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Fly 'n' Build Trio Help Fijian Church

R. L. COOMBE, Communication Director, South Pacific Division



Fijian helpers handling heavy trusses for the new church at Naibita.



It took three days of hard work to get the trusses all in position.

WHEN Bill Barlow of Cooranbong visited the Naibita church in Fiji during the holidays, he saw something that would stir the heart of any builder. There it was, a large church building under construction, but no one to help put a roof on it.

For two years, the local church members of this Wainibuka village, approximately 60 kilometres north of Fulton College, had struggled and toiled to erect a new, permanent-materials church. They had poured the concrete floor and laid the cement-block walls. But to complete the roof structure seemed beyond them.

So builder Bill reported to Keith Irvine at the Division office and plans were made for a team to fly to Fiji to finish the church. Cooperating with their share of the project, the Adventist men at Naibita went into the bush with chainsaws and cut timbers for the roof trusses.

When the Australian team arrived, consisting of Bill Barlow, Richard Nightingale and Laurie Green, the task seemed impossible for three men to complete in just two weeks. However, with the help of some twenty Fijians and many willing hands, it was accomplished. To begin with, thirty huge trusses had to be made from the bush-sawn timber. Handling the nine-metre long beams of "six by threes" was no small task, and nailing up the plates had to be done in the rain. The job of lifting the heavy trusses into position would normally be one for a crane, but where do you hire a mobile crane when you are four hours out of Suva? After some chatter, the Fijian "boys" had it all worked out, and with some simple engineering,

good team effort and pure muscle power, they hoisted those thirty trusses into place. Only three days had passed.

With the threat of tropical cyclones in Fiji, it is necessary for the roof to be "cyclone proof," so the trusses had to be double bolted and every alternate batten had to be strapped. By the end of the first week, the first sheet of iron was placed in position and it was time for celebration. According to Fijian custom, the women of the village held a short ceremony and there was great joy at the progress of construction.

By the end of the second week, all the iron was on the roof, firmly attached with cyclone screws. At the same time, plumbing was attended to, which included installation of a septic tank and drains. Just before leaving for

home, the Australian team set out the ceiling battens, and enjoyed a traditional *magiti*, or "thank you feast."

The Fijian members have since finished the ceiling, put on the doors and windows and completed the electrical work. The Naibita church was to be ready for the annual regional meeting early in the new year, and the members now rejoice in a lovely new church to the glory of God.

The fly 'n' build trio have experienced the thrill of helping their Pacific neighbours in a practical way. Many similar projects may be awaiting your assistance this year. Why not contact your local conference secretary or write to Keith Irvine at the Division office if you are interested in assisting in a fly 'n' build team.

The lady helpers were an important part of the team—especially at mealtime! Australian volunteers (from left) Bill Barlow, Lawrie Green and Richard Nightingale.
Photos: B. Barlow.



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EDITORIAL . . .

Dealing With Discouragement



IN A PERSONAL LETTER, one of our brethren who is a farmer brings into sharp focus the mood of discouragement that prevails in our rural community at the present time. He writes: "There is an atmosphere of unrest and discouragement among the rural people, particularly in this area. Costs are outrageous, for fuel, fertiliser, chemicals, interest, etc. Then there is the partial drought to cap it off. . . ." He then proceeds to focus attention on other social situations which we all share: "Apart from the general moral decline, the nuclear threat seems to be like a dark cloud hovering over the world."

Who of us does not experience these feelings of utter frustration and despair at times? Just about everybody has some or other trial to contend with. This fact is forcibly emphasised by the letters that come to our *Signs* Prayer Circle every week. They reflect the enormous tide of human need that exists in the world "out there." Some have health problems; others, marriage problems; yet others, serious financial problems. Some have had their hearts broken by the recklessness of wayward children. Others are desperately lonely. In the case of others, their business ventures have failed or they have lost their jobs. Unemployment not only threatens livelihoods and the security of families but, worst of all, destroys the morale and sense of worth of its victims.

Where can we find an antidote to discouragement? It's all very well to say, "Don't be discouraged!" But in the face of tough, real-life situations, these words have a pretty hollow ring!

The one place to which we can turn for refuge is the promises of God. Here we are standing on solid ground. In fact, we're not standing on ground at all; our feet are planted on immovable rock!

Whatever the situation, there's a promise in the Word of God to meet your need! There are no exceptions to this rule. Whether you're facing the prospect of dying or contending with the cost of living, there's a promise for you in the Word! Whether you've been rejected by those you love most or the bottom has fallen out of your business, God has anticipated your

need by supplying a promise to match your crisis.

At this point some reader may be saying, "What's the good of knowing there's a promise to meet my need if I don't know where to find it?"

Right here God has once again revealed to us how much He loves us! He makes His promises precious to us by allowing us to search for them! If diamonds just lay strewn around on the ground they would lose their value. But because they have to be dug out of the bowels of the earth, they are of inestimable worth. Looking for the promise that meets your current need, is like looking for a priceless diamond. You may have to sift through tonnes of rock to find it, but once you do, the lustre with which it shines will make all your effort abundantly worthwhile! It will leap out at you from the sacred page like a flame of fire, and you will know that from that text God has spoken directly to you in relation to your situation. And in the process of looking for it, you will have found a dozen smaller jewels which you will also be able to cherish.

I find it a good practice to underline each promise God has given me in fulfilment of a special personal need, and to write in the margin the place and the date where God spoke directly to me through that promise. There are many such notations in my Bible which read, St Johns, Canada, 2.5.80; Invercargill, NZ, 25.8.82; Wahroonga, 21.11.85, and so on. Whenever I see these landmarks in my Bible, I recall the situation which gave rise to my cry for help at that particular point in my life, and, looking back, I can praise Him for the wonderful way He saw me through!

The plan has been such a blessing to me that I'd like to recommend it to you. Believe me, there's a promise for you from the Lord whatever your need at this moment. Flee to your Bible for shelter. Within its pages you'll find the promise you need, if you'll only search for it. You'll be blessed in both the searching and the finding!

Geoff Garne

RADIO-TV OFFERING TODAY

"Youth Working for Youth"

BARRY G. WHELAN, Pastor, Ferntree Gully Church, Victoria



Photos: B. Whelan.



Ingrid McCubbin.

From left: Pastor B. Whelan, Scott Bennets, Gaylene Boehm, Wayne Boehm, Michelle Durkin and Glyndon Boehm.

SOME RECORD readers will no doubt recall the article entitled "Youth Alive in '85" which appeared in the edition of September 21, 1985. It is indeed a great pleasure to inform readers of the progress results of this youth outreach program.

Pictured here are some of the young

people who took part in that program on the day of their baptism. It is also interesting to note that each of the three young ladies intend to take up nursing as their career. One has already commenced at the Sydney Adventist Hospital, and the other two have applied for enrolment.

A number of the other young people who were involved in the 1985 program are currently receiving Bible studies.

Surely working with and for our youth brings results for the kingdom of God and also great satisfaction and joy. These young people are truly "alive for Jesus."

Fruits of a Revelation Seminar

ROBYN HALL, Communication Secretary, Muswellbrook Church, NSW



Photos: R. Hall.

Dot Dickie about to be baptised by Pastor John Ludlow, while Vera Sinclair awaits her turn.



Following their baptism, Molly White, Jamie Spelde and Ross Goodwin receive a welcome and good wishes from Pastor Alan Walshe.

A SPECIAL afternoon baptismal service was held at Muswellbrook church on November 9, 1985, to see three people commit their lives to Christ.

A beautiful service was given by Pastors Alan Walshe and our own pastor, Dan Koziol. The Lord blessed us with a lovely day for the service as we saw Molly White, Jamie Spelde, and Ross Goodwin enter into Christ's service. A fellowship tea was held later to welcome our new members.

Mrs White and Ross both attended a recent Revelation Seminar, which was held in our church and run by Dan Koziol. Through Dan, Christ has come into their hearts and lives, and we pray that they will continue to love and dedicate their lives to the Lord.

On November 23 we had cause for more celebration, when two more people stepped forward to enter into baptism. The previous minister of our church, Pastor

John Ludlow, travelled from Cooranbong to baptise Vera Sinclair and Dot Dickie.

Mrs Sinclair also attended the same Revelation Seminar as had our other baptismal participants. Both ladies were welcomed into our church family at a fellowship luncheon held after the service.

We rejoice to have these new members in our church, and pray that God will use them to further His kingdom.

Orienteering to Heaven

ADELE ARTHUR

ORIENTEERING? What's that? That was my question, too, when I was appointed to the Newcastle Seventh-day Adventist High School as a teacher, and saw it listed as one of the sports. I took my question to another female staff member, who vaguely replied that you wandered about a local park with a map and compass looking for certain markers. Acting on that information, I turned up for my first orienteering event fully equipped with tight skirt, panty-hose and high-heeled shoes!

I soon discovered my source of information had understated the effort involved. I found myself following eager students up dry creekbeds and through long grass and lantana, searching for elusive markers. After an hour of frustration I returned to the start with very little left of my panty-hose.

The next week I followed the students' example and wore an old set of clothes. Feeling very knowledgeable after my one attempt, I bounded away from the start sure that the quickest way to the first marker was in a straight line, rather than around the tracks. I soon discovered my mistake in a mass of tangled vines in a creekbed. Ten minutes of fighting later I arrived at the first marker with quite a few scratches to advertise the way I had come. I had just learned my first major lesson in orienteering—the shortest way is not necessarily the quickest way.

As I have continued to compete, I have found that orienteering is one of the most fascinating, frustrating, yet rewarding sports available. Known as "The Thought Sport" and "Cunning Running," it combines cross-country running with map reading and compass skills. Its best characteristic is its challenge and satisfaction to both the beginner who wants to stroll around an easy course with his family, as well as to the super-fit member of the Australian National Team.

