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The Tree's Wish

He stood alone in his cold, dark world
And wished for the magic of dreams unfurled.
He dreamed of mystical worlds unseen;
Of all the things he might have been.

To stretch his arms in the heaven above
To reach for the Maker of time and love;
For raindrops to fall on his upturned face
While the silvery moon danced in beauty and grace;
To snatch a bright star from the night—such fun!
Yet his most precious dream, was to find the sun.

These were the dreams he had hoped to find
But it seemed that the Master had others in mind;
For the trees high above kept his dreams out of sight
By stealing the sunshine to make the day night.
So the struggling tree prayed, God would help him to see,
Give him grace to believe, whatever might be.

But a day came, when they came with axes and swords
And they cut the tree down into beams and rough boards.
He cried out inside when they hacked into his wood
Yet believed God allowed it, to work for his good.

Then a day came, when they came with whips and strong cords
And they cut down a man with their hate and their words.
As they drove in the nails the tree cried out in pain
Not for himself, but the Master they'd slain.

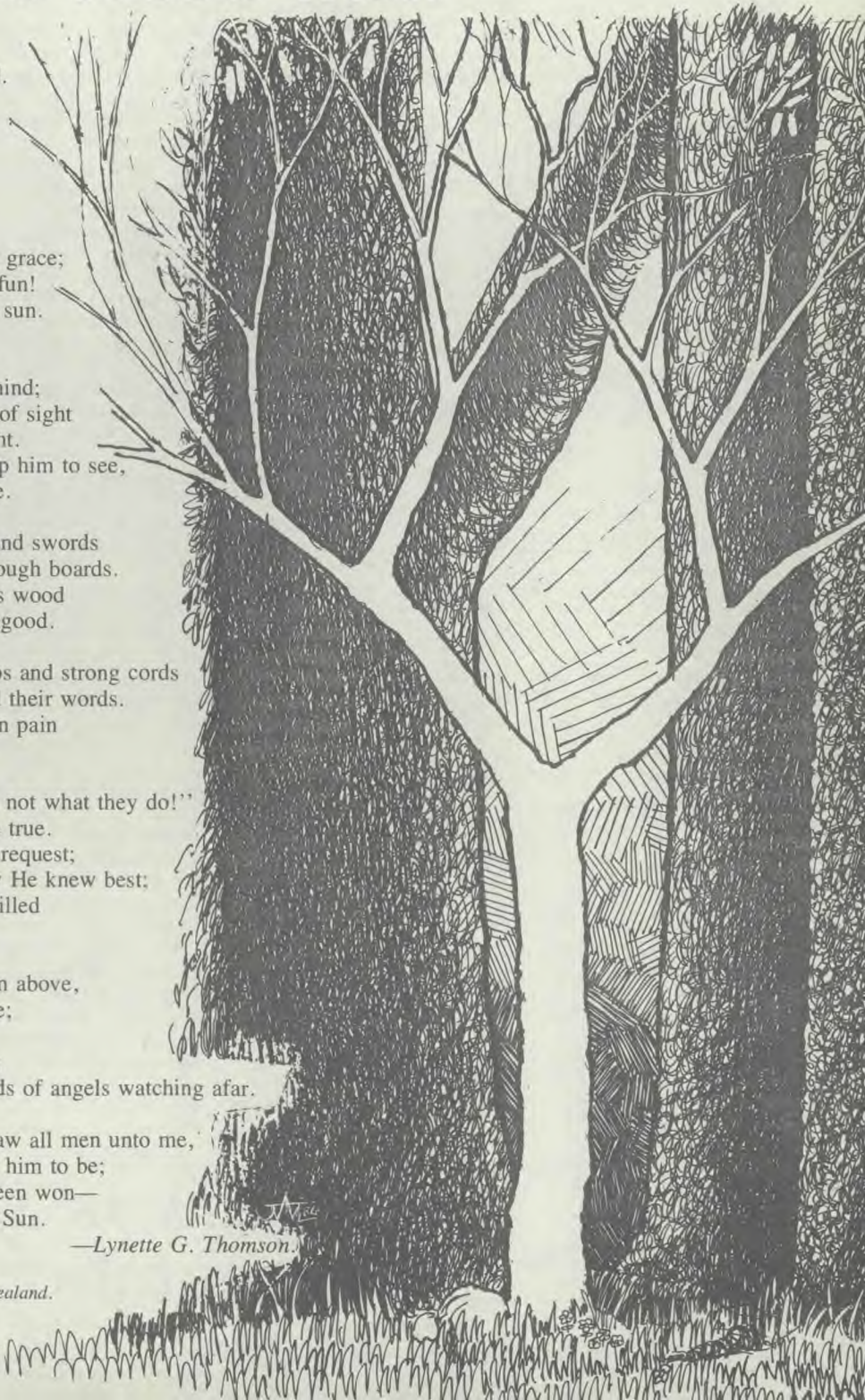
When he heard, "Father, forgive! they know not what they do!"
The sturdy tree realised his dreams now were true.
God had heard all his prayers, granted every request;
Not quite how he'd asked them—but the way He knew best;
For as the tree looked on the man they had killed
The shadow he cast was a cross, on the hill.

As the cross, his arms stretched out to heaven above,
Actually touching the Maker of time and love;
The raindrops that fell on his upturned face
Were the tears of a Prince for his dying race;
The silvery moon and falling star, were clouds of angels watching afar.

The Master's words, "Lift me up and I'll draw all men unto me,"
Made the sturdy tree realise what God meant him to be;
By surrender and trust, his best dream had been won—
For by lifting Him up, he'd at last found the Sun.

—Lynette G. Thomson

Lynette Thomson, twenty-one, lives in Auckland, New Zealand.



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The Calvary Cure



"... HE WAS WOUNDED for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes WE ARE HEALED." Isaiah 53:5 (capitalisation our own).

