, and the fun was all gone. There was this hollow place somewhere inside that I couldn't seem to fill—this itch I couldn't scratch.

"One night I decided to go out and run in front of a car and end it all. But somehow before I did, I ended up flipping through the Chief Shepherd's Manual. No one made me do it this time. It was just something I felt I wanted to do.

"And was I ever amazed! Inside I expected to find big lists of all those rules they had laid on us at sheep school. Instead, Leonard, I found the most beautiful story I've ever heard.

"It told about how, long ago, there were no wolves at all—except for one great wolf who hated the Chief Shepherd. This great wolf attacked the Shepherd's flock of sheep and turned them all into wolves. From that time on all of us have been born as wolves. We can't help it if we enjoy the things wolves enjoy. We're born that way.

"But the Chief Shepherd still loved us, and He became a Lamb and came down and died for us, so that any wolf who wants to can become a lamb too, and have a chance to live for ever in a place filled with green pastures and still waters.

"Well, I read and read until I couldn't stay awake any longer, Leonard. But by the time I fell asleep that night, I had found what I had been looking for all along. I had found the Best Friend in all the world. And to think that all that time in sheep school I had been running away from Him!

"I found Someone who loved me with a perfect love. Someone who accepted me just as I was, instead of condemning me, Someone who wanted to make me happier than I had ever dared dream.

"After that night I spent all the time I could find trying to learn more about the Chief Shepherd. And the more I talked to Him, read about Him, and talked with other sheep about Him, the more I noticed something very strange happening.

"Somehow I noticed that I didn't enjoy at all any more doing the things wolves are supposed to enjoy, and I was really getting excited about the things that used to be such a drag—the things sheep do. And then one day I found out why. I discovered I had become a sheep! Not just a wolf wearing a sheepskin—a real sheep! And Leonard, you just can't believe how happy I am!"

Leonard listened to Wendy for several hours and knew she had something that he desperately wanted. That evening he went home and found a quiet place where he could be alone and poured out his heart to the Chief Shepherd. And before he slipped into bed that night, he threw away his sheepskin.

He wouldn't be needing it any more. ■

MEET OUR AUTHORS

1. GOLDIE DOWN

This week we commence a new Centenary Year feature. For the next few weeks we will be introducing to our readers Australians and New Zealanders who have made a contribution to the creation of Seventh-day Adventist literature.



THE most published Seventh-day Adventist author from our Division is undoubtedly Goldie Down. She has sixteen titles to her credit, all of them published by our North American publishing houses, which ensures to them a wide readership throughout the English-speaking world. As can be seen from the titles of her books listed further on, her speciality is biographical sketches, generally about people she has personally known. She has a knack for recognising good "story material" in an

interesting person when she meets one, and the ability to put the story into print in a delightfully readable, scintillating style.

Born as Goldie Scarr, Mrs Down is the wife of Pastor David Down, who recently retired from the ministry in the Greater Sydney Conference and who is a doyen in the field of archaeology and of Bible-lands history and geography. Together they have served not only in pastoral and public evangelism, but in the mission field. We suspect that it was their stint

of service in India that gave her the taste for writing adventure stories.

The Downs have six children—three sons and three daughters—all of whom are now married with families of their own.

Besides her books, Mrs Down has written dozens of articles for our magazines, both in Australia and overseas. If you've read Goldie Down, it will be easy for you to understand why she is a sought-after writer by publishers and editors. If you haven't read Goldie Down, you've been missing out on a truly enriching experience! Start by getting hold of any of these books from your ABC, or from your church library:

Missionary to Calcutta; 21,000 Miles of Adventure; If I Have Twelve Sons; God Plucked a Violet; Their Kind of Courage; Kerri and Company; No Forty-Hour Week; More Lives Than a Cat; You Never Can Tell When You May Meet a Leopard; Fear Was the Pursuer; Missionaries Don't Cry; We Gotta Tell Them, Edie; Like Fire in His Veins; Saga of an Ordinary Man; Feed Me Well, Ilona; No Heart Too Hard.

If you are an author who has had a book published by one of our denominational publishing houses, please rush us the information as soon as you've finished reading this story. Thanks! We would like to honour all our authors in this special Centenary series and not leave anyone out if we can help it! Next week we'll be featuring Pastor Bruce Price.

G.E.G.

Meet a Goldie Down Character

THE SUBJECT of one of Goldie Down's recent books, *Saga of an Ordinary Man*, is Brother Stanley Dymock, an Adventist layman who lives in Toowoomba, Queensland. Brother Dymock, a keen gardener who invariably wins prizes in his town's annual garden competitions, had an article printed in the Toowoomba paper last year, under the heading "Lessons from the Flowers." Recently *The Chronicle* published a beautiful tribute to Stanley Dymock under the heading "Stanley Dymock Is No Ordinary Man," written by David Sheath.



With the article appeared this picture of Brother Dymock over the moving legend, "Physically Stanley Dymock may walk slowly, but spiritually he walks freely with his God." The article reads:

STANLEY MENZIES DYMOCK, eighty-seven, has given as much to life as life has given to him.

To most who see him progressing slowly about town with a walking stick, he appears to be an old, white-haired man for whom advancing age has bought only infirmity.

But talk to him, and a whole new world opens up.

His spirit and love of life have been embodied in a not-long-released book by Australian author Goldie Down. It is titled simply: *Saga of an Ordinary Man*.

Stan Dymock is the first to admit he's just an ordinary man. But no one else who knows him would agree.

The fifth child of a family of nine, he is described variously in the new book as "the runt of the litter" or Splinter—he wasn't big enough to be a chip off the old block.

As Goldie Down puts it: "Partially deaf, burdened with inherited haemophilia, three times attacked by tuberculosis, victim of numerous minor accidents and illnesses, and finally stricken with muscular atrophy, Stanley triumphed over more physical disabilities than five ordinary men would endure in a lifetime—through prayer, his love of flowers, and the will to live.

At the age of fifty-nine, when muscular atrophy was diagnosed, the doctor told him he had eighteen months to go.

He proved the good doctor wrong.

Today, he'll tell you with a smile just how good life is. Physically he may walk slowly, but spiritually he walks freely with his God, beginning each new day with prayer, and a quiet thank you.

He has fitted into his near-eighty-seven years perhaps three lifetimes. He looks back with quiet pride to his days as a Sydney florist commissioned to make a big fan arrangement for Dame Nellie Melba; his time as a jackeroo on a Roma sheep station; the years he travelled throughout Queensland as a salesman for John Sands; and tough times as he covered the North and the outback in any way he could for the Seventh-day Adventist Church—winning sales as well as souls.

The chief delight of his life was his wife Audrey, who presented him with three daughters and a son, and stood beside him when the going was hardest.

As newly-marrieds they set up a florist shop in Cairns, sending blooms as far as Mount Isa and Port Moresby. The venture blossomed, then later fell victim to the Great Depression.

But whenever one door closed, another opened, and hard times brought husband and wife closer.

The happy, spiritually prosperous partnership was broken in 1975 with the sudden death of Audrey. Stanley, then well in his seventies, carried on.

He still works daily in his inner-city garden, maintaining contact with the good earth. That's his medicine. At the same time he looks forward to whatever life may bring—love, laughter, sickness, or death.

Stanley Menzies Dymock is not afraid of the future. He has no doubt, none at all, that there's a spot reserved for him in the heavenly garden.

—*The Chronicle*, Toowoomba.

(Concluded from page 1 **DREAM OR DIE!**)

Joseph Bates



John Loughborough



Uriah Smith



Stephen Haskell

distinctiveness or impact."—*Legalism or Permissiveness: An Inescapable Dilemma?*

Must our church travel one of these roads? I pray not.

Many of us have been nurtured on the story of the little boy Samuel working in the Temple for Eli the priest. "The word of the Lord was rare in those days; there was no frequent vision." 1 Samuel 3:1, RSV. I would like to suggest that such a description of conditions at the beginning of the ministry of Samuel describes the condition of our church today. Of course it is a ready-made story for children. Little Samuel hears the voice of God calling him. He mistakes it as Eli's and keeps running to him until Eli tells him to say, "Speak, Lord; for thy servant heareth." Verse 9. And a vision comes to Samuel because he is listening, listening for the voice of God.

Eli had received other communications from God concerning his sons. But Eli wasn't really listening. Maybe he was caught up in a controversy of the times. Maybe he thought he could no longer change his ways. At any rate, he wasn't listening; he wasn't acting on what he knew.

But Samuel listened: "Speak, Lord; for thy servant heareth." Today we need to remember that memory verse of long ago. Today we need to be prepared to receive a vision from the Lord. Today it is time that we listen for a dream. To avoid the polarities of permissive pluralism and legalistic isolationism we must dream again.

"We are all of us dreamers of dreams,
On visions our childhood is fed;
And the heart of the child is unhaunted, it
seems,

By the ghosts of dreams that are dead.
From childhood to youth's but a span
And the years of our life are soon sped;
But the youth is no longer a youth, but a man,
When the first of his dreams is dead.

He may live on by compact and plan
When the fine bloom of living is shed
But God pity the little that's left of a man
When the last of his dreams is dead.
Let him show a brave face if he can,
Let him woo fame or fortune instead,
Yet there's not much to do but bury a man
When the last of his dreams is dead."

—William Herbert Carruth,
"Dreamer of Dreams."

And might I add to William Carruth's poem that

There is not much to do but to bury a church
When the last of its dreams is dead.