Orienteering is a good sport for an Adventist. Not only is it non-contact and only as competitive as you make it, but most events are held on Sundays. In Newcastle there are more than twenty Adventists who compete regularly, and the local club is well aware of our Sabbath keeping. Recently I was competing at a Saturday-night event when another club member asked me, "Did you have any trouble getting here in time when you

couldn't leave home until after sunset?"

When a two-day event was held locally where times from Saturday and Sunday were added together to give final placings, all the Adventists were allowed to run the course on Friday afternoon. On another occasion the club decided to run a Sunday event instead of a two-day event because of the Adventist members.

Orienteers are also very health conscious. They rarely drink and never smoke. Vegetarianism is almost a status symbol, with many of the top orienteers in the world being vegetarians and proud of it.

Apart from the obvious advantages of keeping fit, I have found that orienteering teaches many other lessons which can be used in everyday life. You learn to think before you act, and not to make hasty decisions. Thirty seconds' thinking can often save five or ten minutes' running time. You also learn to rely on your map and compass, instead of your own opinion of where you actually are.

There are spiritual lessons to be learned as well. In many ways the map can be likened to the Bible. It is provided to help you, but no one forces you to use it. All the information is there, but you have to study to find it. You need to refer to it often, and

not just before you begin your course. It is also impossible to finish your course without it.

The compass is like the Holy Spirit. Although map and compass can be used separately, when they are used together everything falls into place. Similarly, we can study the Bible by ourselves, but when we allow the Holy Spirit to lead us and point us in the right direction, our study is much more meaningful.

Each course is like a mini-version of the Christian life. We begin with high hopes, but can become sidetracked or even lost. There are dangers, such as snakes and sprained ankles. Thick scrub and steep hills can make the way more difficult, but an easily located control or a fast run down a track keeps our spirits up. However, whether we do a long course or a short one, there is tremendous satisfaction in knowing that we can finish what we set out to do and avoid a dreaded DNF (did not finish).

Orienteer or not, may we all be able to say with Paul, "I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness." 2 Timothy 4:7, 8.

Mrs Adele Arthur lives in Edgeworth, New South Wales.

"THOSE WHO decide to do nothing in any line that will displease God, will know after presenting their case before Him, just what course to pursue."

—*The Desire of Ages*, page 668.

Cut out the above quotation, together with this lower section, and mount it on card. Then fold back this section to form a stand. Place it in a position where you will read it many times during the course of the day.

Almost Out of This World!

W. A. TOWNEND

TREE-TOP HIGH, we are seated in cool comfort while we watch an orange, yellow and black plumed bowerbird feeding less than a metre away from us; and the bird has no idea that we are there on the top of his rainforest.

His sombre-plumed mate has just joined him; and now a couple of greenish-hued satin bowerbirds; and now a not-pretty-faced, but beautiful-bodied catbird (complete with his cat-calls); and now a couple of fragile-looking, tiny honeyeaters.

Any one of the 140 varieties of birds in this area might come and feed if we were to stay longer.

This leafy world up here seems to be almost "out of this world," as we say. It is a new experience for me; as it was for some 5,000 young people and children who sat here seeing what I am seeing and no doubt feeling somewhat as I am feeling. Close-up viewing of these energy-packed, life-loving little bundles of music in their natural habitat gives one a unique close-up experience with God.

On my left is seated the man who seven years ago dreamed of what we are now experiencing. He is Pastor Eric White, Youth director of the North New South Wales Conference since the time it began negotiating to purchase twenty-eight hectares of virgin rainforest bounded on the east by rolling surf and on the west by a Commonwealth Bicentennial road in the lower Northern Rivers section of New South Wales, and only a few sealed-road kilometres from the Pacific Highway.

Indeed, a beautiful out-of-this-world kind of place, is Yarrahappini Adventist Youth and Ecology Centre with its Nature Centre, the only one of its kind built, owned and operated by the Adventist Church in the South Pacific Division and a credit to its professional architect, Rob Puller.

Here on my right is the winner of Australia's champion bird-callers contest, our Pastor George Southwell. He and his wife live in this forest, with their daily life interest focused on this Nature Centre.

While we are having our fantastic bird-feeding observation experience, Pastor George Southwell is screening for us coloured picture after coloured picture of birds of this forest, and as each bird appears on the screen George gives its call. This "natural naturalist" can make the lifelike calls of 400 different Australian birds! And he can identify the 140 birds of this area by their calls only!



From left:
Pastor George Southwell
and Pastor Eric White.

Photo: W. A. Townend.

Another feature here at tree-top level in this Nature Centre, from which we can see nothing but trees and ferns, is a spotlight and screen erected out on the bird feeding station for the purpose of attracting flying insects which are part of the night-life in the forest. This is the idea of Pastor Athal Tolhurst, another "natural naturalist," now Division secretary, who, as Trans-Tasman Union president, led his committee in giving financial aid to this nature centre project, which got "off the ground," *literally*, through a substantial cash gift from Graham Allen and grants from the local conference. I would estimate basic cost of this Nature Centre building to be at least \$50,000. And then there is what is inside its two high-ceiling levels.

Downstairs from where we are having our present one-way-glass visit with the winged creatures of this forest, there are glass cases displaying hundreds of rock samples and shells, a 100-gallon fresh-water aquarium, a 100-gallon sea-water aquarium, a working beehive with glass inspection plates, some twelve metres of nature dioramas and much else—with more to come.

Little wonder that it often happens that only a few days after Pastor White announces a youth, teenage, Pathfinder or junior camp, all accommodation is fully booked. Nor did it surprise me when I learned that North New South Wales has the Division's highest number of youth

baptisms related to membership. To be near nature in a meaningful way is to be near God, and to be near God is to commit one's life to Him.

I notice outside this nature centre a sign requesting that visitors remove their shoes before entering. I see that request as being more than just in the interests of the carpeted interior of the building. Go inside, and you feel that you are in a sacred place, especially up here at tree-top level.

Apparently some other visitors feel that way, too. Pastor Southwell has just told of a state high school group who recently visited the centre. The teacher was an atheist, and most of the class seemed to be that way inclined. In the midst of the tree-high session a student spoke out loudly, "There must be a God."

I've just said to my friend Pastor Southwell, "George, in this Nature Centre I see you as fulfilling what probably is the most significant facet of your life ministry." And I have suggested to Pastor White, who shortly commences youth leadership in Greater Sydney, that surely city youth could be richly blessed through a centre like this one—a place almost out of this world.

Yes, visitors are warmly welcome to a tree-top-high experience at Yarrahappini's Nature Centre.

Thank you, Pastors White and Southwell, for the hour we are having here together.

Our Prophetic Heritage

GORDON M. HYDE

There is a great danger that we will forget the message and mission that gave us birth and follow the path of virtually every other major Protestant body before us into a compromise.

THE Seventh-day Adventist Church has reached the dangerous period of middle age. In 140 short years we have moved from meetings held in kitchens, tents, and barns to a listing in Standard and Poor's and an estimated accumulation of four billion dollars in assets! The great danger is that we forget the message and mission that gave us birth and follow the path of virtually every other major Protestant body before us, into the compromise of our primitive faith in the supreme authority of the Scriptures above every other source of human knowledge.

People do not sacrifice for uncertainties! It is crucial, therefore, to the very existence of our church that we continue to know what we believe and why we believe it, and where we have come from, and how we got from there to here. It is difficult to come up with that type of information and, at the same time, to devote neither time nor attention to history.

Look at the history of this church. It was conceived in sacrifice. It was nurtured in sacrifice because a handful of people believed that God had spoken to them in the Bible and through the special guidance of the Spirit. Theirs was not a self-centred faith. They saw, in what they believed, a divine commission to make known to others what God had revealed to them. Thus they had a message, and that message gave them their mission. The lesson of history is that if the message of a people is modified significantly, their mission will be modified, as well—typically it will begin to fail. Dr P. Gerard Damsteegt's book, *Foundations of the Seventh-day Adventist Message and Mission* (Eerdmans, 1977), in my opinion one of the most significant books from an Adventist pen in recent years, shows that both our message and our sense of mission grew out of a consciousness that Bible prophecy—apocalyptic, predictive prophecy—had been, and was actually being, fulfilled in specific events either in heaven or on earth and sometimes both in tandem.

The system of prophetic interpretation followed by our Lord, by the apostles, by some early church fathers, by occasional witnesses in the dominant Roman Church of the Middle Ages, by the powerful and courageous men of the great German Protestant Reformation, by later Reformers of England, Switzerland, France, and Holland, by American expositors of the Colonial and early national periods, and by people of the worldwide, interchurch Advent Awakening of the eighteenth and early nineteenth centuries, contained a key principle, as Damsteegt repeatedly demonstrates. This principle is what we speak of as the year-day

principle, in which a day in the sweeping periods of prophesied movements and related events stands for a year of historical or chronological time. This principle pointed to key events in the life of our Lord on earth and to the long period of world domination by a church drunk with secular power and non-Biblical doctrine.