Psychologists who specialise in personality problems have known for a long time that the underlying cause of conflict which gives rise to most personality disorders, is *guilt*. Guilt is an insidious and toxic poison. It destroys happiness, peace, harmony, efficiency, effectiveness, power and poise—all those qualities of soul that beautify the human personality. Ultimately it even destroys health—of body and mind. Many actual physical afflictions can be traced back directly to the underlying problem of guilt. The person who harbours this killer in his life eventually comes to the place where he is no longer capable of thinking rationally or acting and reacting normally. He has become mentally ill. He can no longer relate to situations correctly. He is at war with himself, and his inner turmoil is reflected in his relationships—or breakdown of relationships—with his fellow men. Right here is the hidden reef on which many a marriage has been wrecked; on which many a promising professional career has ended; on which many a suicide can be blamed; on which can be laid the blame for many a person getting caught in the vice-grip of alcoholism. It would probably be no exaggeration to say that half the wards of mental hospitals could be closed and that half the beds in ordinary hospitals would be empty, but for the ravages of guilt, the destroyer.

Now, while psychiatrists are agreed on the role that guilt plays in human disorders, they are far from being agreed on the cure. Some hold to the opinion that once the underlying cause has been exposed to the individual, the healing will take place naturally and automatically. But many a guilt-distressed person has found to his dismay that his problem is intensified by having his guilt exposed. He feels guilty about his guilt!

Other psychiatrists follow the equally futile line of discrediting and minimising the person's guilt. The line goes something like this: "You *shouldn't* feel guilty about what you did. Don't allow yourself to be punished by feelings of guilt. What you did wasn't really wrong. The only thing that makes it *look* wrong is these old-fashioned social hang-ups. But that's a lot of bunkum. Forget these social taboos about 'right' and 'wrong.' Accept that what you did (or are doing) was (or is) *right for you*." In other words, get rid of your guilt by conditioning your conscience!

The problem is that the more the poor victim

works at conditioning his conscience, the more guilt-laden his soul becomes; the more irrational his behaviour patterns become, and the more disorientated his relationships with the people who are important to him, become. He finds himself further than ever from where he wants to be!

Where can I turn to find relief? Try the Calvary cure! Calvary doesn't minimise our guilt. It tells us, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah 53:6. We're *all* guilty—*terribly* guilty.

Calvary doesn't tell us our guilt will go away by itself once it has been exposed. It says we need healing. Just like a person who has broken a limb or has a wound or a cut, needs healing, we need healing because "our transgressions" and "iniquities" have broken our union with God, and disrupted our harmonious relationships with our fellows.

Calvary tells us that the answer to our guilt problem is forgiveness. We can't get rid of our guilt by running away from it. We can't sweep it under the rug. It's real. The only way to handle it is to face up to it. I have to say to myself; I *have* sinned. I *am* guilty. I *need* forgiveness.

But Calvary doesn't stop there. It doesn't just tell us that we're guilty and need forgiveness. It tells us that forgiveness has been provided! Forgiveness is available! Jesus, who had no sin for which He needed to suffer, has made His sinless soul "an offering for sin." Verse 10. He has paid the price for my sin. I can lay my load of guilt at the foot of the cross and walk away at peace with God, with the world and with myself! What a simple yet remarkable cure! How complete! How effective! Doesn't it make you feel like shouting it from the rooftops? I'm free! Free from guilt; not because my guilt has been minimised, but because my sin has been pardoned!"

Jesus made full provision on Calvary for the forgiveness of every sin that is confessed and renounced (1 John 1:9; Isaiah 55:7). For all who will do this in simple, childlike faith, healing is promised.

Healing begins at Calvary. Healing of broken relationships—with God, with man, with self. Healing of body, healing of mind, healing of soul, healing of personality. Healing for all the afflictions inflicted upon ourselves because of guilt.

Praise God for the Calvary cure! Receive it. Rejoice in it. Be healed by it. Find freedom through it. Freedom to laugh, to sing, to live life to the full. Freedom to be the person God intended you to be.

G.E.G.

Today is 13th Sabbath Remember the Far East

What Being a Seventh-day Adventist Means to Me

MARGARET KELLY

I WAS brought up in a typical middle-class English home. We went to Sunday school and church every week. My brothers sang in the church choir. We lived a peaceful, well-ordered existence. I said my prayers night and morning, and went to a church school for my education. I thought I knew just about everything there was to know about God.

How wrong I was! Many years later, after a broken marriage, broken health, and remarriage, I was to meet people who would show me a whole new way of life, where Christ was the head and foundation of the home.

Through an early, very unhappy marriage, my health broke down completely. I became a victim of rheumatoid arthritis, which became so severe that for a long time I could do nothing for myself. It was seven years before I really began to feel I could do without help. The doctor, who had been so kind and good to me in helping me to regain the use of my limbs, had deemed it advisable for me to live in a warmer climate. I chose the African continent.

Sometime later, I was working in Barclay's Bank in Salisbury, Southern Rhodesia, now called Zimbabwe. I had made friends with a girl, also working in the bank, whose people owned a sisal plantation in Kenya. We decided to leave Rhodesia, which in time we did, and travelled up the coast, then inland, and stopped at a beautiful place called Moshi in Tanganyika, now known as Tanzania.

Moshi lies at the foot of the highest mountain in Africa, Mount Kilimanjaro. It is breathtakingly beautiful, and looking at that snow-topped peak, you knew there must be a God. That loveliness couldn't have just happened.

We decided to stay. I had to, for my money had almost run out. Looking back, I see that God must have been watching over me. I had left England on a pittance. I, who had had no training or work experience, had found jobs falling into my lap, so to speak. Even here in tiny Moshi, through the courtesy of the local bank manager and another gentleman, I found myself helping to run a small coffee factory.

I eventually remarried, and we left my beloved Moshi to settle in Kenya, East Africa. We had many adventures, and loved the wonderful wildlife. Some experiences were not so good, as when we were living on the edge of the Ngong Forest, which was a known hide-out of the Mau-Mau terrorists during the uprising in the 1950s.

We had four children, the last one born just before independence came to Kenya. For the sake of the children we left Africa and came to Australia.