According to Robert Dale, a movement has reached the final stages when it no longer

focuses on its dream, but becomes caught up in nostalgia of how things were in the past. A healthy church is born out of a dream; a diseased church is one that prefers simpler yesterdays to uncertain tomorrows. A church that sets a mood of uncertainty by reflecting on the "I remember when" stories of the golden era is signalling that it has begun to lose its dream for the future. The healthy church builds on and is renewed by its dream. The diseased church doubts and questions as it moves toward organisational death. Pastor Robert Pierson's last address to the church as General Conference president was a plea to avoid somehow the progression from movement to machine, the steady, almost inevitable, progression from a first-generation movement begun with dream and vision to a fourth-generation machine attempting to run a bureaucracy to preserve the forms that were created in the fervour of yesterday.

It is time to dream again.

There must rise again among the people of God a dream. A vision that captures the essence of the Seventh-day Adventist movement. The future of our church will be found not in absolute doctrinal purity, but in the moving of the Spirit of God as the people follow a dream. If you had done a doctrinal purity study of the early Christian church, I doubt you would have been pleased. Peter didn't always understand Paul, and the Jewish Christians certainly had some different views from the Gentile Christians. But they were caught up together in a vision, a dream, given to them by Christ. Their dream was to give the good news to the world, and they were one in Christ in that effort.

If you had done a doctrinal purity study of the early Seventh-day Adventist Church you would have found many different views. But they were one with a message to give to the world. They were caught up in the excitement of a movement with vision, a movement that had the courage to dream. The message of Adventism was not the dry musings of their teachers. The message of Adventism was not the reminiscences of their parents. The message of Adventism was not the codified beliefs of the church manual. The message of Adventism was the living reality of their lives!

Unity? Yes! They had unity, but not the kind of unity that comes from formal assent to creedal statements. Not a unity caged in formulations of systematic theology. It was the unity of a dream!

It is time to dream again, to have vision and commitment as did those who were the

founders of our church. To dream like Joseph Bates.

Joseph Bates had a dream to publish the new truths he had discovered, so in May 1846 he prepared a forty-page tract entitled *The Opening Heavens*. Money to publish was supplied by an Adventist woman who sold a rag carpet she had recently woven.

It is time to dream again, like J. N. Loughborough.

Twenty-year-old Loughborough had been preaching on Sundays for three years, when he cast his lot with the Sabbatarians and accompanied Hiram Edson as a circuit-riding preacher and later pioneer of the work in California and England.

To dream like Uriah Smith, who at twenty-one joined the Review office in Rochester, New York, where his 35,000-word poem "The Warning Voice of Time and Prophecy" was running in the *Review*. The printshop did not have proper tools, and he blistered his hands trimming publications with a penknife. Smith remembered that the tracts were square in doctrine, even if the pages were not.

To dream like Stephen Haskell, who heard his first sermon on the second advent at age nineteen and was so thrilled that he talked about it to everyone he met. A friend challenged him to preach, and Haskell jokingly promised to do so if he would provide a hall and audience. The friend complied, and Haskell was stuck. Soon he combined part-time preaching with selling the soap he manufactured.

Time doesn't permit us to speak of James and Ellen White, J. N. Andrews, and a host of others who caught the dream of a movement with a message to give to a dying world.

We can't do the work just as they did. We shouldn't seek to emulate them exactly, for times have changed. But we must dream again as they did.

The greatest song of the Seventh-day Adventist Church is still unsung, and we will have the opportunity to write the tune of that song, to dream that dream. For where can non-believers see the dream in our church today? Where can non-believers read an unequivocal message about the value of the Christian sacrifice, the promise of the advent, the worth of Sabbath-keeping, and the promise of the gospel? They can read the message in our writings, but where can they see it in our lives?

In fact, would not a majority of the secular world today describe our church and its members as a people living more or less like everyone else, acting more or less on the same principles, buffeted by more or less the same confusions, threatened more or less by the same

dangers, and as resourceless as the rest of their fellow men?

It is time to dream again! Certainly our church, with the everlasting gospel, has a dream for those in fear of a nuclear holocaust. Certainly our church, with the message of the soon advent of Jesus, has a dream for a world run out of solutions. Certainly our church, with the concept of the Sabbath rest, has a dream for a world filled with stress. Certainly our church, with its understanding of the sanctuary, has a dream for people who don't know where God is and what He is doing. Certainly our church, with its concepts of health, has a dream for a world being inundated by disease. Certainly our church, with its concept of man as a steward of God's creation, has a dream for a world

struggling with starving people and ecological nightmares.

It is time to reject the idea that we can encapsulate the church in the nineteenth century, legalistically preserving the form without the fire. It is time to reject the idea that we can destroy the pillars of the church and its very *raison d'être* with a permissiveness that defines the church by the world rather than by God's Word. The dream of Adventism needs to be caught by our generation. That dream has faded as too many days have come and gone. It is time to dream again.

That dream has waned as generation after generation is born into a church without having experienced its message. It is time to dream again.

That dream has been dissipated by argument over doctrinal nuance. It is time to dream again.

That dream has been undermined by confidence-destroying church decisions. It is time to dream again. To dream of a people consumed with an appetite for God's Word rather than for the words of others. To dream of doctrines that change the way people behave rather than simply being subjects for discussion. To dream of the unbeliever seeing an unequivocal message in our lives.

It is time to dream again. To dream of a people transformed by their beliefs. To dream of a church converted by its doctrines. To dream of a church that leaves the world wondering, "Behold, how these people love one another!" ■

A Report on the Maranatha 3 Seminar at Camp Howqua

"A LITTLE BIT OF HEAVEN"

R. K. BROWN, Communication Director, TAUC



"The youth from Gol Gol," Lauren Pratt of Mildura, speaking with Pastor W. H. Doble at Maranatha 3.



About 110 ministers and laymen attended Maranatha 3 at Camp Howqua. In the centre are three of the leaders: Pastors H. C. Barritt, E. I. Totenhofer and K. R. Low.

WHEN I LEFT Melbourne for "The Man from Snowy River" country at Howqua, I thought I'd be talking with "oldies" at Maranatha 3. But the first person I interviewed was a quietly spoken, twenty-year-old youth from Gol Gol. My first question to this fair-headed, sun-kissed youth was, "Where is Gol Gol?"

"Just over the Murray River from Mildura on the New South Wales side. I work on a fruit block growing grapes and oranges." ■

"Why did you come to Maranatha 3?" I asked.

"I want to learn how to do missionary work. That's what I am interested in."

"How did you become interested in missionary work?"

"From my dad, Wally Pratt. Also, when I was at Mildura Adventist School, my teacher from Grade 5 to Form 2 was Pastor Silva. He encouraged me to be a missionary. He's back in the islands now."

"What missionary work do you do in Mildura?"

"We have an Action Team of twelve, which meets every week for Bible study and prayer, training and sharing. We visit homes each week. Last Christmas we distributed 1,000 copies of *Happiness Digest* as Christmas gifts, and now we are returning to assess the interest."

"When we go back from here I'm going to help the minister, Pastor Bill Doble, conduct a Revelation Seminar. I really enjoy this work. In fact, I'm going to make it my lifework. I plan to go to Avondale College next year to train for the ministry."

The "youth from Gol Gol," Lauren Pratt, typified the spirit and attitude of the new generation I met that day at Howqua.

Video Ministry

Peter and Aly Slotegraaf from Bairnsdale church are witnessing in a different way. They hold cottage meetings in their home using

videotapes—Kenneth Cox, Geoff Youlden, etc. How do they make their contacts?

"We are currently running a Happy Hour every Wednesday afternoon for the children. We visit their homes and invite the parents to come to our place to watch a video. Last year Pastor Lyman Ritchie baptised four of our contacts. This year he is going to run a Revelation Seminar in our district too."

Community Centre

Then I met Graham and Lois Gale from Burwood church, Melbourne, and they told of yet a different approach. The church has bought the house next door, and converted it into a community centre. They are running about fifteen different programs a week—three each night—ranging from motor mechanics to maths classes, from family budgeting to 5-Day Plans. It's an ongoing program conducted by the members of the church. It is building up rapidly, and they expect to have fifty-five to sixty programs going before the end of the year.

"Why did you start this way?" I asked Graham.

"Our research revealed that something was desperately needed that would allow soft contact with the community to enable us to reach people. We must come close to people, and the best way is to provide something that interests them so you can get to know them. The centre gives us that opportunity."

An Action Group

Anita Brown, from Ballarat, had attended Maranatha 2, and she told of how she had gone home doubting her ability to commence an Action Group. The next week she had prayed much about it. She had told the Lord she just wasn't a leader and, anyway, how could she afford to go

into town every week? She was a widow, and extra petrol was not in her budget. So on the Wednesday, she prayed earnestly, telling the Lord she would need a sign—and some additional finance—before she could proceed.

The next Sabbath someone at church handed her an envelope. When she opened it, there was a crisp \$50 bill and a note saying simply, "For your missionary iron horse." Anita was staggered. She had told no one of her needs or her prayer. But she knew she had an answer from the Lord. She commenced to plan.

The next week the mail brought her a letter from interstate—\$100, and yet another \$50 came from a source at her home church—all without having been told of her need.

Anita commenced her group meetings. She had not intended to use the book *Preparation for the Final Crisis*, but this is what she felt impressed to start with. A young deacon from her church who attended was thrilled with the information, and shared it with his non-Adventist wife. Bible studies were commenced, and now the wife is preparing for baptism.