This year-day principle was at the heart of the historicist, or historical, school of prophetic interpretation followed by God's loyal witnesses for more than 1800 years. This system of prophetic interpretation saw the unfolding fulfilment of Bible prophecy in steady sequence from the prophet's day to the second advent at the end of the age. It recognised the parallels in the great outline prophecies of Daniel, of our Lord, and of the apostles (especially of John in the Revelation), identifying Babylon, Medo-Persia, Greece, and Rome as the four great powers ending in the break-up of the Roman Empire and followed by the rise of the persecuting "little horn" power of the papacy. Although with growing understanding and application as the events foretold drew nearer, the historicist school held to a persistent application of the year-day principle to the great time prophecies of Daniel and Revelation, especially emphasising the seventy weeks and the 1260- and 2300-day periods. (In fact, the location of the termination point for the 1260 days of Daniel and John was anticipated and even published 100 years before it came!) This system also strongly identified the "antichrist," the "little horn," and "the beast" as symbols of the papacy. This was widely recognised and proclaimed by the Reformers and even by some witnesses within the Catholic Church itself. This widespread understanding gave added direction and purpose to the Reformers.

This, then, is our Adventist heritage. Well, some say, it can't truly be ours; our Millerite progenitors did not come on the scene at all before 1820 or thereabouts, and we ourselves were not an organised movement before 1863.

In this observation is the base for a vital point: Our Adventist heritage did *not* begin in 1863, or even in 1820. Our heritage is one we have in common with the whole Protestant world. However, most of the Protestant world has abandoned, in one direction or the other, their prophetic heritage.

Really, our pioneers were scarcely innovators of anything. Nor were the Millerites, from whom we sprang. We didn't even invent 1844! Scores of voices in many different countries, languages, and churches were looking for the close of Daniel's 2300-day prophecy in 1843, 1844 or 1847—depending on where they placed the date of the crucifixion



in the interconnected prophecy of Daniel's seventy weeks. These people all held and practised the principles of the historicist school of interpretation as had the Reformers before them.

This system of prophetic interpretation was so effective in pointing to the reigning popes and the papal church as the antichrist, the beast, the little horn of Daniel and John that the great dominating power of the medieval church was being whittled away. People were losing confidence. So what happened?

What would you do if scholars all around were pointing Bible prophecy at you, and people began to agree? You could decide you didn't care, or you could say that the Bible is a fraud, or you could set up some other way to interpret it. Those are about the options. The details can be found in the four-volume work by Leroy E. Froom, *The Prophetic Faith of Our Fathers*. In his study, Froom traces the rise of the Jesuits, their acceptance as an order, and their commissioning by the papacy in 1540. Two of the many bright minds among the Jesuits developed two alternate systems of prophetic interpretation—utterly incompatible with each other, but designed to counter the historicist school of interpretation. One took the accusing Protestant finger and pointed it back to the *beginning* of the Christian era and even beyond. "There you will find your antichrist," said Alcazar. And of course there was no papacy then.

"If you don't like that option," said Ribera, "let me turn your pointing finger forward to a short interval at the *end* of the age when an antichrist will arise." The papacy of the day was home free—if people would believe either the preterist school of Alcazar or the futurist school of Ribera. And some people did, of course. The Counter-Reformation, supported now by two opposing systems of prophetic interpretation, began to take the edge from the sword of prophetic truths wielded by the Reformers.

But that was not the whole of it yet. Along came European rational, Protestant theologians

Both our message and our sense of mission grew out of a consciousness that Bible prophecy had been and was actually being fulfilled in specific events either in heaven or on earth and sometimes both in tandem.

who were already elevating reason, philosophy, experience, and science above the authority of the Bible. These individuals picked up Alcazar's preterist thinking and republished it in Holland, England, Germany, and America. To this day their successors have no real place in their theological scheme of things for predictive prophecy or the year-day principle. For these people, Daniel's little horn power, if it refers to anything, refers to Antiochus Epiphanes, who ruled for approximately three literal years in the period they generally consider to be the time when Daniel, or someone using his name, wrote his book.

Damsteegt used fourteen pages in his book to show that our Millerite forebears deliberately turned away from these positions and methods of prophetic interpretation of those rationalist theologians who were following what has come to be known as the historical-critical approach to the Bible. Our Adventist pioneers gave no place to them. Ellen White clearly warned against them.

Who took the futurist bait? There were no Protestant takers for 300 years until Samuel Maitland and others accepted it. The Plymouth Brethren in England got it from Maitland, and with minor variations it has been (and is today)

the standard interpretation of the antichrist for the fundamentalist, evangelical, and charismatic wings of Protestantism.

Seventh-day Adventists stand almost alone today in holding consistently to the historicist school of prophetic interpretation. But such was the standard Protestant system until abandoned under the impact of the two Jesuit counter-systems. Why should there ever be voices in Adventism, whatever their declared intention, that would present interpretations pointing toward the compromising, and thus forsaking, of our Adventist heritage?

Two other directions taken by Protestant prophetic interpreters helped to dull the expectation of the imminent second advent of Christ in the Old World, and they have their ardent followers today both in the Old World and in the New. The first of these—speaking in tongues—broke out in Edward Irving's fashionable London Church and led to the eventual decline of his effective Advent witness. The second influence placed a major emphasis on the conversion of the Jews and their return to Palestine. Indeed, the impact of this idea greatly affects Western world diplomacy to this day.

There is something about human nature that

is eager for change and the charting of the unknown. But there are not many prophetic unknowns today. The pioneers of this church checked out virtually all the possible paths and turned from the false. Must we go over the same ground again? It is true that God's Word urges us to look ahead. But it also says, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

Paraphrasing what God's servant wrote to the Hebrew Christians of Paul's day when they were losing their confidence in the priesthood of Jesus Christ, "Therefore we need to pay the closer attention to what we have heard, in case we drift away from it. For if the message declared by angels was valid and every disobedience and transgression received its reward, how shall we escape, having neglected so great salvation? Look out! Take care! We share in Christ only as we hold our first confidence firm to the end." (See Hebrews 2:1, 2; 3:12-14.)

Gordon M. Hyde was an associate director of the General Conference Sabbath School Department up to the time of his retirement at the 1985 General Conference Session.

Andrews University Extension School

ANGUS MCPHEE



Dr and Mrs Arnold Kurtz with the pastors who attended the Andrews University Extension School, December 1985. Photos: Angus McPhee.

Dr and Mrs Arnold Kurtz.



TO BE FRANK, I had not heard of Arnold Kurtz, that I can remember, before Pastor Graeme Bradford distributed an article entitled "The Pastor As a Manager of Conflict in the Church" (AUSS XX.2) in a workers' meeting in Adelaide last year. Even then I put it aside, until I saw an announcement in the RECORD stating that Dr Arnold Kurtz would be lecturing in Conflict Management and Pastoral Leadership at a forthcoming Andrews University MA summer school for ministers. I joined a group of nineteen at that school at Avondale College in December last: Mike Brownhill, Michael Browning, Ross Chadwick, Trafford Fischer, Frank Gorry, Keith Hankinson, Brad Kemp, Dan Koziol, Morrie Krieg, Angus McPhee, Kevin Price, Doug Robertson, Trevor Rogers, Errol Singer, Richard Smetheram, Ray Southon, Gordon Stafford, Ken Vogel and Ray Woosley. We felt it a privilege to study under the direction of this quietly spoken, influential pastor-teacher, whom we found to be an example of his own message.

Combining lecturing with group discussion and role playing, Dr Kurtz proceeded to show that church leadership and administration is not limited to fundraising (was it even mentioned?), but, when properly understood and implemented, is a significant part of church revitalisation. Together we explored aspects of the church's mission and the pastor's role, and how together goals can be set that will lead the local congregation into meeting local needs. We were advised of the "evables" of goal-setting: they must be conceivable, believable and achievable!

Conflict Management in the church was the second subject we studied. Adventists, uniquely, should not be so naive that they do not expect conflict in the church. After all, the "great controversy" is still raging, or, to put it another way, we are involved in the "conflict of the ages." It is natural, then, for difficulties in understanding still to occur. So when they do, they can function to the advantage of all on both sides, if the cause of these difficulties is

identified and a process toward resolution is agreed upon and managed.

Sometimes, the ideal and ultimate goals of reconciliation and peace might seem impossible to reach; on the other hand, anything short of them might indicate failure. But there is great value in the penultimate goals of tolerance for differences, and a decrease in aggressive or passive behaviour. How might we start? See Philippians 2:5ff for "the greatest theological treatise on conflict."

Pastor Morrie Krieg led the class in a presentation and farewell speech to Dr and Mrs Kurtz. It was a happy and humorous occasion—thanks to Morrie! But we were saddened because, while Dr Kurtz was with us, his aged mother had passed away in the United States. Our thoughts, then, were very much with this lovely couple as they departed. We just thank God for Brother Kurtz's significant ministry regarding such a significant matter.



The 250th session of the Warburton Health Care Centre and Hospital's Board of Management deliberates in the lounge of the old building, opened in 1912.

A 250th BOARD MEETING PROVED TO BE BOTH . . .

A Celebration and a Challenge

JAMES H. RABE, Book Editor, Signs Publishing Company

PERHAPS board meetings are not really your idea of historic, exciting occasions. It could even be that you would have a slightly different spelling for and meaning to the word *board*. But then you weren't present for the Warburton Health Care Centre and Hospital's 250th board meeting, which also marked seventy-five years of continuous operation.

Pastor Desmond Hills, chairman, welcomed twenty-two members and one visitor to the great occasion. There are ten elected members on this board, five of them lay people who have been chosen for their outreach involvement at local church level. Among them are two doctors, a businessman, an education lecturer and a dietitian. The meeting convened in the coffee lounge of the historic building opened in 1912. Early photographs and memorabilia vied for attention with a striking artist's impression of the way the complex will look in the near future. So it was easy to adopt a retrospective view and to project our thoughts into the future at the same time.

In his devotional talk, Pastor Tom Andrews spoke of the disturbing trends in present-day society, and the steady deterioration of standards and values. "Our Australian Government is not interested in supporting the core unit of our society, the family," he declared, quoting instances of how subsidies are payable to young people only if they are living away from home. Pastor Andrews went on to

deplore the infiltration of the world's ways of thinking into the Seventh-day Adventist Church today. In a good introduction to the meeting he spoke forthrightly and strongly of areas of concern that we are too prone to let slide past our notice.