On arrival, my small son was very ill. I learned then he was a Down's syndrome child. How hard those first few years were! Adjusting to a new life was hard for all of us, and also coping with my retarded son, who in those early years was very hard to look after. To help out with our money problems, I would do house-cleaning and baby-sitting, often far into the night. My health broke down again. My life

was again full of arthritic pain, but this time I had a little super-active retarded boy to watch over as well. The words of that beautiful hymn "O Love that will not let me go, I rest my weary soul in Thee" often came into my mind. But I felt I had gone too far from God. I couldn't expect Him to help me.

I was taken to Royal Perth Rehabilitation Hospital, and was there for three months. The ambulance that took me also took my small son into a home for retarded children. He was by then seven years old. I loved him and my family so much, but now needed help myself. Then one day, something happened to change my whole life: A television program; my husband agreeing to do a series of Bible studies to win a Bible for me, and meeting two people whose lives seemed so happy and content. I wanted so much to know more of them and about the church to which they belonged. I'm sure I made many mistakes in those early days, but they were so patient and helpful to me.

Time went by. We had a new pastor at our church; a young and very dedicated person. He regularly visited, and I had Bible studies with him. Now I had three dear people who cared enough to help me make a new life for myself. My husband is a Roman Catholic, but he helped me to attend church.

I planned to be baptised on Christmas Eve in 1977, but since I had had operations on both my

feet, I was still in plaster. God helped me, though, for just a few days before that all-important day, the plaster was removed. I was then baptised by the pastor, who, with my two dear friends, hadn't ever let me go.

I've had more operations on my joints since then. But I was right with God, and He helped me. I pray for health so that I can be of use to my family. My son, too, is now much better. He comes home on a regular basis, at least once a month for a weekend. He still doesn't talk, but we manage very well.

Oh, how much being a Seventh-day Adventist has meant to me! I have hope that one day through constant prayer, my husband and family will, by the grace of God and the Holy Spirit, be with Christ in the kingdom made new; faith that all God's promises are true; joy that one day, please God, we will all be together with our Lord, and that our boy will be able to talk like others. What happiness that will bring me!

"And, behold," said our Lord, "I come quickly; and my reward is with me, to give every man according as his work shall be."

Even so, come, Lord Jesus. ■

Mrs Kelly lives in Kalamunda, Western Australia, and is a member of the Bickley church.

Gethsemane!

Gethsemane! Your garden gate is still unlatched,

And many, many, still pass through.
In agony of soul they cry to God above,
To tell them "Why" and what to do!

O suffering ones! He knelt there too, so long ago.
He understands your pain and grief.
A greater weight He bore, than ever you will know.
How His heart craved some sweet relief!

So, as you kneel, He drops the dews of quiet peace
Into your heart, and looking up
You know He's there, with outstretched arms to comfort you
And help you drink the bitter cup.

Gethsemane! Gethsemane! Your garden gate
Will swing and close, on many yet!
And from their lips will break the cry, "O God, why, why,"
Before earth's sun's for ever set!

We cannot see, our mortal sight is very dim.
The reason why, may not be known
Until we see Him face to face! Then trust in Him
Until He comes to claim His own.

—Audrey Hunt.

Audrey Hunt is a member of the Wallsend church in New South Wales.

The Oil-Press

ADELE CALARCO

WE WERE on the outskirts of the city and it was early morning on the first day of unleavened bread. We had been trying to keep away from the crowds of people who swarmed the road in the final rush-hour into the Holy City for the Passover. But we needed to prepare for the Passover ourselves, so John and I asked Jesus what we should do. He sent the two of us into the city with instructions to find a man carrying a jar of water and to follow him to his house. Jesus had often done this kind of thing before, so we set off straight away to do as He said. All the same, John and I were cautious as we mingled with the people on the road. I guess we tried to hide it from each other, but we were both scared. Keeping to the edge of the crowd, we soon moved off the main road into a side street.

It was also full of people, and many were carrying water-jars. But we noticed a man coming directly toward us as though he recognised us. Our first impulse was to run, but we saw his water-jar and he walked right past us, so we turned and followed him into a nearby house. Inside we found the owner, and we asked him about the guestroom prepared for the Teacher. Without a word he took us upstairs to a room which was set up for the Passover meal, just as Jesus had said.

At sundown Jesus and the rest of the followers joined us. John and I had set the table with the roast lamb, bitter herbs and sweet cakes which we had struggled and bargained to purchase from the busy stalls out in the street. So we sat down to eat, and we all looked at Jesus to lead the prayers and begin the ceremony, as He had always done since we'd known Him. But Jesus was looking down at the table, His head bowed as if in grief, so that none of us dared to break the silence. Then He slowly lifted His eyes and looked at each one of us in turn, fixing our eyes with such a solemn gaze that we all felt we were sharing in some strange sadness of His which we did not fully understand. When He turned to me, I felt Him looking through me so that He saw all my confusion, my selfishness and lies underneath all the fine, strong words. I felt a stirring in my stomach, and had to look away.

I looked up again as He began to speak, and He appeared somehow lonesome and far away.

"One of you who eats with me tonight is going to betray me."

I could see that the others were thinking the same as I. We were all asking, "Am I the one, Lord?" Many times recently we had spoken together about somehow compelling Him to take a stand against the Romans. And He had given us enough reason for leaving Him. He kept talking about things coming to an end, and about harder times to come. As if it could get much harder than it was now! For the few of us who stayed with Jesus, things were pretty tight. Every day we expected agents of the chief priests to arrive with a warrant for our arrest. It was not very comfortable for those of us who followed a man who said He was the Christ and who openly condemned, baffled, and humiliated the Pharisees and elders.

Many of His followers had given up on Jesus, and had looked in other directions for freedom from the Roman oppression. Even the Zealots had stopped listening to His words and were running their own campaigns against the Romans. More than once lately Jesus had aroused the anger and suspicion of whole crowds and then just disappeared! He deliberately provoked and even rebuked the Pharisees. No wonder they were after His blood! And now He had come to Jerusalem. We were amazed that He seemed so blind to the plots to kill Him, which were thickest in Jerusalem. All the religious leaders were here, united in their hatred for Jesus and their desire to get rid of Him. We were more afraid than ever here in Jerusalem, afraid for our lives—and His.