Anita has no doubts about the effectiveness of the Maranatha concept. It works. How could it fail, when God is directing?

They Told Me

What did the people think of Maranatha 3? It was impossible for me to speak to all the 110 who were present, but a quick word from as many as I could, went like this:

Merrill Simmons, Geelong: "It's a little bit of heaven. It's really beautiful to be among people who love God and love each other."

Pastor E. M. Logue, Warrnambool: "It lays emphasis on the spiritual side of the soul-winner's life. This is very good."

Lady I: "It's one of the best experiences in my life, because for the first time I have felt equal with all the people around me and not below them."

Ken Knight, Warburton: "Well, this has certainly given me a different concept of the relationship between the minister and the laity. I can see now that we are all in it together. We are part of the team to see the work finished. I found it thrilling."

Pastor M. Sparrowhawk, Nunawading: "The lay folk enthuse us as ministers, and to see their faces when they report is really something. The program is well organised and presented."

Lady II: "I didn't mean to come. It was a last-minute thing. I dropped everything. During visitation I have reached out and met people out there who want to know about Jesus, and it just thrills my heart."

"A Nice Meeting Place"

And what do the leaders think? I found the man in charge, tall, dark-haired, gentle-mannered Pastor Ed Totenhofer, Lay Activities director of the Victorian Conference, busily getting his material together for the next lecture. It was all neatly arranged on the podium, and I said to myself, *Here is a well-organised leader.*

"Maranatha 3 has been one of the greatest experiences of my life," said Pastor Totenhofer. "To see and hear the workers and laymen planning and working together as a team is tremendous." Pastor Totenhofer was ably supported by Pastor H. C. Barritt, Division Lay Activities director, Pastors C. D. Judd and J. K. Hankinson from the Union, and Pastor K. R. Low, president of the Victorian Conference.

As I bade farewell to Camp Howqua and headed home to Melbourne, I remembered that "the youth from Gol Gol" had told me the name Gol Gol meant "a nice meeting place." I don't know what Howqua means, but it was a nice meeting place for the 110 Victorians who spent eight days under the shadow of Mount Buller, March 22-30, 1985.

These people are now back in their churches and communities—planning and praying, working and witnessing. Please remember them and all others who are working for God and His coming kingdom. ■

Your Response to Africa's Famine

GEORGE A. LAXTON, ADRA Director, Australasia



WITH AFRICA'S protracted famine in its fourteenth year, 1984 saw a new crisis for 150 million Africans affected by food and water shortages and associated diseases, with the death toll expected to be counted in the millions.

ADVENTIST WORLD RADIO

A Special General Conference Session Offering—1985

The World is waiting, the Lord is watching.



First Project
Guam

ASIA
30 countries
25 languages
2,500 million people



A BRIEF HISTORY

Adventist World Radio was born October 1969 when a Special Committee was appointed by the General Conference of Seventh-day Adventists to study the possibility of finding a radio station or stations that could broadcast the Gospel to all the world.

After considering several possible sites for a radio station, the Special Committee recommended a plan to lease broadcast time from a new station being built in Portugal. This plan was approved February 18, 1971, and *Adventist World Radio* began broadcasting on Radio Trans-Europe eight months later (October) in ten languages for a total of 12 hours per week.

The name *Adventist World Radio* was adopted because the multi-language broadcast needed a unifying factor to help listeners identify with the same broadcaster, since Radio Trans-Europe did not use any identification.

August 1, 1975, AWR-Europe began leasing time on Radio Mediterranean, Malta, to supplement the broadcasts from Radio Trans-Europe. This added four more hours per week beamed especially to Southern Europe.

On October 7, 1976, the AWR Board granted permission to the Southern Asia Division to use the name of AWR-Asia on their broadcasts from Sri Lanka.

For more than a year between 1980 and 1981, *Adventist World Radio* leased time on Radio Andorra for 35 hours a week in nine languages. At the same time another station, owned and operated by AWR-Latin America, went on the air in Guatemala. This added 35 hours a week of Spanish and English.

The last unit to be organized was AWR-Africa, which began broadcasting on October 31, 1983, for six hours a week in French over a powerful shortwave station that has been leased in Gabon.

More than 20,000 pieces of mail have been received annually from around the world as a result of these broadcasts in 24 languages. Although basically religious, *Adventist World Radio* programs also covers health, family life, youth problems, and news.

ADVENTIST WORLD RADIO

6840 Eastern Avenue, N.W.
Washington, D.C. 20012

ADVENTIST WORLD RADIO

A Special General Conference Session Offering—1985

The World is waiting, the Lord is watching.



STATEMENT OF PURPOSE

Adventist World Radio is the parent organization for denominational broadcasting that crosses international and division boundaries in an effort to beam the Gospel message to all the world.

OBJECTIVES

To build and/or lease powerful international radio stations capable of covering the globe with their signal.

To create interesting and relevant programs to be used by *Adventist World Radio* in its global broadcast strategy.

To train people to produce interesting and relevant programs, to manage and maintain production and broadcast facilities, and to care for the interests created by *Adventist World Radio* broadcasts.

STRATEGY

In order to meet the challenge of spreading the Gospel to all the world, *Adventist World Radio* has prepared a Master Plan to establish four powerful shortwave radio stations, plus auxiliary facilities.

LOCATION	COVERAGE (LANGUAGES)	INHABITANTS
Guam	Asia, Australia (25)	2,500 million
Central America	Americas (5)	750 million
Italy, Portugal	Europe, Middle East (25)	750 million
Gabon	Africa (15)	500 million

THE NEXT PROJECT IS GUAM

In order to make this possible we will need your prayers and support. It is one of the greatest evangelistic challenges the church has ever undertaken and it may be one of the last clarion calls the world will ever hear. With God's help, and yours, it can be done.

The World is waiting, the Lord is watching, and what are you doing to help finish the work?

ADVENTIST WORLD RADIO NEEDS YOU

The first project (Guam) will cost approximately \$5,000,000 to build and \$1,000,000 annually to operate, apart from the cost of program production, but it will reach the most densely populated area of the world.

Since 1958 a sacrificial offering has been received at the time of the General Conference World Session for a major evangelistic outreach. For the 1985 World Session the Guam radio project has been chosen as the beneficiary. Every Seventh-day Adventist member is being asked to participate by giving an offering equal to the tithe of one week or a faith goal of one week's income.

This extraordinary challenge is in addition to your regular participation in the Personal Giving Plan.

For more information, write to:
ADVENTIST WORLD RADIO
6840 Eastern Ave., N.W., Washington, D.C. 20012

Offering dates:
March 9 and May 25, 1985

ADVENTIST WORLD RADIO

A Special General Conference Session Offering—1985

The World is waiting, the Lord is watching.



LATIN
AMERICA
45 countries
5 languages
750 million people

EUROPE
50 countries
25 languages
750 million people

AFRICA
55 countries
15 languages
500 million people

DONORS AND CHURCH TREASURERS PLEASE NOTE

DONATIONS of \$2 and over to the ADRA Disaster and Famine Relief Offering on June 1, 1985, are tax-deductible. Donors wishing to take advantage of deductibility should enclose their gift in an envelope with their name, so that church treasurers can write a regular offering receipt with the words "ADRA Overseas Aid Fund."

On your tax return write "ADRA Overseas Aid Fund S. 78 (1) (a) (lxii)." Donors may send gifts direct to ADRA, Box 129, Wahroonga, NSW 2076.

G. A. Laxton,
ADRA Director, Australasia.

Australians learned with horror, through the print and electronic media, of the plight of their brothers and sisters and small children on the other side of the Indian Ocean. Appeals were launched by many aid organisations. The combined churches of Australia joined in an unprecedented move to appeal to all church-going Christians to sacrifice to meet Africa's mega-famine needs. Australasia's Adventists responded generously to this appeal, giving \$231,783 in response.

The Australian Government, acknowledging the special efforts of church and voluntary relief agencies, has to date entrusted \$145,000 to the Adventist Development and Relief Agency (ADRA) for its programs in Ethiopia and Mozambique.

The International Disaster Emergencies Committee (IDEC), which represents some fourteen voluntary aid bodies, including ADRA, launched its second appeal for the victims of African famine. From all over Australia donations flooded in until over \$3 million reached IDEC, which in turn distributed this to the member bodies operating active programs in Africa. ADRA has received to date a total of \$285,827 for Ethiopian aid from IDEC, of which \$68,800 has been



specifically granted to provide improved water supplies. Safe water for drinking is urgently needed in many developing countries. The United Nations estimate that 80 per cent of sickness and disease in the Third World would be eliminated with the provision of safe, clean water.

Together, all of the sources mentioned have enabled ADRA in the South Pacific to send \$662,610 to help relieve the desperate plight of thousands in Africa.

ADRA has large-scale programs in many African countries. For Ethiopia alone, ADRA's 1985 budget amounts to \$A6.9 million. This expenditure will be distributed between the provision of food, clothing, medical supplies, shelter for the homeless and displaced persons, and a program for drilling forty wells and dams to provide water supplies and agricultural training courses.

ADRA's program in Ethiopia, as in other drought-affected countries, is a comprehensive, forward-looking plan, which includes not only the immediate provision of food and

medical supplies, but also the means through agricultural training and resettlement to ensure future food crops and the re-establishment of the local people.