After prayer, Dr Errol Thrift presented the half-yearly report. Some highlights were:

- An updated master plan received the approval of the Board of Management, and the building of an Alcohol Recovery Unit is about to commence.

- Staffing appointments have undergone changes. Unfortunately it has been necessary to employ a number of locums in the medical practice, leading to a somewhat unstable situation. The general practice in Warburton offers excellent, broad experience and training in family medicine. It is important to the decentralised objectives of our health-care program. It is hoped that this year will see the situation improve, with promotion and liaison between health departments, stu-

dents and graduates and our various institutions. It is vital to the effective operation of our hospital and health-care centre that Christian doctors accept long-term engagements in order to create a strong sense of identity.

- Three bedrooms added to the health-care centre have meant an increase in occupancy. Health-education programs and rest and relaxation visits are steadily gaining in numbers. Some guests come to the centre after contact with church members, especially those involved in community centres. In return, patients and guests have been directed to the services operated by local churches.

- About half of the hospital (the weatherboard section) will be replaced on implementation of the master building program. This includes theatre, radiology and pathology facilities. This would be a major step forward in upgrading, and have a significant influence on patronage and occupancy.

Pastor Desmond Hills, flanked by Dr Errol Thrift and Mr Barrie Peach, presides at the board meeting.





Sandy

Parrots, clocks, and a bell-ringing cat. How could these things help Sandy learn how to make good choices? Primary-age boys and girls will love this BANNER BOOK by Lois Eggers, Mary Ellquist, and Lois Wheeler. And parents will appreciate the good lessons it teaches. Paper, 89 pages, \$A12.50 \$NZ17.50 PNGK8.75.

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The most interesting thing about the Williams family was not that they lived right next to the railroad track. No, indeed. It was the *people* in the family. What good times they had! Readers from primary age on up will love this story about the joys, sorrows, and adventures of ten brothers and sisters. A BANNER BOOK by Eleanor Curtis Dewees. Paper, 96 pages, \$A12.50 \$NZ17.50 PNGK8.75.

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For Rent: One Grammy, One Gramps

The Barnes family could hardly believe the ad in the paper was real! But it was, and by responding, the twins and their parents became involved in a wonderful adventure of love and learning. Primary-age children will love this BANNER BOOK by a favorite author, Ivy Doherty. Paper, 96 pages, \$A12.50 \$NZ17.50 PNGK8.75.

Rainbows of Promise

For the young person on your list who likes to read biographies, here's the well-written story of Frederick Douglass, who was born a slave and grew up to be a great statesman. Primary and junior boys and girls will learn an important segment of history as they enjoy this BANNER BOOK by Ivy Doherty. Paper, 92 pages, \$A12.50 \$NZ17.50 PNGK8.75.

Health in the Bible Coloring Books

Artist and writer Don King has prepared this set of four coloring books. They illustrate and teach health concepts as found in the Old Testament. Each one contains 16 pages, and they are only \$A2.10 each. Why not get these coloring books for your little ones, rather than Mickey Mouse or Sesame Street, and teach them important health concepts while they color? Book 1, *Health in the Beginning* Book 2, *The Beginning of Sickness* Book 3, *Moses and Public Health* Book 4, *Choice of Daniel and His Friends*



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Tom thought he had it all. He had fought his way up until he was the leader of a powerful motorcycle gang—but the whole thing was coming apart. Drugs and stealing landed him in prison. Then God stepped in, and Tom faced the greatest battle of all—with himself. By Tom Allen. Paper, 96 pages.

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Here's Jonie. The story of her happy, busy life—from academy student to young wife—is told in five books by Jo-An Ritchie. They're about growing up—and growing closer to Christ. Give that special young lady on your Christmas list the Jonie Collector's Set, all five Jonie books in an attractive slipcase, a bargain.

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- Jonie and Her Soldier - NEW
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Battle for Barbie

First it was a fortuneteller with tea leaves. That's how the whole thing got started. Barbie began to be drawn into spiritualism. Her parents were getting a divorce. She was lonely and confused. But could the occult provide the answers to her problems? A BANNER BOOK by Reva Asher Smith. Paper, 159 pages, \$A12.50 \$NZ17.50 PNGK8.75.

Miracle at James Towne

Ocean voyages, Indians, and wild animals. They're part of the exciting story of the early settlers of Jamestown, Virginia. See it all through the eyes of a boy named John Ffloud and a girl called Temperance Flowredieu. A BANNER BOOK by popular author Lois Parker. \$A12.50 \$NZ17.50 PNGK8.75.

The Donkey-Cart Kids

After the goat ate their train tickets, the five Larkin children set out alone for Grandma Bell's house, along with Jake the donkey, Nanny the goat, and Goldie the bantam hen. Author Bobbie Montgomery has written an adventure you'll never forget! (This book is a nice, small, stocking-stuffer size.) Paper, 124 pages, \$A7.40 \$NZ10.30 PNGK5.10.

Batter My Heart

Steve's first day as a junior high school teacher didn't go exactly as he had planned it. In fact, the whole year turned out to be a surprise. Whatever made him think he could be a teacher, anyway? This is the story of a young man's search for God's plan in his life. By Robb Edward Murray. Paper, 192 pages, \$A9.50 \$NZ13.20 PNGK6.60.



GIFTS FOR JUNIORS & TEENS

AT YOUR ADVENTIST BOOK CENTRE

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Myths in Adventism

*An In-Depth Study of Ellen White's
Education, with Related Issues*
George R. Knight

Myths in Adventism

How do you interpret Ellen White so that you can find the principles behind what she said? How do you avoid the dangerous myths that have risen because of misunderstandings about what she meant? In this important new book, George R. Knight, professor of church history, examines some of the myths that have caused controversy in the church. Read about the myth of the inflexible prophet, myths about education and recreation, the myth of the sacred and the secular, and others. Cloth with dust jacket, 272 pages, \$A35.60 \$NZ49.80 PNGK24.90.

Some Call It Heresy

This new book faces important questions that challenge the church today. Martin Weber, a young pastor, was swayed by the "new" theology on the sanctuary and the integrity of Ellen White. He questioned the very basis of his faith. In this book he deals honestly and openly with his doubts. And he presents the Biblical research that led him to joyfully reaffirm his commitment to the Lord and to the church. This book explains why he remained a Seventh-day Adventist. Paper, 125 pages, \$A14.60 \$NZ20.40 PNGK10.20.

Rebuke and Challenge

Here's a highly readable new book about eleven of Christ's well-known parables. The author, Norman Young, presents the parables within the context of Jesus' "cut-and-thrust" debates with the religionists of His day. He contends that Jesus was not seeking to entertain His hearers, but to challenge their religious smugness and proclaim God's salvation. You'll enjoy this fresh new look at the parables. Dr. Young is a lecturer in theology at Avondale College in Australia. Paper, 95 pages, \$A14.60 \$NZ20.40 PNGK10.20.

Heart Tuning

A new and different book about family relationships, by John and Millie Youngberg. The emphasis is on building closeness, both among the family members and between the family and God. The book contains many practical suggestions and "assignments," for family worship. The Youngbergs are the directors of the Family Life Workshop and have held Marriage Commitment seminars around the world. Paper, 127 pages, \$A18.80 \$NZ26.30 PNGK13.20.



The Making of a Missionary

Martha Odom writes about her father, Oliver Montgomery, who became the first president of the South American Division. Read about the exciting transcontinental trek across South America, which opened the headwaters of the Amazon to the influence of the third angel's message. A BANNER BOOK. Paper, 128 pages, \$A12.50 \$NZ17.50 PNGK8.75.

Who Said Life Is Fair?

Why do suffering and injustice take place in a world directed by a loving and all-powerful God? Author Jerry Gladson, professor of theology at Southern College, explores the book of Job and what it means to all who struggle with these difficult questions. Paper, 128 pages, \$A14.60 \$NZ20.40 PNGK10.20.

Ellen G. White: The Early Years (1827-1862) by Arthur White

Ellen White's birth and childhood. The accident that led to her long illness. Her courtship and marriage to James White. The relationship between Mrs. White and the early leaders of the Seventh-day Adventist Church. The issues that faced the believers in those early years. Read these fascinating personal stories and more in the newest volume of the Ellen White biography. Cloth, 504 pages, \$A39.80 \$NZ55.70 PNGK27.80.



GIFTS FOR ADULTS

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Early days for our health-care facility on the hills of Warburton. At the rear centre the first Seventh-day Adventist church in Warburton may be seen.

● The Physiotherapy department has made significant gains in recent months, even though Australian graduates are difficult to recruit because of stringent new regulations and qualification requirements. Recognition and entry requirements for foreign graduates are also more complicated.

● Dr Christine Clifford, a research psychologist from the Melbourne University Department of Epidemiology, used the health-care centre facilities to study a control group who have not used alcohol, in her research on the functional effects of alcohol on the brain. Analysis of the results is continuing, but Dr Clifford has already expressed her delight with the study. The age-related fall-off in test performances was less marked, and an almost total absence of hypertension in the Adventist sample led her to relate these findings to the whole Adventist lifestyle rather than just abstinence from alcohol.

● Pastor Ken Mead has accepted the responsibility of coordinating a visitation program around the conferences promoting the Warburton Health Care Centre and the lifestyle it sponsors. He is also developing a suitable leaflet to complement this program.