Relinquishing my thoughts I saw Jesus breaking the bread, and as He passed around the cup He started to speak again in that strange way about Himself as He had done so often lately. He kept talking about having to die, and I couldn't help the anger rising up inside me because that was exactly what we were all trying to avoid! Then I saw Judas slip outside, and I thought that he must finally have had enough.

James and John had started to talk about being the greatest again. Those two always thought they were closer to Jesus than the rest of us. I looked across at Jesus, and He was doing the most extraordinary thing I had seen Him do yet! He had a towel around His waist, just like a common servant, and He was pouring water into a foot-basin. I couldn't believe my eyes as I saw Him kneeling beside John and then James, and washing their feet!

"Lord, you'll never wash my feet!" I

exploded, when He came to me.

"Unless you let me wash you, Peter, you can have nothing to do with me," He replied quietly.

Turn between my weak affection for Him and my uncertainty at His odd behaviour, I exclaimed, "Then wash all of me!"

After that we all must have felt we needed to hear every word He said, for we leaned forward to listen to His gentle but urgent words.

"Be careful to watch and pray always, so that you are ready for the struggle that is coming. Take a sword with you, and pray that you will be able to stand temptation. You cannot follow me where I am going, but you shall see me again."

I couldn't take it any longer. "Where are you going that we cannot follow, Lord? I've given up so much for you—I would die for you if I had to!"

He looked straight at me and said firmly, "Peter, you will deny me!"

That did it for me. I had had enough of this man who would not accept all that I had done for Him. I turned toward the door deciding to go and find Judas. But as I took one last look at Jesus, it struck me how tired and alone He looked. It dawned on me that I had failed Him in doubting Him. Somehow He needed us. No, I couldn't leave Him. Even though I did not understand what was happening, or what He was going through, He had understood me. He had seen the emptiness and lonely hurting inside me and He loved me—and I knew I loved Him.

Jesus began to sing a psalm from the Hallel, and the others joined Him, but the back of my mouth ached so that I could not sing without getting choked up. He led us out into the evening then, for a walk in the park—Oil-Press Park, it was called. ■

Mrs Adele Calarco lives in Condell Park, New South Wales.

In My Stead

As He made His way to Gethsemane
The moon shone full from the cloudless sky,
In His agony He cried, "Father,
Take this cup from me."
The time had drawn nigh.
Great drops of sweat fell as blood to the ground;
He looked to His disciples—
Alas,
He found them asleep.
He turned and fell into the horror of great darkness,
And alone, in agony
He began to weep.
"Nevertheless, Thy will be done," He cried,
And took His place as the sacrificial Lamb.
He rose and went forth
To His betrayer,
To taste death for every man.

—Joanne Loughton.

Joanne Loughton is on the staff of the Sydney Adventist Hospital.



From left: Beryl Dean; Neal Freeman; Dr Sue Armstrong; high school principal Mr David McGrath; Pastor Bill Townend.

"Let the Size of Your Dreams . . ."

BERYL DEAN, Communication Secretary, Bowral Church, SNSW

"LET THE SIZE of your dreams be the size of your God."

Little did I realise when I read those few lines in the "Finally, brethren . . ." section of the RECORD some time ago, how they would be such a driving force for a community service outreach program I had thought about for many years. That program was to take the 5-Day Plan to Stop Smoking to our local high school in Bowral.

So an idea was born. Big, but not impossible! Committing these plans to the Lord, He opened doors in a very big way when, after our first approach last May, the school principal agreed upon the concept.

The approach was relatively easy, as I had visited the principal on various occasions over the years, and supplied leaflets on smoking and alcohol, for use in the school's Personal Development classes.

He met with his staff, and together they agreed that the group most likely to benefit from the plan, was Year 8. The enrolment of Bowral High School is 1,000, and Year 8 has 200 pupils.

The program was named, "A 5-Day Plan Awareness Program," and was to be presented for one and a half hours each morning.

We believe this type of program was a first for Australia, so we pursued the very best for our presentation. Contact was made with the Sydney Adventist Hospital, where five doctors, when invited, gave their time and talents on their rostered days off to assist our program. We express our heartfelt thanks to these dedicated men and women who made such an impact on the overall program: Dr Sue Armstrong, Dr Bill Johnson, Dr Calvin Palmer, Dr Margaret Ginger and Dr David Garne.

A film was chosen for each day that would relate to the youth in a meaningful way, and on the first day, each pupil was given eight factual, coloured brochures on all aspects of smoking,

including an *Alert* magazine.

The venue was Bowral High's new multipurpose hall. Former Bowral church member, Brother Midolfo Paglinawan, now residing in Sydney, gave of his signwriting talents when he painted a ten-metre-long banner in red, with white lettering, "I Choose Not to Smoke," which graced the top of the stage. It not only aided the visual effect, but registered positive thoughts among the pupils present. Midolfo also painted an International Youth Year symbol and, together with our Community Services signboard and floral arrangement, provided the necessary embellishments to enhance an empty stage.

On the first day excitement ran high, and eagerness was witnessed on the faces of the pupils. Station WIN 4 televised the program, which was viewed the same evening in prime news time in the Wollongong, far south coast and southern highlands regions. The TV coverage was excellent and very factual, mentioning the church many times and explaining the history of the 5-Day Plan in Australia and around the world. It ran for approximately three minutes, showing the program in session and interviews with the principal, Mr David McGrath, who stated, "I think we have been floundering along by ourselves for too long. This is a golden opportunity, and we are using this opportunity because it has been offered to us by the Bowral Seventh-day Adventist church."

Pastor Bill Townend, the Youth and Health and Temperance director from the conference office in Canberra, led out for the first two days, and Bowral's former pastor Brother Ross Cole for the last three mornings.

Pastor Townend was interviewed also, and Brother Neal Freeman in his interview explained, "The school was very happy to see that we were interested in this kind of thing. It is International Youth Year, so that's what

sparked the idea, and the school saw the lack of their own expertise in this area, and were happy to invite us in when we made first approaches."