A number of aid bodies have experienced difficulty in successfully delivering their food and other relief supplies. However, our own reliable sources have confirmed that ADRA's supply lines have functioned well, using ADRA's own personnel, our own fleet of trucks, and our own food distribution centres, hospitals and medical clinics as bases for aid distribution. Many volunteers, including some Australians, are assisting, and help will be needed well into the future.

On Sabbath, June 1, the annual ADRA Disaster and Famine Relief Offering will be collected. Please donate generously in thanks to God for the abundance we enjoy in these homelands of ours. Gifts of \$2 and over are tax-deductible. Your church treasurer can write you a receipt showing the words "ADRA Overseas Aid Fund" if you use an envelope with your name enclosed. ■

ADRA Disaster and Famine Relief Offering

coming up on June 1

A BOY NAMED CRAIG

COLIN and SHERYL BRIGHTON, Dora Creek Church, NSW



Craig, whose love for Jesus shines through even though he can't talk. Just mention of the name of Jesus brings a joyous response.

Photo: Col Brighton.

OCTOBER 1982 was the month when we heard these fateful words spoken: "Your son has a terminal illness. He has from three months to three years to live, but possibly less than six months."

This was a Tuesday afternoon; but we had already decided to allow God to care for our son. The previous Sabbath morning, together with some close friends, the minister and elders of Castle Hill church, Sydney, my wife and I had gathered together for the anointing of Craig Andrew Brighton.

Craig was born in Ipswich in 1976. Even though he arrived seven weeks prematurely and weighed only 1.9 kg, he proved to be a fighter, and soon caught up to most children his age. He continued to grow physically and develop spiritually. He cried when watching films of Christ's crucifixion. Even when he started school he could recite his memory text, word perfect, after only one day, and he sang songs about Jesus all day long.

Then we began to notice he was not able to do the things he would normally do. His deterioration was rapid in 1982. By January 1983, he was unable to talk, walk, or use his hands, and was confined to a wheelchair.

Craig spent six months attending Waratah Orthopaedic School. He has overcome many infections and ten hours of massive brain convulsions, as well as problems with wind and vomiting. He is still able to smile, and enjoys hearing about Jesus and the love He has for us.

Not a person who knows him can deny that Jesus Christ lives within his heart. Even though he is unable to voice his love, it shows in his attitude to his acceptance of his place in this life.

Craig is nine now, and is still able to listen to stories of Christ at Sabbath school and church. He hears the Bible story tapes many times over, but does not complain.

Our three daughters all take part in caring for him; even the four-year-old takes her share of responsibility. God has been kind to us, and has cared for us during four years at college. We know that He will continue to care for Craig, His little missionary. We praise God for His loving care of our son Craig. ■

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

Adventist Amateur Radio

The Adventist Amateur Radio Association will operate stations at both the General Conference Session in New Orleans, June 23 to July 7, and the North American Pathfinder Camporee at Vail, Colorado, July 28 to August 8.

At New Orleans the official station will be located in the Hyatt Regency, next to the Superdome, in Room 2704. Harold Richards, of the Voice of Prophecy, and Ed Peterson will be the main operators. On the air activity will take place on or near the regular AARA frequencies at the following schedules, all times UTC, daily:

0100—21.405	Central and South America
0300—14.305	North and Central America
1300—14.305	Australia and South Pacific
1600—21.405	Asia and Europe
1900—14.305	Europe, Mid-East, Africa
2300—21.405	Pacific, Far East, SE Asia
Two metres	14.52 Simplex and New Orleans repeater.

The Adventist Amateur Radio Association will have its quinquennial meeting on June 30. Check schedule at AARA Reception Room 213R in the Superdome.

At Vail, Mel Northrup, of Mid-America, will coordinate the station activities. The schedule of operation:

Even hours UTC	1200-0400	Two metres 146.52 Simplex
Top Hour	14.280 KHZ +-	146.01/61—Vail, Colorado repeater
Half Hour	21.380 KHZ +-	
Odd hours	1300-0500	
Top Hour	3.950 KHZ +-	Ed Peterson, K3LJP,
Half Hour	7.260 KHZ +-	President, AARA.

Danish Church Leaders Run in Major Race

Several Adventist administrators, who during the Christian Leadership Seminar held in Himmerlandsgarden, Denmark, pledged to take up jogging to improve and maintain their physical fitness, were among the 13,000 participants in the 13.27-kilometre Eremitage cross-country race, run for the sixteenth time in Copenhagen, Denmark. The Eremitage race is the biggest annual race in Denmark, and draws participants from throughout Scandinavia.

—Adventist Review.

Andrews University Teacher Going Strong at 66

On the morning after her sixty-sixth birthday, Charlotte Hamlin, assistant professor of nursing at Andrews University, won a gold medal in the badminton competition and a silver medal in the quarter-mile-sprint bicycle race in the Illinois Senior Olympics.

Mrs Hamlin won a total of ten medals: three gold, five silver, and two bronze. She participated in the high jump, fifty-metre run, standing broad jump, eight-kilometre bicycle race, 100-metre run/walk race, running broad jump, and table tennis. Mrs Hamlin says she has begun training for the International Senior Olympics to be held in Toronto.

—Adventist Review.

Faith for Today Launches New Weekly Series

A new Seventh-day Adventist television program, Christian Lifestyle Magazine, produced by Faith for Today and designed to attract religious and non-religious viewers alike, has made its debut in thousands of households across North America.

Christian Lifestyle Magazine, a weekly variety show, focuses on showing God's love in action in people's lives today. The show goes beyond just talking about God's love, and shows how people are living and sharing God's love in a suffering world. —Adventist Review

Pathfinders Active in Brazil

When layman Nilton Oliveira conducted a series of evangelistic meetings in an unentered part of Belem, Brazil, 1,600 people attended the four sessions of the opening night. When he later invited those in attendance to let their children join the local Pathfinder Club, whose fifty members were assisting with the meetings, 450 recruits appeared.

With the ranks of the Pathfinder Club suddenly swollen to 500 members, it indeed became an army of youth—and it was a factor in more than 400 people choosing to be baptised. —Adventist Review.

Harvest Thanksgiving

LENIE VAN EYSDEN, Dandenong Church, Victoria

IN THE DANDENONG CHURCH, Victoria, Sabbath, March 16, was set apart to thank the Lord for His gifts in the produce of the land. The previous day, tables had been prepared and two large baskets filled with fruit and vegetables served as a centrepiece.

It was a delight to see the brothers and sisters come early on Sabbath morning, and put their gifts on the tables. Among the flowers, wheat and cornstalks were packets of Rice Bubbles, Weet-Bix and cornflakes as well as a great variety of tinned food, all of this towering over potatoes, pumpkins and carrots.

A spirit of thankfulness filled the church. After a welcome, the hymn "Now Thank We All Our God" was sung by all present from the depths of their hearts.

Following Bible study and during the singing of "Bringing in the Sheaves," it was a great

sight to see all other divisions come into the church to lay their produce on the already loaded tables.

The superintendent pointed out that in the Bible times the Jews were instructed by God to have three harvest festivals. The barley came first in about April or May, followed by the wheat harvest in June or July, and the harvest of fruit and vine in September or October. At the close of the service the juniors led the congregation in singing the harvest song.

Later eleven food parcels were distributed to the needy in the Dandenong area. These parcels were received with gladness. One lady told me, "This is an answer to my prayer." Another lady said she had connections with Adventists. What a blessing our own members received by sharing God's bounties with those in need! ■

Witnessing the FM Way

M. WATSON

WITH THE current community interest in FM radio, a wonderful opportunity has been given to us to witness to the community.

Here at Parramatta we are very privileged to be associated with the test transmissions and application for a licence to be granted to Parramatta Regional Radio, serving the Parramatta and Holroyd areas of Sydney. It is very enlightening to belong to this activity and know just what does go on behind the scenes!

The instigator of this venture, Mr Kevin Roehr, is a fine Christian gentleman. He has been most helpful to us in granting extra time for Adventist programs. For the last test transmission, the program for the week was printed in the local paper. It was so good to see the Adventist name five times on most days! We had "Adventist Magazine," "These Times," "Digging Up the Past," "Daily Devotional" and the Toongabbie youth musical program. The daily devotionals were written by myself and recorded and produced by Parramatta church in conjunction with

Toongabbie church. The epilogue was also my privilege, and as the station closed down, the praise given to the SDAs for their help and food provided to the staff during the manning of the station was good to the ears. Not that any of it was done for self-gratification.

The current test transmission daily features "These Times," our own productions of daily devotionals, "Nutrition Nuggets" and a musical program by the Toongabbie church youth on Sunday night. The health "nuggets" are a phone-in type, with the offer of a resume and recipes used during the broadcast. We trust many will gain help from our sharing of our healthful lifestyle. Also, our daily community news announcement will be played, telling of the history of Parramatta church, featuring it as the first Adventist church on mainland Australia, and inviting people to visit our churches and join in the special celebrations later in the year for our Centenary.

Mr Roehr and his partner have attended Toongabbie church for a fellowship service and luncheon, and are convinced that vegetarian cooking is "the way." This has given us the opportunity to supply recipes and samples while the tests have been in progress.

We would encourage anyone who can get involved in this wonderful media of witnessing. It is rewarding work for the Master. ■

My Favourite Recipe

OATBURGERS

4½ cups water

½ cup soya sauce

Bring to boil and turn down heat.

Add:

4½ cups old-fashioned rolled oats.