In summary, the Warburton Health Care Centre and Hospital stands at the threshold of momentous times. The immediate period under review has seen areas of difficulty and major problems. The problem of staffing the facility and the local practice seems on the way to being solved. The problem of hospital classification and accreditation is a continuing one. Rebuilding and upgrading could well lead to some amelioration of the problem.

However, these difficulties strike, from what may seem to the lay person to be unexpected quarters. One national health insurance organisation, acting on the belief that hospitals classified as Category 3 under the national Medicare system are little more than glorified nursing homes, severely limits the benefits payable accordingly. Reluctantly the meeting had to consider fee increases in the light of these problems and the steadily climbing wage spiral.

Nonetheless opportunities exist for giving the facility a bold new impetus and identity. Perhaps these opportunities are even greater in the light of the confusion and uncertainty in most of the world's health delivery systems.

Of late the expression and motto of Adventism, "a caring church," has found currency in describing the Adventist presence in society. If it is to be more than just a pious platitude, all the resources at

our disposal must be used in a way that will demonstrate our caring, and in consequence will lead to church growth.

Already churches are operating "community centres" with professionally backed personnel, and already the results are in evidence. Those results will be much more impressive when our church recognises the potential that exists for lay outreach into the community, supported by a coordinated approach by all branches of the church organisation. For too long individual groups have acted in isolation.

In a series of proposals submitted for consideration by Division officers, Dr Thrift quoted Ellen White as saying: "Take hold of medical missionary work and it will give you access to the people."—*Evangelism*, page 523.

Dr Thrift enlarged on this idea: "Medical missionary work is not to be confined to full-time medical or gospel workers. It is a broad term involving practical Christianity in which all can engage. . . . It is to share more effectively this message and concept in practical, acceptable and efficient ways that we [Warburton Health Care Centre and Hospital] have taken initial steps toward this more integrated approach, at a time when the wholistic concept of church function is also being emphasised. We feel the need of wider counsel and discussion so that the broader implications of our experience may be considered, and the Lord's will be carried on in what we believe He has started."

Your local church could well adopt a more active role in sharing the Seventh-day Adventist way of life in the community of which you form a part. Further information can be obtained from: The Medical Superintendent, Warburton Health Care Centre and Hospital, Warburton, Victoria 3799. ■

The architect's impression of what the Warburton Health Care Centre and Hospital will be like when the master building plan has been put into operation.



WARBURTON HEALTH CARE CENTRE AND HOSPITAL
MASTER PLAN PROPOSAL



God Leads Tough US Marine Sergeant to Become a Pastor

IS IT POSSIBLE that a tough Marine Corps sergeant, trained in behind-enemy-lines terrorist activities, could become an Adventist pastor?

This is what happened to Clarence McKey, present pastor of the Fairbanks church, Alaska. But more than that, it illustrates vividly how seemingly insignificant bits of witnessing can dramatically alter the course of one's life.

McKey, raised in Oklahoma without any religious beliefs, occasionally attended camp-meeting with Adventist relatives.

"I would attend camp-meeting with them for a day or so," he recalled.

Young McKey enlisted in the Marines, and his exemplary conduct led to several citations and three meritorious promotions. He rose to the rank of sergeant and saw action in Vietnam for one and a half years until the Tet offensive. He then returned to Camp Pendleton in California.

"I was living the life of a Marine Corps sergeant, heavy into alcohol," he said. "I had quite a few men under me, so I had power, prestige and authority, and made more money than the privates.

"I had everything in life that was necessary to make me happy, but I wasn't. I felt there was something missing in my life, and I couldn't figure out what it was."

The sergeant had a pen pal he hadn't met, a distant Adventist cousin. His correspondence with her dated back to Vietnam, and McKey wrote to her, asking the question, "What is missing in my life?"

Her answer came back, "Why don't you go to church once?" A short time after that McKey spotted the Oceanside Adventist church as he strolled down a street.

"Why don't I go inside?" he said to himself. "At least the roof won't fall down, and I can write to my cousin and say, 'It didn't work—what else do you have to suggest?'"

"I went inside and for the first time in my life I felt contented," he related. "I couldn't explain it. I couldn't understand it, but I felt like being home."

Adventists Are Crazy People

After the service he continued his thinking. "These Adventists are kind of crazy people. They do strange things on Friday night and Saturday, and these are my best days in town. I don't want to give them up. If religion is what I need, I will find a church that meets my standards." But he didn't find such a church and he returned to the Adventist church on a Friday evening, this time to find himself in the middle of a series of meetings.

"The sermon was on the mark of the beast," McKey remembered. "As I listened to the presentation, not having any background on it, I gathered it was a physical mark that would be on my forehead and right hand. The evangelist got to the point and said, 'If you don't want this mark on you, then come forward.'"

"I didn't want the mark on me so I went forward. After talking with the evangelist a bit, they assumed because I had Adventist relatives and had attended camp-meeting that I knew all about the church and was now making a decision for it."

McKey was baptised the next day and, as he noted, "I was baptised, but not converted." Also he recalls it was difficult for him during the baptismal vows to nod his head, knowing he wasn't going to practise Adventist beliefs.

"I changed my strategy after I was baptised, and I confined most of my running around to the base, since there were no Adventists there," he said.

Some time later a lady in the church invited him home for dinner, realising some of the discrepancies in his life.

"After dinner she gently shared with me that there were some ways that God needed to work in my life," he stated. "Once I knew these things, they reached deep into my heart. She presented them in such a way that they didn't offend me."

McKey left that home knowing what was wrong with his life, but equally determined to "have one foot in heaven and one foot on earth."

One Friday evening found him in the NCO club for some drinks. Those of age to drink had their hands stamped with a mark that glowed under ultraviolet light.

"I ordered a couple of beers and sat down to drink," McKey said. "I raised the can up and saw the stamp on my hand. I looked at it more carefully and saw they had been stamping everyone with the number 666."

"I was so shook up I ran to the rest room to see if I had the mark on my forehead, and of course I didn't. I left the bar to go to my barracks, completely distraught."

As he walked across a field toward the barracks, he recalled the pastor's sermon of the past week, on putting God to the test.

"I thought to myself, *What am I doing? I am more miserable than I ever was. Why did I get involved with this religion?* Then I thought about the sermon and I said, *OK, I'm going to put God to the test.*"



Pastor Clarence McKey.

Oblivious to other Marines passing by, and in the rays of the setting sun, McKey dropped to his knees and prayed, "God, if You are really there and the people in church aren't pulling my leg, but You are truly there, prove to me one thing, that as sinful as I have been and as sinful as I am now, I can have eternal life."

"I started thumbing through the Bible I carried. I stopped and put my finger on a text and began reading. The text happened to be 1 John 5:11: 'And this is the record, that God hath given to us eternal life, and this life is in his Son.'"

McKey rose from his prayer with a determination to do right. He recalled that about three days later he thought he would die because of the withdrawal from tobacco and alcohol.

Up to this time he had never had any difficulty with the Sabbath. One day he looked at orders posted and saw he was slated for guard duty the next Friday and Sabbath.

"As a Marine sergeant this was unheard of, but they had taken so many men to Vietnam that the only ones left for guard duty were sergeants," he said.

McKey offered to switch duties with someone to Saturday night and Sunday morning, and the officer said he would work it out.

Later that week he checked the orders again and found his name still listed for Sabbath guard duty. McKey found no sympathy this time, and the officer of the day took him to the battalion commander for disobeying a direct order.

"Things weren't going too well for me and the colonel was rather irate with me, especially with the exemplary record I had. Here I was disobeying a direct order on a simple thing like guard duty."

McKey tried to explain his position and his beliefs as a new Adventist.

"Sergeant," the colonel said, "explain the 1260-day prophecy."

"Sir, I don't know what that is." As a new member, McKey was not acquainted with many of the church doctrines.

"All right, if you don't know that, explain the 2300-day prophecy."

"Sir, I don't know what that is either."

The officer berated McKey, telling him that he wasn't an Adventist, that he was lazy and just wanted to get off. He added, "How would you like to spend the next five years in Leavenworth?" noting he was ready to recommend court martial.

They had called in McKey's company commander, who listened to the last portion of the proceedings.

"Do you have anything to say about this man before we recommend a court martial?" the colonel said to the captain.

"If this was any other man in my outfit, I would say, 'Lock him up,'" the captain replied. "I know this guy goes to church on Friday night and Saturday morning because every Friday afternoon he asks me if I want to go with him."

The officers looked at each other for a moment and the colonel spoke: "Lieutenant, report this in the logbook that Sergeant McKey is hereby ordered off this base from Friday night sundown to Saturday night sundown."

As McKey recalled, "I couldn't be on the base if I wanted to. They had ordered me off."

A few weeks later the company was on manoeuvre, and as Friday evening approached, McKey wondered about the Sabbath and thought he would ask the captain to be excused so he could spend the Sabbath hours by himself.

"About half an hour before sundown I saw a jeep come barrelling down the road and it came to a screeching halt. The two NCOs and the officer jumped out and began calling, 'Where is Sergeant McKey? We have thirty minutes to get him off the base.'"

Similar experiences and what could be termed miracles led to an early discharge from the Marines for McKey and the deepening feeling to serve God as a minister.

During his early experience as a new Adventist, he had prayed that he might do God's will.

"At that time I had no concept of what this really meant," he said, but through the years God has led this former Marine sergeant to be one of His servants, doing His will.

—North Pacific Union *Gleaner*.

The Ten Commandments in Rhyme

Thou no gods shalt have but Me;
Before no idol bend the knee;
Take not the name of God in vain;
Dare not the Sabbath day profane;
Give thy parents honour due;
Take heed that thou no murder do;
Abstain from words and deeds unclean;
Steal not, for thou by God art seen;
Tell not a wilful lie nor love it;
What is thy neighbour's, do not covet.