Prior to the commencement of the program, Neal spoke in two interviews on Radio 2ST, and we had two local newspapers covering the program with pictures and stories.

Each day the students were reminded to use the resource material they had been given, and to compile notes for use in an essay on, "Why I Choose Not to Smoke." They were given a week in which to write their essay, and arrangements were made to return to the school during assembly for the presentation of the winning entry. Brother Cole presented fourteen-year-old Donna with a handsome plaque, upon which our Community Services badge was fixed and the inscription which read, "1985 International Youth Year, presented to . . ., Health Awareness Week." It is hoped that this essay competition will be an annual event, open to all students of the district.

On the last morning the students were asked to fill out a bracket of nine survey questions compiled by Pastor Townend. Many wrote expressions of sincere thanks, and indicated our efforts had been worthwhile.

The principal delivered a glowing speech on that last memorable morning, telling the students that "the members of the Seventh-day Adventist Church are very caring people who like to assist everybody, and who take a deep interest in the community with their voluntary work, in particular, their health work."

The effects of the program were far-reaching and ongoing, and apart from the student participation, an average of eight teachers each day viewed the program with interest.

One small instance illustrates God's hand was ever present. The first morning I called at the newspaper office to check that the photographer hadn't forgotten her appointment to cover the program. Enquiring at the desk, I was told it was her day off. I asked for her home phone number, but was refused the request. I turned to leave the office, and who should walk through the door, but the lady in question! Almost instantly she exclaimed, "I don't know what brought me in here today on my day off!" I knew who had brought her to the office at that precise moment.

Thanks must go to Bowral members, Jan Foley, Neal Freeman and projectionist Len Wood, who gave so much of their time and talents.

"Finally, brethren . . .": "To God be the glory, great things He hath done." ■

Dr David Garne and a student lighting up Smoking Sam.



The Crucial Significance of the Cross

HANS LaRONDELLE

THE common confession of faith of Western Christendom, the so-called Apostles' Creed, states:

"I believe in God the Father almighty, creator of heaven and earth; And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended to hell, the third day rose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty; thence He will come to judge the living and the dead."—*Creeds of the Churches*, J. Leith, ed (Garden City, NY: Doubleday & Company, Inc, 1963), page 24.

To this confession of the triune God, which in principle goes back to the second century AD, the Seventh-day Adventist Christian can say wholeheartedly, "Amen!"

We must not cease to call attention to the crucial significance of the cross of Christ, to the mystery of Jesus' suffering. The early church intended to confess more than the mere historical facts of Jesus' suffering and death. Behind this historical creed lies the deeper confession of faith that in the agonising death of Jesus Christ, "God was reconciling the world to himself." 2 Corinthians 5:19.* This supernatural event was not open to the gaze of the natural eye. It was seen by the eye of faith and rested solely on the interpretation of the cross of Christ by His apostles after Jesus' resurrection.

The New Testament records that when John the Baptist saw Jesus coming for baptism, he announced, "Look, the Lamb of God, who takes away the sin of the world!" John 1:29. There can be little doubt that John applied the prophecy of the suffering servant of Isaiah 53 to Jesus of Nazareth: "The Lord has laid on him the iniquity of us all. . . . He was led like a lamb to the slaughter." Isaiah 53:6, 7.

The unique significance of Isaiah 53 is emphasised in the story of the Ethiopian minister of finance who was reading the scroll of Isaiah while travelling in his chariot from Jerusalem to Gaza. When Philip heard him read Isaiah 53:7, 8, he asked, "Do you understand what you are reading?"

"The eunuch asked Philip, 'Tell me, please, who is the prophet talking about, himself or someone else?' Then Philip began with that very passage of Scripture and told him the good news about Jesus." Acts 8:34, 35.

The first Christian understanding of Isaiah 53 was expressed in a Christological application. Jesus of Nazareth was the Servant of the Lord, sent with the divine mission to suffer and to die vicariously for Israel and the nations of the world.

Christ suffered on our behalf, for the sake of us, bearing our guilt and penalty. "By the grace of God" He tasted "death for every one." Hebrews 2:9. Whenever a person dies, he deserves it because of his sin. But Christ died "by the grace of God." His death is beneficial for us. Christ did not die simply as a martyr for His ideals. On the contrary, the New Testament

says that Christ gave His life voluntarily as a sacrifice. "No one takes it from me, but I lay it down of my own accord." John 10:18.

Jesus expected to complete His mission in a violent death, not as the inevitable result of His ministry, but as the very purpose of His divine mission. By dying He would fulfil a divine purpose. Therefore, He emphatically predicted His approaching end in Jerusalem in terms of a higher "must." Three times He announced to His disciples that He "must be killed and after three days rise again." Mark 8:31; cf 9:31; 10:33, 34. When Peter opposed this surrender of Christ into the hands of the priests and scribes by saying, "Never, Lord! This shall never happen to you!" (Matthew 16:22), Jesus replied with the shocking words, "Out of my sight, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men." Verse 23.

While many prophets were killed as the consequence of their preaching God's judgments on an apostate Israel, Isaiah had predicted the coming of a unique Servant of Yahweh who was to be sent to serve Israel by taking their place in the judgment of God. Jesus' commitment to go to Jerusalem to die voluntarily can be understood properly only if one discovers that Christ saw His whole life and mission in the light of Isaiah 53. Ellen G. White sums up His mission succinctly: "His whole life was a preface to His death on the cross."—*Fundamentals of Christian Education*, page 382.

Sense of Divine Purpose

Three specific statements of Christ make abundantly clear His sense of divine purpose. Shortly before Jesus was arrested, Peter assured Him that he was now ready to go with Him to prison and to death (Luke 22:23). To this Jesus replied: "It is written: 'And he was numbered with the transgressors' [quoting Isaiah 53:12]; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfilment." Luke 22:37. This answer proves beyond question that Jesus Christ was convinced that He was sent to fulfil the mission of the Servant of the Lord, predicted in Isaiah 53. This sense of mission motivated all His actions. He knew that He would be "despised and rejected by men." Isaiah 53:3; cf Mark 9:12; 8:31.