Cook 5 minutes. Cool, then add:

1 medium onion, chopped

1 teaspoon garlic salt

¾ cup walnuts, chopped

Mix all together well. Form into patties. Bake 350°F (180°C) 45 minutes. Serve with gravy or barbecue or use for "hamburgers." Makes 20.

Maxine Thierry, Old Bar, NSW.

OUR HEALTH MESSAGE—X

BE MY SUGAR—I

ROBIN D. WILLISON, MPH

THE SECOND FACTOR listed as contributing to much of the degenerative disease of our modern society in the Jeffrey and Lemnitzer handbook mentioned previously is sugar. Dr Moseley in 1779 said, "Such is the influence of sugar that once touching the nerves of taste, no person was ever known to have the power of relinquishing desire for it." Does that include you?

We associate sweetness with happiness, joy, and love. Thus a loved one is often called "sweetie" or "honey," chocolates are given on Valentine's Day, and happy occasions are often celebrated with cakes and other sugar-filled foods and drinks. I remember on first going to the dentist I was awarded a lolly for my pains. Unfortunately his kindness was probably also contributing to further business.

The average Australian consumes about fifty kilograms of refined sugar per year, although this figure is gradually declining. Can you imagine tackling a stack of kilogram bags of sugar fifty high?

Sugarcane is first specifically mentioned in history as far back as 327 BC, when Alexander the Great invaded India. Scribes reported finding people chewing "a marvellous reed which produced a kind of honey without any aid from bees." In the 1600s it was even used as a medicine for those who were on the point of death, for it gave them revived energy. But we must remember that in these cases it was only taken in small quantities, infrequently.

The Bible tells us, "It is not good to eat much honey." Proverbs 25:27. Honey was the primary sweetener in those days. So what is wrong with that pure white or brown substance?

Primarily, it is a substance that has been concentrated from its natural form. The vitamins, minerals and bulk which God made to coexist in the natural food, which are necessary for the body to digest and utilise it, have been refined out and discarded by man. For the body to use refined sugar, the vitamins thiamine, riboflavin, niacin and folacin are needed. The minerals phosphorus, magnesium, iron, chromium and zinc are also required. If we refine these out, they have to be found already in the body, and if you are not taking in enough in other foods, deficiencies develop, or these nutrients are taken from other places where they are also needed. One metre of sugarcane yields only about sixteen teaspoons of table sugar.

Sugar-related diseases are tooth decay, coronary heart disease, diabetes, hypoglycaemia, obesity, sore throats and colds. These have been shown to increase as more sugar is consumed by a given population.

God has created an abundance of sweet foods in a form that is good for us to eat. Let us learn to use these natural sweets in an appetising way so we can avoid the problems associated with refined concentrated sugars and still enjoy our "sweets." Let us be naturally sweet rather than artificially sweet. ■

Reminiscences of a Veteran Missionary—2

The Man They Couldn't Kill

"POP" MARTIN

MAROVO LAGOON is the largest lagoon in the world. It is 130 kilometres by eight kilometres wide and is one of the most beautiful places you could ever visit. The aqua blue water is always warm, just perfect for swimming, and the beaches are made of fine, white sand, a doorway to a tropical paradise. Countless coconuts, bananas, pineapples and pawpaw are just waiting to be picked and eaten.

The water is filled with many varieties of fish. The people who live on the lagoon use wooden spears or homemade hooks to catch all the fish they want. When I was the principal of the Adventist school at Marovo, four of my students once brought me a rock cod which weighed 116 kilograms and measured two metres in length. Its mouth measured thirty-five centimetres across! I wouldn't want to meet its father in the water, would you? And the boys joked with me that this was just a *little* fish!

Back in the 1940s there were very few buildings in the area, mostly only churches and schools. And that is the reason for this story. You see, soon after officer Thomas burned the huts on the island of Simbo, he came to the island of Sege in the lagoon, and once again met Kata Ragoso. Thomas had a few people who were awaiting trial for small crimes, and rather than take them back to the main island on the police launch, thought he would hold court at Sege. Two of the buildings in the area were the church and the school. So Thomas decided he would hold court in the Adventist schoolhouse.

This announcement came to Ragoso on a Friday morning when all of the Adventists in the area were busy preparing for the Sabbath. They were cleaning up their huts, preparing their food, decorating the church with flowers, getting their clothes ready. You know what a happy, busy day Friday is, getting ready for the Sabbath. But there was more.

Officer Thomas told Ragoso that he would need him to act as his translator in the court cases, as he could not speak the local language. Kata Ragoso did not hesitate to answer as politely as he could. "Sir, any other day of the week I would be happy to have you use the Adventist schoolhouse and to act as your translator, but tomorrow is God's holy Sabbath. I shall be worshipping God in church all day, and will not be available to assist you. Nor will the schoolhouse be available to you tomorrow, but any other day of the week we will be more than happy to assist you."

Officer Thomas became very angry at this response. He roared at Ragoso, "We will conduct the court tomorrow in your schoolhouse, and you will be my translator!"

Quietly but firmly Ragoso answered, "No, sir. I shall not be able to attend on the Sabbath, and the schoolhouse will be in use for our Sabbath school. But any other day you are welcome to use any of our buildings, and with pleasure I will act as your translator."

More angry than ever, Thomas ordered his policemen to arrest Ragoso and take him aboard the police launch. Those who knew Kata Ragoso watched him being led away, and wondered what would happen to him—remembering the huts that would not burn.

On board the launch, Thomas made one last attempt to change Ragoso's mind. But the Adventist pastor stood firm. He would not spend the Sabbath acting as a translator at a court trial. The Sabbath would be spent in worship as God intended. Mr Thomas would have to wait until Sunday to use the schoolhouse and have his translator.

But the government officer could not tolerate someone telling him what to do. Picking up his rifle he hit Ragoso in the face, breaking his nose and making him fall onto the deck. For a moment this great man lay quite still trying to recover from the blow, then staggered back to his feet. As he did, Thomas roared, "The court will be held tomorrow and you will be present to translate." But nothing would change Ragoso's mind. Threats hadn't. A broken nose hadn't. Maybe a beating would.

Thomas had one of his policemen lead Ragoso over to a forty-four-gallon drum tied to the deck. They had him bend over and then began to thrash him. After several minutes of cruel beating, Thomas made another attempt to get this beautiful Christian to agree to work on the Sabbath. Somehow Kata Ragoso managed to say again, "No, sir; it is the Lord's Sabbath. I cannot work on God's day."

Angry beyond reason—for he had been drinking and therefore was not his normal self—Thomas told his men to take Ragoso ashore, tie him to a coconut palm and shoot him. A short time later he also walked ashore, and told his men, "When I count three, you will shoot." He paused, then began, "One, two . . ." Then silence. Again he began, "One, two . . ." Again silence.

Bewildered, Thomas shook his head and said, "I don't understand, I can't say the word after two. Untie him. Let him go."

Of course, no court came to the Adventist schoolhouse that Sabbath, and Ragoso

preached the services in the humble little Adventist church on Marovo Lagoon. God had his hand over the life of Kata Ragoso. And his faithful church members would never forget that he was the man who could not be killed by officer Thomas.

At the conclusion of World War II, Pastor Ragoso visited America and attended a General Conference Session. Those who heard him were thrilled to hear how God had used him and protected him on so many occasions. Wherever he went, radio and newspapers reported his stories. He travelled on the Canadian Pacific railway from one side of the continent to the other. In many outlying areas, crowds came to the railway stations to catch a glimpse of the man who had done so much for the American servicemen during the war. The railway driver slowed the train down wherever he saw the crowds gathered, so they could catch a better look at the great man standing on the platform at the end of the train. At the end of the journey the driver commented, "I never saw anything like it since we carried the Prince of Wales."

But why not? Ragoso was a prince too. A prince of the Lord Jesus. And on his tombstone are written the words, "A prince among men."

PRAYER CHANGES THINGS

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh, as with a shower!
We kneel and all around us seems to lower,
We rise, and all—the distant and the near—
Stands out in sunny outline, brave and clear;
We kneel how weak—
We rise how full of power!
Why, therefore, should we do ourselves this wrong
Or others—that we are not always strong?
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—Richard C. Trench

**NEXT SABBATH, MAY 25 WORLDWIDE
DAY OF FASTING AND PRAYER**

Life-Sketch of Walter Geoffrey Ferris

L. N. HAWKES



Pastor Walter Ferris, devout Christian, dedicated missionary and skilful sea captain.

PASTOR WALTER FERRIS was one of God's last-day heroes. His unassuming nature and quiet Christianity enabled him to inspire changes in human lives. Beginning in Australia, through to Fiji and beyond, there are hundreds of people who would today declare that it was Walter's kindly, fatherly interest in them, that influenced them to accept—or remain true to—the church of God. Many today stand as workers in the cause of salvation because Walter Ferris had a loving talk with them somewhere along the way.

Pastor Walter Ferris was born of godly parents, Arthur and Jessie (nee Dunlop) Ferris, on February 23, 1904, in Dookie, a small north-Victorian community. At about the time of Walter's birth, an Adventist colporteur was offering books to the farmers of the district. The reading of those books resulted in both the Ferris and Dunlop families leaving the little country church where they had been so active, and forming the first small Adventist community. Six children entered the home, the eldest three of whom were boys. First there was Pastor Norman Ferris, then the twins Pastors David Ferris and Walter Ferris, all of whom became missionaries. In 1910 Arthur and his wife responded to a call to pastor the Norfolk and Lord Howe Islands churches. They took with them their three boys and daughter Esther, who, sadly, lost her life at the early age of

sixteen, out on Lord Howe Island. Their two other daughters also became very active in church work; Muriel in Victoria, and Edna, who stood by the side of her husband Pastor Vern Heise.