—Selected.

Maori Church in Christchurch

VERE J. WILLIAMS, Communication Secretary

THE SEVENTH-DAY ADVENTIST Maori church in Christchurch, New Zealand, is pleased to remember that God has brought us through our first year in a mighty way, and we would like to review our history to our friends, because we know that we have nothing to fear except that we forget how God has led us in the past.

Let us remind you about our inaugural meeting at camp. Brother Huia Kipa gave a *mihi* (greeting) to our friends from around the conference. We decided to form a Maori church, and Huia presented a *koha* (donation) to further that aim.

Our first service was at 3 p.m. on February 2, 1985, and Brother Wally Ritani spoke on Nicodemus, and incorporated a personal testimony. Although Brother Richard Bryant worked hard behind the scenes, we chose to elect Brother Huia Kipa and Brother Piwi Whyte as co-leaders of our company.

In May, Brother Kipa stood down as co-leader in order to become an action team leader. Brother Whyte continued as leader until early July, when ill-health overtook him. Sadly, Piwi never recovered.

Brother Ray Moody, as our appointed minister, continued to lead us in a strong way. Today, after a year of many changes and Pastor

McClintock as our minister, our Christian spirit is high. As a true Maori family we meet together as one. The weekly vespers and Sabbath school meetings receive the full support of our members. Our three lay preachers are gaining experience, to the extent that our most recent sermon by our leader had the qualities of an experienced preacher.

Our first Revelation Seminar is drawing to a close. We are on fire for God, planning outreach in the Maori community, such as 5-Day Plans, health demonstrations, and Vacation Bible Schools. Our Gift Bible training seminar is about to commence, which will add further impetus to our witness.

In the past we have had the full support of the conference, and we know that this will continue as we grow in the Lord. May we never lose sight of the vision of our foundation members of the Kipa, Bain, Green, Purton, and Niland families, and those that were able to join us later, such as the Whyte, Ngaira, Hale, Brailsford and Fisher families and many other individuals, as we endeavour to take the three angels' messages to the Maori people of Te Waipounamu, South New Zealand.

Please pray for us as we continue to work for the honour and glory of God's name. *Kia ora tatou katoa.*

USED BIBLES NEEDED

L. SOLOMON, Communication Director, WPUM

FOR TWO YEARS prisoners in the Solomon Islands were out of control, and when a situation like this arises, it is very difficult to reverse the position, and effectively bring back law and order. In the prison system here there is no work program, and prisoners spend their time in idleness, just eating and sleeping, with nothing else to occupy their minds. This is where the real problem lies, for as we all know, Satan always finds something for idle hands to do. Breakouts have been frequent, with resulting crime and violence.

Now, with help from the churches in the Solomon Islands and tightened security, things are back to normal, and we are wanting to make a contribution toward preventing such a situation from ever occurring again. The station sergeant, who also deals with the prison rehabilitation program, is a Seventh-day Adventist. This morning he visited me in my office, and told of his plans for the future. "I want to run a Bible-marking class for the prisoners. Would you be able to get some Bibles for me?" He further stated that he needs some reading materials as well. He believes that true rehabilitation involves a program to introduce these people to Christ and the Christian lifestyle.

He is planning to use the "Here's Life" Bible lessons from our local Bible Correspondence School in conjunction with his Bible-marking classes. He has already commenced this program with a former Government official, who is now an inmate.

What we need for this purpose are complete Bibles. Sometimes we have received old Bibles, for which we were grateful, but some were not complete, but had pages missing from them. We do not mind if the Bibles are used, even old, so long as they are all intact. Of course, if any churches have spare Bibles in their cupboards which have not been used very much, these would be ideal. Or if you have a spare Bible or two in your home, we would be very grateful to receive them for this project.

Bibles should be sent to: Church Ministries Director, PO Box 63, Honiara, Solomon Islands.

We thank you in anticipation, and also ask for your prayers that this prison project will be a great blessing and bring a knowledge of salvation to many who do not know Christ.

Young Couple Helps Found Church in New England

JAMES COFFIN, News Editor *Adventist Review*



The Conway company has grown to twenty members, with weekly attendance of twenty-five.

NINE YEARS AGO David and Jan Ellis were living in Waterville, Maine, where David, a recently graduated nurse anaesthetist, was finding himself overworked and unable to spend much time with his family. Increasingly they had become convicted that they should alter their lifestyle. When a chance came to move to Conway, New Hampshire, Jan called some people who had been looking for a house in the Waterville community—and within five minutes their house was sold.

"We had no intention of starting a church in the Conway area," says Jan. "There was a church about an hour north. We simply wanted to be in an area where David wasn't so busy." As time passed, however, they began to feel that they should be working in their own community.

Ironically, the non-Adventist wife of the one other Adventist in the area felt that there ought to be an Adventist church in Eaton, a town of about 200 people. (Within a radius of about twenty-five kilometres, however, there is a population of some 8,000.) This very determined non-Adventist—who said there was no way she was going to change her religion (incidentally, she was the first person baptised)—began to invite children to a Sabbath school, and Jan had little choice but to serve as teacher. Exciting things soon began to happen.

"One weekend I felt impressed to put extra potatoes in the oven," Jan says. "My husband said, 'What are you doing that for?' I said, 'I don't know. We may have guests'—although we never had before. That day a young woman and her three children walked through the door. She was from a town nearby. She had been

looking for an Adventist church and had seen an ad we had put in the newspaper. (Interestingly, I had just enough potatoes for that meal!)

"She started attending regularly, and there was a tremendous change in her life. Because of that change, her brother, her mother, and her stepfather eventually were baptised."

With more adults starting to attend, the children's Sabbath school was expanded to include the adults. Church services began, then a Tuesday night prayer meeting. The little group began sending out a mass mailing of *These Times*. They started going door to door at Christmastime, delivering homemade bread and singing carols. At Halloween children from the local community went around collecting canned foods for Thanksgiving baskets. Soon one child's mother started coming to church. Then her sister started coming. Bible studies began. And the church began to grow.

"It hasn't been a tremendously dramatic thing where hundreds of people have been baptised," says Jan. "But it's really been exciting to see the growth. We've had one SDA family move in, but all the rest have been baptised from the community."

Currently the Conway company has about twenty members—some of those baptised have moved away—and an attendance of about twenty-five.

Members' Stories

The way in which each new member joined the group is a story in itself. One experience happening right now involves a couple who recently received a copy of *Steps to Christ* from the man's brother, who himself is a new

member of the Manchester church, New Hampshire. The couple read the book through in two days. The woman then called Jan and told her she was interested in the Adventist Church. The Ellises have begun studying with them. The couple have quit smoking, and she has arranged to have Sabbaths off from work.

"What is really exciting about the group," says Jan, "is that everybody at some time or other gives Bible studies. A man and his wife who were baptised four years ago are involved in prison ministry. He was a foster child and shunted from one home to another. As a youth he was in a street gang in San Francisco. He later joined the merchant marine—so he really understands these people's lives. And his wife is having studies with someone at work."

One highly unusual feature of the growth in Conway is that in all but one case, husband and wife have both joined the church. But even the one non-Adventist husband supports his wife's beliefs so strongly that he decided to change jobs because his workmates gave him such a hard time about her religion and his defence of it.

Right now Jan and David are excited about a couple they have been friends with for five years. The couple finally have begun to read the Bible and have worship every day. "We're not having formal Bible studies with them," Jan says. "But they will come over occasionally and say, 'Explain this to us'—and two hours later they'll leave, and we won't hear from them for a month."

"This sort of getting to know people and loving them is what we're trying to do. We haven't had big evangelistic meetings, but I use the phone extensively, calling people, just trying to be a friend." And it seems the method is working.

The Conway company signed purchase papers on February 1 for land for a new church. They had looked at the property, but knew they could not afford the \$45,000 asking price. When the seller contacted them to see what their decision was, he said he would drop the price to \$30,000 if they would buy it, which they have money in hand to do. They will have to proceed with the church as an act of faith and plan to do most of the building themselves.

Jan sees two major factors in the success at Conway: the sense of family among the members, and the fact that everyone is involved in reaching out to others. "It's not a programmed thing," she says. "Everyone in his own sphere is reaching out to the community. We aren't the type who go door-to-door—that type of thing doesn't work in northern New Hampshire. People need to trust you first, perhaps more so than elsewhere in the country. So we are very low-key."

As she looks back, Jan sees many things that she says are unquestionably divine intervention. "I believe that the Lord has really special things in mind for this group," she says. ■

MRS SHEILA KELLY, Communication Secretary, Busselton Church, Western Australia

If you would like to relocate and raise your family in a healthy, semi-rural seaside environment, a warm welcome awaits you at Busselton, Western Australia. ■



Busselton Adventist school children at their concert.
Photo: S. Kelly.

Finally she leaned forward and placed a hand on my husband's shoulder at the same time pointing to a farmhouse at the side of the road. He pulled over and we assisted her from the car. As she alighted she reached into her bag, I stepped back, nervously, having read strange

We decided to get into the car and talk to God about it. "Please impress someone to stop so that we can get help," we prayed. As we said "Amen," we heard another car approaching. Quickly we stepped out and flashed our torch.

Ann Pease,
Tully, Qld.



POEMS FROM CARRUM DOWNS SDA PRIMARY SCHOOL . . .

I Really Like

I really like . . .
My mum and dad,
I really like . . .
My brother and sister,
I really like . . .
My pussy cat,
I really like . . .
My friend Georgina,
I really like . . .
My teacher Mr Head,
I really like . . .
Making friends,
I really like . . .
Having a Saviour like Jesus.

Elizabeth Dawkins,
Grade 5.