Even more explicit was Christ's word about the meaning of His life: "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Mark 10:45; cf Matthew 20:28. This self-evaluation harks back to Isaiah's Servant of the Lord word for word.

The idea of a "ransom" is taken from the Old Testament legal requirement, according to which in certain cases one could legally pay off his forfeited life with money (Exodus 21:30; cf Numbers 35:31). By calling the giving up of this life a "ransom for many," Jesus expressed the concept that His death has *salvific* significance for other people. Others would be

delivered or saved by His death, because He would die *their* death. The original expression in Greek is literally "a ransom *instead of* (anti, Mark 10:45) many."

This ransom statement probably is the clearest expression of the concept of *satisfaction* to God, presented also elsewhere in the New Testament in various ways (1 Timothy 2:6; Titus 2:14 [Greek]; 1 Peter 1:18, 19; 1 Corinthians 6:20; 7:23; Galatians 3:13; 4:5). Christ's redemptive death received its full Biblical meaning only if He has placed Himself *in our stead* under God's judgment, satisfying the divine penalty for our guilt before God.

Kneeling at the cross, the sinner has reached the highest point to which humanity can attain.

Finally, Christ gave the clearest expression of the significance of His death in His words of institution of the Lord's Supper: "While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.' Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.'" Matthew 26:26-28.

In this setting of the Jewish Passover supper, Jesus set forth His surrendered body and blood as the atoning sacrifice par excellence, as the replacement of the old covenant Passover sacrifice and the saving means of the new covenant for many. He placed His life, instead of that of His disciples, as an atoning sacrifice to God for the forgiveness of their sins.

Thus Jesus combined the promises of Isaiah 53 (the substitutionary sacrifice on behalf of many) and of Jeremiah 31 (the new covenant with its forgiveness of sins). Could one imagine a more authentic and direct evidence of the redemptive significance of Jesus' death than Christ's own institution of the Lord's Supper? In this sacrament Christ Himself concentrated His whole gospel message on His atoning death. In his final testament Christ wanted to focus the eyes of the Christian church for ever on His cross, where He has poured out His soul unto death for our sins.

How true, then, are the conclusions of Ellen White: "Without the cross, man could have no connection with the Father. On it hangs our every hope. . . . When the sinner reaches the cross, and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain."—*Review and Herald*, April 29, 1902.

—*Adventist Review*.

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* All Bible quotations are taken from the New International Version.

FORWARD IN FAITH

HALCYON DEPPELER, Communication Secretary, Wendouree Company, Victoria

SABBATH, February 1, 1986, dawned a beautiful day, blessed with a calm peace and glorious sunshine. A number of homes were astir early, some exhilarated with the anticipation of a new experience, for another Seventh-day Adventist church was commencing in Ballarat, Victoria.

Now that the city had spread widely, and the Drummond Street church was full to overflowing, we were convinced that we should delay no longer. As far back as almost two years, two church brethren, elder Ormond Robinson and former elder Robert Hastings with his wife Merrilyn, brought before the church their convictions that a move in faith was necessary.

A century ago, when Ballarat was a goldfield town and not the flourishing city it now is, Pastor J. O. Corliss and Robert Hare passed through central Victoria with their message of truth. Robert Hastings's grandmother (Rose) and Ormond's grandmother (Robinson) were converts to the new faith and became members of the early Ballarat church. Some of their many descendants, fourth- and fifth-generation Adventists, still worship at Ballarat.

During the middle of last year Brother Robinson passed to his rest, but the seed had been planted and others have risen to bear it to fruition. One hundred years of witness have passed. With the quietness of a developing embryo and the patience of a waiting period, the day came for the birth of the new congregation.

Early that lovely Sabbath morning, cars began to arrive at the driveway of the Wendouree Technical High School, the venue arranged for the use of the new company. Bright, happy young people, adults and children, moved beside the archways along the concrete walk to the four classrooms opened for their convenience. Ballarat minister Pastor Percy Holmes was there to greet and encourage them before attending to his other commitments.

The children were located in their divisions, and Sabbath school commenced under the direction of superintendent Brother Barry Morton, assisted by Dale Deppeler and Don McConnell. The lesson, taken by Brother Goldsworthy of Daylesford, was appropriate, with admonition from Paul to the new Ephesian church and encouragement to other believers setting out in faith.

We had the use of a valuable electronic organ, loaned by a musician at the school; our pulpit was an arrangement on top of a teacher's desk, disguised behind the colourful gladioli from a country garden.

We give much credit to Brother Peter Hughes, a recreational officer of Wendouree Shire, who, with his wife Pam and two children, were baptised into the Ballarat church fellowship late last year. Peter greatly aided the pastor, quietly handling much of the organising arrangements to make our transition successful. In two weeks' time our friends from the Salvation Army, Norman Street, Wendouree, are making their new citadel available for our future use.



Photo: H. Deppeler.

Group at the organising of the new company in Ballarat, Victoria, which will be known as the Wendouree church.

Head elder Brother Tom Arnold, assisted by Brother Hughes, preached during the divine service, and directed our minds to the Apostle John, as described in Revelation 1, looking out from exile, writing words of inspiration that would reach to the length and breadth of the earth, not seeing the future but knowing the Alpha and Omega, and viewing by faith Christ's glorious return. We thought of Adam and Eve in the garden, the disobedience, the wickedness, the destruction, the struggles of Jacob, the promises, our ultimate re-creation in God's image moulded by desire and obedience.

Our first hymn was number 88 in the *Church Hymnal*:

"O God of Bethel, by whose hand
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led. . . .
O spread Thy covering wings around
Till all our wanderings cease,
And at our Father's loved abode
We find at last Thy peace."

We have viewed the city of Ballarat as Caleb and Joshua viewed Canaan. The Lord has said, "Go forward," and has opened the way. ■

Ask God First!