In preparation for his lifework, Walter Ferris spent seven years at Avondale, completing three different courses. In 1925 he married an Avondale girl, Christina Lowe. The young couple took up the colporteur work in the Euroa district of Victoria. It was hard work pedalling a loaded bicycle to the scattered farmhouses. But the hardest blow came with the loss of their much-wanted first child. Shortly after this they were asked to pioneer the work in Fiji, where they spent a total of twenty-three years. Here, too, tragedy followed them, for each of the following two children were lost at birth. Having laid to rest two children in the lonely Fiji Islands, Christina decided to come to Sydney for the birth of the next child, Elwin. But within three weeks she made her way back again to join Walter. Wartime conditions meant that Elwin would be almost ten years old before he again saw Australia.

It was during furlough in 1956, following a four-year period on Tonga, that the devil dealt another severe blow when Christina died. For over thirty years Walter and Christina had worked side by side, but now Walter had to lay her to rest at Avondale, while he and teenage Elwin returned to Fiji alone.

Twelve months later Walter responded to a call to care for aboriginal work in Mona Mona, Queensland. While there he married Myrtle Allum, who was nursing at Mona Mona. It was a happy union that was to last for twenty-eight years. One daughter came to the home, Merian Joy, who today is a missionary, working with

her husband Colin Richardson, in the heart of Africa.

Before long Walter and Myrtle were back in the Pacific, where Walter became president of the Cook Islands Mission. After only eight months Walter was asked to take charge of the work in the Gilbert and Ellice Group (today known as the Kiribati and Tuvalu Islands). Next followed several years on lonely Pitcairn Island. Then Walter was called to the Tablelands of Queensland, where, with Kuranda as his base, he pastored the Aboriginal community. Next we find them back on Pitcairn for a second term. In 1969 Walter "retired" to Avondale.

However, his skill as a boat captain was too well known. Several times he was requested to captain boats, either from Australia to island fields, or between islands, and, in one case, from America to Tahiti. As Pastor Taylor remarked during the funeral service, "Walter Ferris was a Christian, a missionary, and an accomplished seaman, and those features were in the correct order."

Walter and Myrtle also found time to spend two years as an SOS pastor on Lord Howe Island. He then studied to obtain his "ham" radio licence so that he could keep in contact with and encourage those for whom he had worked and always loved.

With money that was partly donated by his father, his son Elwin plans to erect a church in Fiji. Elwin has completed the design, and plans to go with a fly 'n' build team to erect the church in an area which Walter Ferris pioneered. This new church at Taveuni, Fiji, will be known as the Walter Ferris Memorial church. And so, as God intended, the influence of one of His godly servants lives on. ■

CHILDREN'S STORY . . .

Ronald's Revenge

R. M. HILL

RONALD STARED HARD at the boy who walked across the hockey field. "Boy, I'd like to have the chance to pay him out," he muttered.

"What's bugging you?" asked his pal, Peter, looking curiously at his mate.

"It's that wretched Colin—he tripped me on purpose, I know he did. A rotten trick if ever I saw one; but just you wait; I'll even the score."

Peter looked worried. "I don't reckon paying him back's much of an idea," he said. "Once you start that sort of thing it goes on and on with never an end, just like the senseless old family or tribal feuds—nothing but trouble, and more trouble."

"But he did it on purpose; stuck his stick right between my legs; and the ref never even noticed," said Ronald sulkily.

"Oh well, it might have been an accident," declared Peter the peacemaker, as he was called. "And, in any case, you didn't get hurt—nothing but a bit of a tumble, and the sportsground's pretty soft after all that rain."

"OK," retorted his pal, "so I didn't sprain my ankle or anything, but boy, I missed a beaut shot at goal. If it hadn't been for Colin's dirty play, I'd have scored for certain, and the game wouldn't have ended in a draw."

Ronald refused to be pacified. He was dead keen on getting his revenge on the player who'd caused his upset.

"Well," said Peter, "if you must pay him back, what about doing it the Bible way? I've tried it myself, and I know it works."

"The Bible way?" Ronald stared in surprise. "What on earth is that?"

"Quite simple; it's called heaping coals of fire on your enemy's head. All you do is return good for evil."

"I'd sure like to heap a few coals of fire on Colin's thick head. It'd teach him a lesson."

Peter laughed and explained it didn't mean exactly that; just being good and kind to the person who'd wronged you, who would then feel ashamed and sorry.

"Well," said Ronald, "if you're so sure it works, I'll give it a go."

Next morning at school he was as good as his word. Colin, who sat quite near him in class, had left his pen at home. He tried to borrow one from his seatmate, but he had only the one he was using.

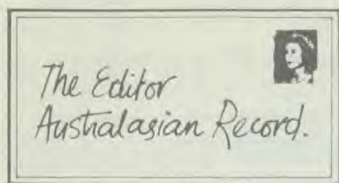
"Here, take mine," said Ronald, who'd overheard the request. "I've got another one, so you're welcome."

Colin looked surprised, but he took the pen and said, "Thanks."

At lunchtime he walked over to Ronald and said curiously, "Why did you lend me your pen? I thought you'd still be mad at me. I did trip you up on purpose, and I reckon it was a pretty mean thing to do, but I'm real sorry now. I never expected you to do me a good turn."

Ronald grinned, but he looked a bit awkward as he replied, "It's Peter's idea really. He calls it the Bible way of paying back. I wanted to punch you on the nose; but he reckoned this'd be a better way. Worked all right too, wouldn't you say?"

"I'll say it did. It's a neat idea," said Colin. "The Bible way sure is the best way of doing things." ■



As is true of most other journals, letters to the editor do not always reflect the opinions of either the editors or the publishers of the RECORD. The Letters to the Editor column merely provides readers the opportunity to express their personal opinions, which explains why any letter "find(s) its way into a serious journal." Editor.

About Textbooks

We note what Ian Butler has to say about textbooks in Adventist schools (RECORD, 26-3-85). We are amazed that such sentiments as he expresses should be held in this day and age. We support the call for continued Bible study, but utterly reject his statement to "avoid literature that is of purely human origin." We are appalled that such an unobjective, ignorant viewpoint could find its way into a serious journal and, we assume, expect to be accepted without challenge.

For example, remove from English literature (acknowledged as one of the world's richest) the works of Dickens and Shakespeare, and humanity is deprived of works of tremendous literary value and invaluable insight into human experience and social conditions of the day.

Peggy and Robert Ritter, Victoria.

ARCHAEOLOGICAL NEWS

IN JANUARY this year Pastor David Down published the first edition of his monthly archaeological newsletter, and he reports that there has been a good response from subscribers all over Australia.

Some may have assumed that all the great discoveries in the field of archaeology have already been made, but the January edition reported recent underwater explorations at Herod's harbour at Caesarea which, in the words of one authority, "was a twentieth century harbour constructed 2,000 years ago."

Then there was the discovery of previously unknown catacombs in Israel, and the story of a smash repair workshop in Haifa that purchased an ingot of tin from a fisherman. Soon after a workman began to use it, someone noticed a female face moulded on the surface. Inquiries disclosed that the ingot came from a sunken wreck off the Mediterranean coast, and the face was of Arethusa, a mythical Greek figure. This dated the ingot to about 500 BC.

For those interested, the newsletter costs \$10 for a one-year subscription, and is available from Pastor Down, Box 341, Hornsby, NSW 2077. ■

HAROLD M. S. RICHARDS, founder of the international radio broadcast the Voice of Prophecy, died on Wednesday, April 24, 1985, at Newbury Park, California, USA. Pastor Richards was ninety, having been born in Davis City, Iowa, on August 28, 1894. His father and paternal grandfather were both ministers of the gospel. As a young boy he decided also to devote his life to preaching. He was ordained to the gospel ministry in 1918, and married Mabel Eastman, a schoolteacher, on April 14, 1920. Pastor Richards began broadcasting in 1930, and continued speaking on radio and in public until 1982. His son, H. M. S. Richards Jr., is now the director/speaker of the Voice of Prophecy, which in USA and Canada is heard on 493 stations. Voice of Prophecy and Voice of Hope are also aired in thirty languages, and Bible correspondence courses are offered in eighty languages around the globe. Pastor Richards is survived by his wife Mabel, daughter Virginia Cason, and sons Harold, Kenneth and Jan, along with eight grandchildren and three great-grandchildren. A private graveside ceremony was held at the interment in Montecito Memorial Park, Loma Linda, and a memorial service was conducted on May 4 at the Glendale City Seventh-day Adventist church, where he had been a member since 1952.

Weddings

BELL—SPARKE. Dean Bell and Karen Sparke were married on Sunday, April 14, 1985. Theirs was the first wedding in the newly formed Alstonville church, New South Wales. Karen is the eldest daughter of Brian and Margaret Sparke of Lennox Head, and Dean is the eldest son of Ivan and Dulcie Bell of Moree. Many relatives and friends gathered on the beautiful autumn afternoon to wish Dean and Karen every happiness as they set up another Adventist home. E. C. White.