Sadness Is . . .

Sadness is . . .
Losing your best puppy,
Sadness is . . .
Not having a brother or a sister,
Sadness is . . .
Having no mum or dad,
Sadness is . . .
Having no friends,
Sadness is . . .
People dying,
Sadness is . . .
Not going to school.

Joanne Hasler,
Grade 3.

Life Is

Life is . . .
Having Jesus,
Life is . . .
Having a mum and dad,
Life is . . .
Reading the Bible,
Life is . . .
Being kind to people,
Life is . . .
Loving everybody,
Life is . . .
Going to church,
Life is . . .
Going to heaven.

Ricky Bustos,
Grade 5.

Grade 10 students at Mackay school who graduated last year. Back row (from left): Joel Weedon, Roy Pierce, Clacy Fatnowna. Front row: Michelle Wollaston, Allana Barber, Debbie Holliday.

Photo: Helen Fletcher.



Making It in Mackay

HELEN FLETCHER, Secretary, Mackay Home and School Association, Queensland

WE BRING you greetings from the Mackay Adventist School, and news from our high school students.

Last year the Home and School Association held a Vegetarian Luncheon and Fashion Parade. The girls (and one boy) in Years 9 and 10 had made several garments under the instruction of Mrs Flos Rif. These garments were included in the parade, together with historic bridal gowns which the students modelled. The Year 8 girls helped prepare the luncheon, which over 100 parents and friends enjoyed.

A Manual Arts Display was in a prominent position, so as to be viewed by all.

Later the group gave a luncheon for their mothers. They prepared the meal, set tables, and waited on their guests. Those of us who were present, thoroughly enjoyed the luncheon.

On break-up night, the school said goodbye to our six students in Grade 10 who were graduating. Michelle Wollaston and Clacy Fatnowna had been students in the school for ten years. An Academic Achievement Award was presented to Michelle by science teacher Alistair Stuart, on behalf of Mackay Christian Radio.

We of the Home and School Association are very thankful that Mackay school can offer ten years of Christian education to our children. May we all praise God for the educational system we have for our children, and ever give our support.

I Really Like

I really like . . .
Little tiny babies,
I really like . . .
Dogs who don't have rabies,
I really like . . .
Going to the cricket,
I really like . . .
Travelling on the MET,
I really like . . .
Talking on the phone,
I really like . . .
Being all alone,
I really like . . .
Going on a plane,
I really like . . .
Swimming in the rain,
I really like . . .
Very gorgeous boys,
I really like . . .
Lots of precious joys,
I really like . . .
God's precious day,
I really like . . .
Kneeling down to pray.

Caroline Langer,
Grade 6.

Weddings

McANDREW—LAVRISCHEFF. Neil McAndrew and Cathy Lavrischeff are two dedicated young Christians who have praised God for each other since they first met. They exchanged their marriage vows before the Lord and a large crowd of relatives and friends on Sunday, March 9, 1986. The setting was the Adventist church at Dundas, Sydney, New South Wales. May Christ be glorified as this young couple live together in Him and through Him. Peter Harper.

O'GRADY—TAYLOR. The leading of God in the lives of two dedicated young people came to a climax on Sunday, March 16, 1986, when Peter O'Grady and Rhonda Taylor exchanged nuptial vows in the Ringwood church, Victoria. Peter had introduced Rhonda to the Advent message, and after two years of prayerful study she was baptised and became a member of the Seventh-day Adventist Church family. As Peter and Rhonda establish another Christian home in nearby Blackburn, we believe their united witness will bless those who come within the sphere of their influence. E. I. Totenhofer.

WALKER—WADD. Sunday, December 15, 1985, was the day that Stephen Walker and Nelda Wadd chose for their wedding. The setting was the strikingly beautiful church at Macksville, New South Wales. It was a glorious day, and many relatives and friends were gathered to wish the happy couple God's blessing. As they make their home in Brisbane, may Christ be their guide through life as He was in bringing them together. Peter Harper.

Till He Comes

FELK. Just a little boy. A little boy loved by all who knew him, who was the pride and joy of his mum and dad, was snatched in death on March 7, 1986, aged three years. Conan Felk was tragically killed when he fell down a cliff face at a Newcastle beach, New South Wales. The hymn "Safe in the Arms of Jesus" pointed those present at the Newcastle Crematorium to the great reunion day. Conan's mother and father, Joanne and Shane, and baby brother Rhys, were reminded that soon Jesus will come and return Conan to them.

Robert Craig.

GRIFFITHS. Mrs Mildred May Griffiths, a resident at our Elizabeth Lodge Retirement Village, Normanhurst, Sydney, passed away in Airlie Nursing Home, Wahroonga, New South Wales, on February 26, 1986, aged eighty-seven years. (Her late husband John predeceased her on May 19, 1985.) Their saddened daughters Gwen, Dorothy, Maureen, and husbands and their families, were surrounded and supported by many loving friends at the memorial service in the Elizabeth Lodge Chapel. We tenderly committed our devoted Sister Griffiths to the keeping of her loving Lord, until eternity's glorious resurrection reunion day.

Ralph Tudor.

HANKINSON. Mrs Catherine Hankinson was born at New Italy, on the Richmond River in northern New South Wales, on July 29, 1890, and passed to her rest at the Kings Langley Nursing Home on February 27, 1986. She was thus in her ninety-sixth year. She was a delightful lady, possessed of a good sense of humour, a bright and incisive mind and a strong constitution right to the last. She leaves to mourn her passing her five children, Mavis (Mrs Carl Raphael), John, Laurie, (Pastor) Keith, and Allan. Mrs Hankinson lived to see eighteen grandchildren and eighteen great-grandchildren. She was, indeed, a mother-in-Israel. Baptised approximately fifty-six years ago, this splendid Christian lady worked tirelessly for her church and her God throughout her life. She sleeps in Jesus in the Castlebrook Memorial Gardens, Rouse Hill, until the resurrection morning.

W. R. Sleight, R. H. Parr.

HARRIS. Colin Lea Harris was born on September 23, 1906, in Mount Gambier, South Australia, and passed to his rest at the Charles Harrison Memorial Home, Cooranbong, New South Wales, on March 9, 1986, in his eightieth year. The name Harris is well known in musical circles, and Colin was associated in band and choir work in Cooranbong, Adelaide, Tasmania and Auckland over the years. Colin's sincerity of purpose and devotion to duty were very apparent to his fellow workers, and his presence in the Sanitarium Health Food Company made a strong contribution over forty-one years. He leaves to mourn his passing two daughters, Lela and Myrna with their husbands, children and grandchildren. This sad occasion records the first break in the "Harris family of eight" (seven boys and one girl) of Mount Gambier days. He was laid to rest in the Avondale Cemetery in the presence of a large gathering of church members, friends and family. Words of sympathy and assurance of reunion at the resurrection were expressed to the bereaved. Pastor J. Howse and the writer were associated in the service.

S. M. Uttley.

HERBERT. Elizabeth Patricia Herbert, born in Upper Riccarton, Christchurch, New Zealand, on July 1, 1913, laid down her burdens on December 21, 1985, and was laid to rest in the Ruru Lawn Cemetery, where she is now awaiting the Life-giver. We remember Pat for her fortitude in suffering pain, her untiring cheerfulness and abiding confidence in her heavenly Father and the soon return of His Son Jesus. To her husband Les and the family, we extend our heartfelt sympathy and look forward with them to that great resurrection morning when we will see Jesus. R. Moody.

JEFFREY. Francis (Frank) Aitken Jeffrey, aged sixty-two years, passed to his rest at the Mount Gambier Hospital, South Australia, on February 28, 1986, after suffering from a terminal illness. Frank was born in Scotland on October 23, 1923. He married Mary (Mars) in Devon, England, and together they came to Australia to begin a new life and to raise their family. Frank's close friend, Mr Ron Pettingill, introduced him to Jesus Christ, and on February 23, 1974, Pastor Fergus Mackay baptised him and his wife in the Mount Gambier Seventh-day Adventist church. Frank leaves his devoted wife Mary; children Jeanette, Ian and Gordon,

son-in-law David; daughters-in-law Leanne and Debby; grandchildren Tony, Karen, Michael, Jason, Matthew, Kristy and Benjamin and great-grandchild, Jamie. We thank God for his promise of a second advent and for the hope of a glorious resurrection morning.

Lee Bowditch.

MAXWELL. Bill Maxwell quietly and peacefully fell asleep in Jesus on Sabbath afternoon, November 30, 1985, at his home in Telopea, New South Wales. Bill, with his wife, had attended the morning services at Dundas church, so it was a great shock to our church family to learn of his passing. He was fifty-seven years of age. We extend our sympathy to Bill's wife Zelma, and look forward to the resurrection morning.

Peter Theuerkauf.

MILGATE. On Thursday evening, March 6, 1986, one of God's saints passed peacefully to her rest in the Lismore Base Hospital, New South Wales, aged ninety. Sister Elizabeth Emily Milgate, a maiden lady, brought joy and pleasure to many lives as a teacher of music and by her quiet Christian graces. We extend our sympathy to her brother-in-law Harry Baldwin, and her many nieces and nephews and their children, who will sadly miss Auntie Lis. We lovingly laid our sister to rest in the Lismore Lawn Cemetery to await the call of Jesus on the resurrection morning.

F. G. Pearce.

TARASIEWICZ. Aleksandra (Olenka) Tarasiewicz of Waipukurau, New Zealand, and more lately of the PSSA Home in Napier, died on March 2, 1986, in her eighty-seventh year. The funeral service was conducted in the Eskdale Chapel by Pastor Trevor Rowe and the writer. A grand Polish lady rests in Christ her Lord till the resurrection morning. She is survived by her son Alek and daughter Maria.