JOY PENNIFOLD, Volunteer Wife

HOW WONDERFUL to have the promise in 2 Chronicles 16:9, "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

In Papua New Guinea there are many occasions that we praise God for this promise, and one such occasion happened on January 27.

On a rainy morning, especially at 3.30 a.m., a long drive isn't often desirable. However, the Kabiufa truck delivers vegetables to Lae, and must leave at that time to reach the market. On that Monday morning the truck left with driver Glenn Pennifold, teacher Ray Minns and his two small children in the cab, and two students on the back. After travelling only twenty-one kilometres a front tyre blew out, causing the vehicle to slide on the wet road, then to hit a culvert and tip onto its side and slide again before landing back on its wheels. On the passenger side Ray Minns received the full impact, incurring serious head injuries. Fortunately the truck had a canopy on the back, so that the two students weren't thrown out, and only one boy sustained minor head injuries. Melissa Minns was saved from being thrown through the windscreen by the gearstick lodging in the pocket of her tracksuit. However, she did have head injuries. Fortunately the driver and one of the students were able to move about, and in the shock of such an

emergency usually the first thought is to get help. However, the first words of Jack (one of the students) were, "Let us ask God first." After prayer, help was eagerly sought to get Ray to hospital.

Although it was just after 4 a.m., it was only a few minutes before a vehicle came and the injured were taken to Goroka Hospital. It was quickly diagnosed that Ray Minns was in a critical condition, with a depressed fracture and two basal fractures of the skull. A young national doctor stressed the necessity of operating immediately to relieve the pressure on the brain. In the corridors of the hospital many prayers ascended, while back at Kabiufa High School, the students had been alerted and some left to go to the damaged truck, all with concerned and prayerful thoughts. After five hours in the theatre the report was reasonably good, but it was felt Ray should transfer to the Sydney Adventist Hospital, and this was arranged for the next day.

Brenton Minns, Glenn and the two students were all allowed home after examination by doctors, each counting their blessings for God's care.

It is only a little over a week since the accident, yet we have received reports of Ray's amazing improvement, and our hearts go out in sincere gratitude to God for His blessings. ■

HARVEST '90

CARLOS E. AESCHLIMANN, Associate Director, Ministerial Association, General Conference

SINCE JULY 1, 1985, the church has been engaged in the program Harvest '90, whose objectives are the following:

1. Double, in every division, union, conference, local field and church, the number of accessions that were achieved during the 1,000 Days of Reaping.

2. Double the number of members equipped for soul-winning activities according to the spiritual gifts, making every Seventh-day Adventist church a centre of training for service.

Harvest '90 follows the very successful program 1,000 Days of Reaping, which brought more than *one million* souls into the church.

Solid Biblical Basis

The Harvest '90 program is solidly based on the Bible. Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest." Luke 10:2.

"Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." Revelation 14:15. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6.

Christ is the Lord of the harvest. It is He who commissions the followers. The Holy Spirit has prepared an abundant harvest of souls to be harvested by means of the missionary activities of many workers, both of pastors and of laymen.

The concept of harvest has an eschatological meaning: "The harvest is the end of the world." Matthew 13:39. The quicker we preach the Word and we harvest, the sooner Jesus, the Lord of the harvest, will come.

Exhortation of the Spirit of Prophecy

"It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seeds of the gospel. Quickly the last harvest would be ripened, and Christ would come to gather the precious grain."—*Evangelism*, pages 696, 697.

"A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. . . . God's people . . . must put their whole energies into the effort to proclaim the truth during the respite that has been granted."—*Id.*, page 704.

"We are to give the last warning of God to men. . . ."—*Id.*, page 702.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . ."



Photo: S. Jakovac.

Pastor Stephen Jakovac with one of the 110 people baptised as the firstfruits of the Carter Report in Jamaica.

"Thousands upon thousands will listen who have never heard words like these. . . . Multitudes will receive the faith and join the armies of the Lord."—*Id.*, page 700.

"God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day. . . . The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit."—*Id.*, pages 692, 693.

Harvest '90—A Call to Revival

The objectives and goals of Harvest '90 can only be accomplished through the enabling power of the Holy Spirit, working through a church that experiences a true revival and reform. For this reason, the following objectives are so important:

- Renewal and personal growth through Bible study, intercessory prayer, fellowship, and worship.
- Revitalisation of family religion, that our homes may become centres of love, care and witness.
- Reaffirmation of the principles and standards of the church, calling for reformation in appearance and lifestyle.

Harvest '90—A Call to Evangelise

Harvest '90 is a powerful call to give total, absolute and permanent priority, not just to follow, proceed and continue the work, but to *finish it*. For this reason, the following objectives are so important:

- Recognition of the local church as the centre of evangelism, nurture and training of its members for ministry.
- Reclamation of inactive members of the church, and emphasis on maximising church attendance.

- Renewed proclamation of the Biblical-prophetic message of the Seventh-day Adventist Church.
- Reaching the large number of people who as yet are unreached by the gospel.

Duration of Harvest '90

The Harvest '90 program officially began on July 1, 1985, and will continue until June 30, 1990.

It is five years, or 260 weeks, or 1,825 days.

The results will be counted beginning the third quarter of 1985 and ending the second quarter of 1990. That is to say that all the baptisms from July 1, 1985, until June 30, 1990, will be credited to Harvest '90.

Harvest '90—A Greater Challenge

Harvest '90 is a greater challenge than the 1,000 Days of Reaping. In that program it was expected to baptise one million in 1,000 days. In this program the goal is to baptise two million in only 1,825 days. It would therefore be well to take advantage of the time and maintain a continuous program of sowing and harvest. It would not be wise to let the time go by without plans or activity in the hopes of having great results at the end. Here the counsel of Solomon is appropriate, "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame." Proverbs 10:5.

The Launching of Harvest '90

The Harvest '90 plan was officially started in the General Conference Session in New Orleans, upon the victorious conclusion of the 1,000 Days of Reaping. Pastor Neal Wilson presented the plan which was accepted and publicly approved by the delegates and by all the presidents of the world divisions. It is therefore a plan accepted on a world-wide basis in the General Conference Session.