BLOOMFIELD—WOODROW. A pleasantly cool summer afternoon, the kind you could expect in the Blue Mountains, greeted visitors from near and far, as John Bloomfield and Alice Woodrow exchanged vows on Sunday, December 9, 1984, at the Lithgow church, New South Wales. Both John and Alice having been rebaptised in 1984, one in Broken Hill and the other in Lithgow, their reunion with the church makes their marriage all the more meaningful. Expressions of delight were mingled with wishes for God's blessing, as relatives and friends showed their obvious approval, as this Christian home is set up in Lithgow. R. Holt.

HANCOCK—STIVAN. In the setting of the beautifully landscaped island, in lovely Rymill Park, Adelaide, South Australia, Mervyn Hancock met with Gloria Patricia Stivan, and exchanged marriage vows. This happy couple were supported by their adult children who, with the many friends present, wished them God's richest blessings. Graeme Olson.

JONES—BATY. It was a magnificent Sunday morning, April 14, 1985, when Kerry came down the aisle of the new Ipswich Adventist church, Queensland, to link with Warren in Christian marriage. It was the first wedding to be celebrated by two of the members of the new church. A large Bible was presented by the church pastor, Gordon Oaklands, to mark the occasion. Warren is a son of Mr and Mrs Doug Jones of Ipswich, and Kerry is a daughter of Mr and Mrs Max Baty of Boondall. May God bless you, Warren and Kerry. J. T. Banks.

SCHMIDT—WEBSTER. Andrew and Bettina chose Easter Sunday, April 7, 1985, and the South Brisbane church, Queensland, as the time and place to exchange their vows of love and to unite their lives in Christian marriage. Andrew is the son of Mrs G. Kovacs and Mr Carol Schmidt, and Bettina is the daughter of Jeff and Elsa Webster of Brisbane. Many friends and relatives were present to wish them happiness for the future. J. T. Banks.

SLEIGHT—FARQUHARSON. With words of admiration and love for each other, Lindsay Sleight and Gayle Farquharson exchanged wedding vows at the Westridge Adventist church, Toowoomba, Queensland, on Easter Monday, April 8, 1985. Relatives and friends met at a reception to express their best wishes and to rejoice with this couple in their happiness. Lindsay will take his new bride to Sydney, where he is a minister working for the youth in the southern area of the Greater Sydney Conference. May the Lord bless this new home and afford much joy and satisfaction as these young people work to build up the kingdom of our God in Sydney. W. Sleight.

Till He Comes

FAIRHURST. Hubert Enoch Fairhurst was born in Adelaide on April 21, 1926, fifty-eight years ago, and after returning to England with his parents he joined the Australian Army for service during World War II. In 1958 he received the British Empire Medal for civilian gallantry and also met Gwen Burman, his present wife. After retiring, he became ill and died in the Perth Hospital, Western Australia, on March 30, 1985. He leaves behind his wife Gwen, two daughters Janette and Sharon, and one son Geoffrey. After a short chapel service at Victoria Park, the mourning relatives and friends moved to Guildford Cemetery, where Hubert was committed to the loving and understanding care of our Saviour on April 3. M. P. Smith.

FERRIS. Pastor Walter Ferris was born in 1904 at Dookie, Victoria. He was one of six children, three of them pastors and missionaries. Walter married Christina Lowe in 1925, and soon after commenced mission service. In 1956 Christina died. Later he married Myrtle Allum. In 1969 Walter commenced a busy retirement, which ended on March 18, 1985, when he laid down life's burdens at the age of eighty-one years. He is survived by his wife Myrtle, son Elwin and his wife Val, and daughter Merian (Mrs Colin Richardson), and grandchildren Wayne, Darryn, Raelene and Velinda. At the Avondale Memorial church and the graveside service Pastors L. N. Hawkes, T. H. Ludowici and J. R. Richardson were associated with the writer. A life-sketch appears elsewhere in this issue. R. W. Taylor.

GADSDEN. Edward John (Ted) Gadsden was born on May 10, 1896, at Dandenong, Victoria, and passed away on April 13, 1985, at Cooranbong, New South Wales. Ted had been a stalwart member of the Penrith church for thirty-three years; indeed, he donated the land on which the church complex stands. He was one of eleven children, two of whom survive—Anne (ninety-seven years), wife of the late Pastor H. C. Harker, and Sue Johanson (ninety-four years), wife of the late Pastor W. O. Johanson, of Warburton. Words of courage, of a glorious new earth and a sure and certain resurrection which were ever dear to Ted, were spoken as we sympathised with the sorrowing family and friends. L. A. Smith.

GRAY. Brendon John Gray died at the Royal Children's Hospital, Brisbane, Queensland, aged nine months and four days, on January 31, 1985. At fifteen weeks he became the concern of many people as he was suffering from biliary atresia (liver failure). On February 4 the Pine Rivers church was filled to capacity by the many friends and relatives of Anne and Gary Gray and their three children. Angels mark the resting place of Brendon in the Pinnaroo Lawn Cemetery, Aspley, with the certainty of the hope of Jesus' return.

H. G. P. Miller.

SOETERS. Born in Otorohanga, North New Zealand, Grace Olga Soeters died on April 10, 1985, at the age of forty-four years. The service was conducted at Birkenhead Chapel and Kumeau Cemetery, near Auckland, on April 12, where relatives, friends and neighbours were encouraged to put their trust in the Life-giver, Jesus. Left to mourn their loss, but not as those without hope, are Grace's mother Mrs Olga Brewer, her sisters Kathleen and Janice, her brother Douglas, and her four children Craig, Grant, Martin and Andrea.

R. L. Smetheram.

STUART. Eric Stuart was born on July 20, 1911, and grew up in the farming community of the Hunter Valley, New South Wales. He served his country during World War II, and moved to Tamworth in 1949 and took up farming. Eric passed away on January 2, 1985, aged seventy-three and, following a service in the Seventh-day Adventist church on January 7, was laid to rest in the Tamworth Lawn Cemetery, New South Wales. Uplifted by the promise of the soon coming of our Lord are Eric's wife Bessie, their son Paul and his wife Jo, and grandson Peter, sister Nina and husband Malcolm McCrossin, brother-in-law Michael Hogan, niece Helen and husband Stewart Richmond and cousin Alex McKenzie.

Wilfred Pascoe.

RETURN THANKS

The family of the late George Ray wish to thank all who sent flowers, cards, letters and messages of love during George's long illness and at the time of his passing. The many prayers and expressions of love and sympathy extended to us were much appreciated.

Anne and Gary Gray, and grandparents Dell and Kevin Gray, Clorine and Bill McCausland, sincerely thank all for their sympathy, prayers and the long support during the trying months preceding and at the time of the loss of their fourth child.

FOOD SERVICES DIRECTOR

Lilydale Adventist Academy needs the services of an experienced chef to:

- ★ organise catering for the students
- ★ manage cafeteria staffing
- ★ work well with teenagers.

Qualifications and references to The Principal, Lilydale Adventist Academy, PMB No 1, Lilydale, Vic 3140, or phone J. Schulz (03) 728 2211 for details.

NURSING STAFF NEEDED

Coronella Nursing Home, Nunawading, Victoria, invites inquiries from State Enrolled Nurses who are interested in joining the staff. Please contact The Director of Nursing, 165 Central Road, Nunawading, Vic 3131, or phone (03) 877 5327.

KELLYVILLE CENTENARY

The Kellyville church in NSW plan a Centenary Year program on June 1, 1985. It's a day to look back with gratitude and forward with faith. You are invited to join in this celebration in their beautiful new complex, Lot 1 Windsor Road, Kellyville—down Spurway Drive, just on the Parramatta side of the Showground Road lights. Remember the date—June 1, 1985.

PRESTIGE RETIREMENT

Complex of unique architect-designed duplexes with high-quality finish throughout. Luxury living with privacy, courtyard, balconies, landscaping and many other exciting appointments to enhance your lifestyle, in beautiful Cleveland, the bay suburb of Brisbane.

Please telephone or write to builder/developer, Kempe Australia Pty Ltd, 136 Plantain Road, Shailer Park, Qld 4128. Phone (07) 209 6033

SABBATH WELCOME

Are you holidaying this winter in the Snowy Mountains area? If you are, you are welcome to worship with us at 6 Nimby Place, Cooma North, in the home of A. Mangelsdorf. Further information phone J. Bell, Cooma 22810.

DISPATCH SUPERVISOR

This position is with Sydney Blinds and Screens at their Girraween factory. It offers \$350 per week plus overtime, and a company car.

It centres around the organising and supervision of the installation of our products. A lot of time would be spent in telephone work and in giving direction to our installation team. Other responsibilities would include placing the fitters' daily work in their bays, and assisting generally with the flow of work through our office.

Previous experience with our range of products is not necessary. However, the successful applicant would require the practical ability to learn and solve the problems our installers encounter.

Overtime and constant pressure is associated with the busier half of our year. Please do not apply if either of these present you with a problem.

For further information phone Norm Hendra on (02) 636 4022, or write to me for an application form at 11 Wiltona Place, Girraween, NSW 2145.

ANSVAR INSURANCE

Ansva has been in Australia since 1961, insuring motor vehicles, homes and contents for total abstainers from alcohol. We also promote the aspect of non-drinking as a better way of life. In NSW we now have a full-time SDA consultant, David Hough, who will provide our clients with friendly personal service as quickly as possible. For an obligation-free quote, contact your local Ansva office, or phone Sydney (02) 683 4166 A/H (02) 623 8830.