J. M. Denne.

THORNTON. An active, happy and faithful church attendee, William Henry Thornton was called to his rest on January 26, 1986, at Warners Bay, New South Wales, after a brief two-day illness. Left to mourn his passing are two daughters Kathy and Betty, a daughter-in-law Gladys, and a son Jim, together with their respective families. But their sorrow is "not as others, who have no hope," for truly this man, in his ninetieth year, was "ripening for eternity," with his mind's eye firmly fixed on Jesus. It was with feeling and conviction that Brother Thornton's grandson-in-law Paul, and his neighbour Ces Cousins, spoke on his behalf. The writer appreciated the assistance given by Pastors A. P. Dyason and R. E. Jerrard, both in the Avondale church and later at the graveside. We confidently await the resurrection morn.

D. W. Easthope.

COACH DRIVER

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HOUSE FOR SALE—COORANBONG

B/V, 3 B/R. Large half-acre block central to stores, college, schools. Attached double garage and unattached 24' x 14', hold large caravan. \$73,500, ONO. Enquiries: PO Box 14, Cooranbong, NSW 2265, or phone (049) 77 1052.

POSITION VACANT

The Sydney Adventist Hospital is seeking applications from highly motivated Seventh-day Adventist Christians for the position of Purchasing Officer. The successful applicant will preferably have a few years' experience in purchasing and materials management. High ideals, combined with academic excellence and pleasant personality will enhance selection prospects. Interested applicants should contact Mr Ian Low, Personnel Director, Sydney Adventist Hospital, phone (02) 487 9111, Ext 300.

POSITION VACANT

For Retired Couple

Ankara Youth Camp (South Australian Conference Youth Camp) requires a caretaker as from the middle of May this year, 1986. Ankara is a delightful spot on the banks of the Murray River at Walkers Flat, approximately 100 km from Adelaide. A small, but comfortable cottage is provided free of charge, as well as a small remuneration over and above pension arrangements. Duties involve supervising and booking groups in and out of the camp centre, and small maintenance tasks including watering and mowing the lawn area, etc. Enquiries to be directed to Pastor D. Croft, Church Ministries Director, SA Conference, PO Box 120, Prospect, SA 5082. Phone (08) 269 2177.

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.

RETIRED WORKERS ASSOCIATION

A general meeting of the Retired Workers Association (NSW) will convene on Monday, April 14, 1986, at 12 noon. All retired workers are cordially invited to come and fellowship and renew associations in the Waitara Church Hall, corner of Park Avenue and Alexandra Parade, Waitara, NSW, close by the Waitara Railway Station. Emma Farrington, Hon Secretary.

SEMINAR

A seminar entitled "Perspectives of Women in the Church" is to be held in Sydney on April 20. Speakers will include church employees, laypeople, and a representative from another denomination. Position papers pertaining to the role of women in the church will be presented. Sponsored by laywomen interested in the issue, registration forms are available from "Perspectives of Women in the Church Seminar," PO Box 120, North Ryde, NSW 2113, or phone (02) 88 1711.

SOLICITOR-ATTORNEY

Ivica John Jakovac, pravnik-advokat iz advokatske firme McMahon, Fearnley & Kaynes, koja se nalazi u Melbourneu, 3 kat, 411 Collins Street, telefon (03) 614 5000, govori vas jezik. Mozete mu se poveriti i obratiti u vezi kupoprodaje zemlje, kuca pokretina i nekretnina, bracnih problema, sudskih problema, prometnih nesreca, itd. Nazovite nas ili dodite osobno bez ustrucavanja u nas ured.

John Jakovac, solicitor-attorney from the law firm of McMahon, Fearnley & Kaynes located in Melbourne at the address of Third Floor, 411 Collins Street, phone (03) 614 5000, speaks your language, and you may instruct him and turn to him in respect to the purchase or sale of all land, houses, chattels, marital problems, court problems, auto accidents, etc. Phone or call in person at our office without hesitation.

UNIFORMS NEEDED

The Kuranda Aboriginal Mona Mona Pathfinder Club is reforming and are in need of both boys and girls uniforms which are no longer required by other churches. Please forward to Seventh-day Adventist Church, PO Box 7, Kuranda, Qld 4872.

THE VEGETARIAN FOOD FACTORY

We are pleased to inform all interested customers that we now have representatives in the following areas who will inform you of your local distributors and suppliers. Sydney-Canberra (02) 477 1689, Northern NSW (065) 55 4095, Ballarat (053) 35 7822, or phone us on (049) 57 1100.

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FLASHPOINT

JOY TOTENHOFFER
Assistant Editor



IT WAS A DELIGHT on a recent Sabbath to visit with our members at Echuca, Victoria, and then go on to share afternoon worship with a small group in Deniliquin, NSW. At both services non-members were present; looking for answers. Please remember these members as they continue to witness.

THE HERITAGE SINGERS concert in Sydney was videotaped by the Media Centre, and the videotape is available through ABCs in every state for \$A34.95. Surely an investment in inspiration!

PASTOR SOGAVARE recently completed his second mission for this year. Held in Kavieng, the attendance fluctuated between 1,600 and 2,000 nightly with a build-up to 2,500 the night the subject of the "Mark of the Beast" was presented. Many decisions were made, and are still being made. We solicit your prayers. Pastor Sogavare is Stewardship director of the Papua New Guinea Union Mission, and conducts public evangelism "just to keep his hand in."

WANTIRNA CHURCH, in Victoria, has been divided into fifteen teams to raise funds for the furnishing of the Lautoka school in Fiji, which was completed by a fly 'n' build team last May (see RECORD of September 21, 1985). So far \$4,000 has been raised by the nine senior teams, who are each responsible for one classroom comprising twenty-one sets of a desk and chair at \$135 each. The other six teams have reduced quotas, but already the Cradle Roll team have raised double their aim!

AS PART OF THEIR STATE celebrations of 100 years of Adventism in South Australia, that conference is producing a special state Centenary book. At this stage only 1,000 copies are planned for release later this year. Early orders can be placed with the Communication Director, PO Box 120, Prospect, SA 5082.

PASTOR LAURENCE GILMORE is to be promotions Officer at Avondale College until the arrival of Pastor John Banks to take over this position on June 30.

THREE MAGAZINES have come to my desk recently. The first is *Church Ministries Worker*—a new journal for church leaders published by Review and Herald which broadly appears to be an update of the old *Sabbath School Worker*, but also includes articles dealing with youth and outreach. Stimulating reading. *The Adventist Woman* is the official communication for the Association of Adventist Women, and has Kit Watts as editor. It features news, views and profiles of both church employed and laywomen around the world. A journal of music ministry entitled *Adventist Musician* has been forwarded to us by Dr David Clark of Avondale College, and appealed to me as something of intense interest to church musicians around the world. It is the official publication of the Seventh-day Adventist Church Musicians Guild, which was organised in 1970. Information can be obtained from Marjorie Rasmussen, 36634 Angeline Circle, Livonia, MI 48150, USA.

FILLING THE GAP created by the departure of Pastor Malcolm Allen from the Trans-Tasman Union Conference for the GC, will be Pastor Arthur Duffy, who will add director of Church Ministries to his other tasks at the union, and Pastor R. E. Possingham, who will specialise in youth ministry. He was formerly Youth director at the Trans-Australia Union Conference.

DURING the recent Youth Week, March 15 to 22, Pastor Malcolm Allen launched the "500 Club," which aims to raise \$50,000 to develop youth evangelistic material for use in our Division.

CONTINUING THE ENDLESS PRAISE singers itinerary: On Wednesday, April 23, they will be in Port Lincoln, SA; 24th at Port Pirie; on Sabbath 26th at Whyalla; 27th in Adelaide; 28th Berri. On Tuesday 29th they are scheduled for Horsham in Victoria; 30th in Ballarat; May 1 at Warrnambool, 2nd at Geelong and Sabbath, May 3, in Melbourne. Sunday, May 4, will see them at the Melbourne Concert Hall.

MARANATHA 4 in North New Zealand will be held at Longburn College from May 18 to 25.

BAPTISMAL FIGURES for the Trans-Australian Union Conference for 1985 were 46.7 per cent greater than for 1984.

A STATE-WIDE SURVEY of schools by the NSW Drug and Alcohol Authority shows that 87 per cent of all children between twelve and sixteen years drank alcohol regularly, and 29 per cent get drunk at least twice a week. It is estimated that there could be 60,000 teenage alcoholics. Surely an incentive to keep all our children in an environment where this kind of behaviour is strongly deterred.

BROTHER BOB DALE, manager of the Home Health Education Service, is at present conducting seminars for literature evangelists in New Zealand.

FOR 1985, the Signs Publishing Company reported sales to a total value of just under \$4.5 million. Praise God for all that truth-filled literature!

ENROLMENT at Avondale College this year has just exceeded the 600 mark. Accommodation for young ladies has been so tight that temporary quarters have had to be found for about a dozen girls.

IN OCTOBER of this year, a special set of four postage stamps and a First Day Cover will be issued by the Pitcairn Island Post Office to commemorate the Centenary of the Seventh-day Adventist Church on Pitcairn. Printed clearly across each stamp are the words "Seventh-day Adventist Church, 1886-1986." The stamps can be ordered through the Pitcairn Post Office, the Philatelic Bureau in Suva or Australia Post Philatelic Bureau.

THERE ARE NOW fifteen Seventh-day Adventist churches established in the various refugee camps in Thailand where the work began only in 1980. Recently 180 refugee converts were baptised in a period of two days.

"FINALLY, BRETHREN . . .": If we spend our lives building walls rather than bridges, we must expect to be lonely.