SYDNEY ADVENTIST HOSPITAL NURSES

Sydney Adventist Hospital has vacancies in the following areas:

- (a) Registered Nurses—
 - Obstetrics
 - Operating Theatre
 - Intensive and Coronary Care Unit
 - General Medical/Surgical Units
- (b) State Enrolled Nurses—
 - General Medical/Surgical Units
 - Obstetrics
 - Operating Theatre

Please apply in writing to: Miss R. Radley, Director of Nursing, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, NSW 2076.

**CENTENARY CELEBRATION
BAIRNSDALE CHURCH**

Former ministers, members and friends are invited to join us on Sabbath, June 1, for our centenary commemoration program. For further details contact Pastor L. Ritchie, 9 Cooma Street, Bairnsdale, Vic 3875, or phone (051) 52 3569.

**CENTENARY CELEBRATIONS
NUNAWADING SDA CHURCH**

A warm invitation is extended to all former members to attend the celebrations arranged by the church for the special weekend of May 31 and June 1.

- Friday evening 7.30 p.m.
- Sabbath school 9.30 a.m.
- Divine service 11 a.m.
- Special luncheon 1 p.m.
- Centenary meeting 3 p.m.
- Social program 7.30 p.m.

If you can come, please contact Mrs L. Collister, 31/163 Central Road, Nunawading, Vic 3131, or phone (03) 878 1434.

**AUSTRALASIAN DIVISION
SESSION**

Notice is hereby given that a regular Session of the Australasian Division of Seventh-day Adventists will be convened during the period August 20-25, 1985, at Waikato University, Hamilton, New Zealand. The business of the Session will be as provided for in the Constitution of the Australasian Division of the Seventh-day Adventist Church. The first meeting will commence at 7 p.m. on Tuesday, August 20, 1985. R. W. Taylor, Secretary, Australasian Division of the Seventh-day Adventist Church.

**MURWILLUMBAH ADVENTIST SCHOOLS
OFFICIAL DEDICATION AND OPENING**

Interested persons are invited to attend the official opening and dedication of the new Primary School Library/Administration block and the High School Extension for Science, Technics, Art and Computing.

The program will commence at 2.30 p.m. on May 26, 1985, at 7 Hall Drive, Murwillumbah.

ST JOHN FIRST AID KITS

Motorists, boating, outdoors, sports, general purpose, and industrial kits now available by post to all states. Guaranteed quality. From \$29 plus postage. Inquiries: Peter Judd (02) 625 3520.

WANTED

Married couple or energetic person, male or female, capable of being welfare caretaker for community homeless persons, plus handyman. Free accommodation in return for services. Apply in writing, with references, to The Secretary, Homeless People, PO Box 993, Bathurst, NSW 2795.

BOOK WANTED

The Book of Hebrews, by M. L. Andreason. Will pay \$15 max. Must be in reasonable condition. Will also pay postage. Inquiries (071) 72 6632, Bill Hebbard.

WANTED

Used copies, in good condition, of the book *Seeking His Lost Sheep*, for training of laymen and ministers in soul-winning in Eastern Solomons. Send or write to The President, Eastern Solomons Mission, PO Box 513, Honiara, Solomon Islands.

REAL ESTATE AGENT

Personalised rental management and sales marketing by a family team for your best interests. Trees & Associates, 335 Windsor Road, Baulkham Hills, NSW 2153. Phone (02) 639 4000.

FARMS FOR SALE, NORTH COAST, NSW

80, 160, and 340 acres, ½ hour from Grafton and SDA church. All approx 70 per cent cleared, fenced, permanent creek, some with dams, spectacular outlooks, all have building approval. Suitable for farming, grazing, fruits, nuts, etc. School bus and electricity 2 km away. These farms offer privacy, plenty of scope for development for any purpose, at a realistic price. 80 acres—\$39,500, 160 acres—\$69,500, 340 acres—\$98,500. For further information, phone Doug Wood (066) 42 7361, or Ernie Wood (048) 61 1153.

**LAND FOR SALE
SUNNY QLD ACREAGE**

¾ acre, cnr block, gentle slope \$5,700
 1¼ acres, trees, gentle slope \$8,900
 1½ acres, cnr block, pine trees \$8,500
 2½ acres, gentle slope, creek \$10,900
 2½ acres, Bruce h/way front, 2 titles \$24,950
 Short drive to Gympie, Maryborough, Tin Can Bay, Rainbow Beach. Vendors terms on low deposit. Phone (07) 371 5777, A/H (03) 523 9185.

HOMES FOR SALE

Two houses in Devonport, Tasmania, on property approved for stratum title. Well-constructed seven-room family home, and two B/R brick home. Neat, well-maintained property adjacent to SDA church, close to school and shopping centre. Price \$105,000 for the whole property. Day & Halliwell Pty Ltd, PO Box 217, Devonport, Tas 7310. Phone (004) 24 1496.

FLASHPOINT

JOY TOTENHOFER
Assistant Editor



H. M. S. RICHARDS, founder of the international radio broadcast the Voice of Prophecy, died on Wednesday, April 24, 1985, at Newbury Park, California, USA. An obituary notice appears on page 14 of this RECORD.

PASTOR COLIN WINCH has sent an urgent telex from Sopas, pleading for a volunteer builder for six to eight weeks IMMEDIATELY. If anyone could respond to this plea, phone Pastor Vern Parmenter at the Division office on (02) 48 1061, or write c/- 148 Fox Valley Road, Wahroonga, NSW 2076.

EXCITING NEWS FROM SOPAS, for it has now been officially designated as the provincial hospital for Enga Province in the highlands of PNG. While this entitles the hospital to considerable financial operating support from the government, enabling us to continue our nursing training program, the hospital is still to be fully under the jurisdiction of the PNG Union Mission. A real triumph.

ADVENTISTS ON ABC. "We want to let the viewers know who Adventists are, what they believe and what they are doing," said religious TV producer Pat Kavanagh. After visits to Division headquarters, Sydney Adventist Hospital, Avondale College and other possible venues for the forthcoming televised Adventist Anniversary church service, the director, John Fleming, has decided on a different format, which will take more the form of a documentary set in a worship service context.

CASTLE HILL church was chosen as the venue for the special service, which took place on May 5. The congregation represents a typical Adventist suburban group, the church is involved in the local community, has a lot of children and youth, and the sanctuary is architecturally pleasing. Under the guidance of Pastor Gil Valentine, the Castle Hill members planned a dignified order of service featuring the Avondale Singers, a baptism, as well as an ethnic segment. Division president Pastor Walter Scragg was guest preacher for the occasion.

WAHROONGA CHURCH SERVICES. For the sake of the many visitors who sometimes worship at our headquarters church, we would mention that the first service now commences at 8.30 a.m., Sabbath school at 9.45 and the second service at 11.15 a.m.

SOS FROM HONIARA. Volunteers are desperately needed for a fly 'n' build to Vanuatu. Two groups are going—mid-June and September—and block layers, carpenters and labourers would be gratefully welcomed. Contact Pastor Vern Parmenter at the Division office, phone (02) 48 1061, or write c/- 148 Fox Valley Road, Wahroonga, NSW 2076.

WPUM president Rex Moe reports that last year baptisms in the Union exceeded 1,200. In the Western Solomons alone they amount to a record 509, and the Eastern Solomons is also enjoying great success, particularly in Malaita.

AT KIRIBATI AND TUVALU eighty baptisms were conducted during 1984, and this year the Kauma school has a bumper enrolment of 160 students.

DID YOU KNOW that on the phosphate island of Nauru, we now have twenty-five church members?

IN SPITE OF political instability in New Caledonia, the local mission reports a record thirty baptisms for 1984—plus the establishment of a small school for the training of French-speaking ministers.

SAD SABBATH at Fulton College on April 13, when, after continuous heavy rain, a flash flood hit the college dairy cattle, and thirty cows were drowned. Machinery also suffered, and repair teams are working to fix up the dairy, while the remaining milking cows have been agisted to another property.

AN ORDER has been placed with the Signs Publishing Company for the printing of one and a half million Adventist Appeal brochures for use in the 1985 Appeal campaign.

SOUTH NEW ZEALAND reports an increase of 10.55 per cent in tithe income during the year 1984.

MAORI CHURCH MEMBERS in Christchurch have recently been formed into a company, and are making plans for evangelistic outreach to the 20,000 Maoris in the district. Conference president Pastor P. Colquhoun has taken on the additional task of being their church pastor until a permanent appointment can be made.

REMEMBER MAY 25 is the day when you personally can help to establish an Adventist radio station that will reach one-third of the world's population. Proposed plans for the transmitter and administration building have been circulated, and a building contractor selected. Buildings on Guam need to be constructed to withstand winds that sometimes reach 350 kilometres per hour. We know you will want to participate fully in this exciting project.

STAMPS FROM THE SOUTH PACIFIC—2,300 packets of them—have been prepared for distribution at the Australasian booth at the General Conference Session.

THE WARBURTON PROGRAMME is the name of a book just published by dietitian Matthew Steele, the first edition of which has been sold out, and already a second printing has been scheduled. Matthew—and the WHCC—received much good publicity, and the results have been obvious already—more inquiries for patronage at our health-care institution in Victoria.

HONOUR TO WHOM HONOUR IS DUE. Steve Cinzio has recently graduated from the Diploma course in Counselling at Brisbane CAE; and Mrs Robyn Pearce has recently been awarded a BA in Consumer Affairs (Distinction) from the Riverina-Murray Institute of Higher Education. Mrs Pearce is a lecturer in the Home Economics Department at Avondale College.

"FINALLY, BRETHERN . . .": Let the size of your dream be the size of your God.