The Planning Stage

Soon after the General Conference Session each division field implemented the following steps:

1. Appointment of a Harvest '90 committee and one or two coordinators, generally the Ministerial Secretary and the Director of Church Ministry.
2. General plans for Harvest '90. The majority of the divisions adopted the theme Harvest '90 as the general motto for the quinquennium and have planned a specific activity for each year of the quinquennium.
3. Communication of the plans to the unions, local fields and churches for their immediate implementation.

At the present time all the divisions have outlined their plans and are going forward to accomplish them.

Harvest '90 and the Annual Council of the General Conference

During the Annual Council of the General Conference great emphasis and importance was given to the Harvest '90 plan.

- One week previous to the Council, all the leaders attended a Mission and Evangelism Seminar conducted by Dr Oosterwald.
- The meeting hall exhibited a gigantic poster with the motto "HARVEST 90."
- All the devotional topics had to do with Harvest '90.
- There was a special ninety-minute program in which was presented the challenge of Harvest '90 and each division president presented his plans and his baptismal goal for his division field. Pastor Wilson made a tremendous appeal and indicated that Harvest '90 had been very well accepted in all the world field.

Acceptance and Enthusiasm for the Plan

Many divisions have had special meetings to outline plans and to establish goals for Harvest '90.

Following are the goals for the Divisions:

Africa Indian Ocean	410,000
Eastern Africa	500,000
Euro-Africa	85,000
Far Eastern	250,000
Inter-American	400,000
North American	225,000
South American	350,000
South Pacific	75,000
Southern Asia	70,000
Trans-European	12,000

Factors for the Success of Harvest '90

Indispensable factors for obtaining good results are:

1. That the administrators, especially the presidents at all levels, promote evangelism continuously by word and by example.
2. Implementation of a dynamic and aggressive program of soul-winning.
3. Motivate all pastors to dedicate themselves and their churches to a vigorous evangelistic program.
4. Set reasonable baptismal goals. It is necessary to have clear objectives and work hard in order to reach them.
5. Make clear plans in order to achieve the objectives and goals. Without plans and objectives there will be poor results and loss of time and energy.



Photo: M. Townend.

Six candidates for baptism at the Kamput Refugee Holding Centre in Thailand. These were the first Cambodian refugees baptised. Pastor Max Townend preached the sermon and several Australasians who were doing volunteer work among the refugees also attended the service. One of the candidates is now a member of the Cabramatta church in Sydney.

6. Provide more funds for pastoral and lay evangelism. This is the most profitable investment.

7. Have a large supply of meaningful resource materials for the laity. These are indispensable tools for the task.

8. The most important factor is to involve the laity in evangelism and soul winning. The most successful divisions and unions are those where the pastors motivate, recruit, train and put the greatest number of lay persons to work.

Results of the First Quarter

Traditionally the first quarter after a General Conference Session is very poor in baptisms. Nevertheless this first quarter, which is also the first quarter of Harvest '90, has been a happy exception. In the world field 88,947 precious souls were baptised. The most remarkable results are from South America with 19,873 baptisms, Eastern Africa with 17,152 and Euro-Africa whose 5,298 baptisms are 124 per cent of what they should have for this quarter.

Conclusion

Christ said, "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:29.

The Adventist Church believes that the time

has come to begin a great harvest. For this reason, the Harvest '90 program has been launched. In order to achieve this program it is necessary to have a clear concept of what the priority of the church is. Christ clearly established it when He commanded: Preach, make disciples, baptise. The Lord wants the proclamation of the message to be the greatest and most sublime work done in the world today. Harvest '90 is the program that will achieve this objective. Therefore, Harvest '90 is our greatest priority.

It is necessary to remember that the final harvest of souls is far beyond our human resources. We need the promised latter rain (Joel 2:23) in Pentecostal blessing and power to prepare the church for evangelising the world. To seek this should be our first work. The proclamation of the everlasting gospel and its power demonstrated in the lives of a Spirit-filled people will be used by God to call for the final events on earth.

There is no doubt that with God's help and with the collaboration of all workers and members, Harvest '90 will be a tremendous success.

Let Harvest '90 be a joyous and triumphant experience. ■

"CHRIST HAS GIVEN His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."

—*The Desire of Ages*, page 671.

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.



Pacific Press Offers Hope to Sufferers.

Within a few days after each of 1985's three major natural disasters, Pacific Press Publishing Association (Nampa, Idaho) had prepared and printed messages of hope for the people affected. Each tract emphasised the prophetic dimension of these tragedies and offered a free Bible course and the address of a local Adventist church.

Some 180,000 copies of *When the Earth Trembles* were distributed in Mexico and among Hispanics in the United States after the earthquake that devastated Mexico City. The second pamphlet, *Floods and Earthquakes*, was distributed to 100,000 people in Puerto Rico following a landslide that killed scores of people. The press provided 250,000 copies of *The Anger of the Volcano* after 25,000 people were killed in Colombia by a volcanic eruption.

The Adventist Development and Relief Agency (ADRA) and the Inter-American Division Publishing Association assisted with the printing and distribution of these tracts.

Octogenarian Planning Another Climb.

Eighty-nine-year-old Hulda Crooks, of Loma Linda, California, is making plans for her twenty-third climb up California's 4,418-metre Mount Whitney this year.

She first reached the summit of Mount Whitney in 1962, when she was sixty-six. She last climbed the mountain in August 1985.

Southern College Goes After Students.

Southern College (Collegedale, Tennessee) sought to enhance its second semester enrolment by offering a \$250 scholarship for any student who influenced a new student to enrol at Southern.

The award plan did not apply in cases where the new student transferred from another SDA college or university, and the scholarships will not be credited until the new student completes the semester.

Double Amputee Sellings Books. Tanzanian literature evangelist Philip Kabora, who has had both legs amputated and is unable to use the fingers in his right hand, has been an active literature evangelist since becoming an Adventist in 1982.

Kabora uses an adult tricycle, adapted so the pedals are where the handlebars normally would be.

ADRA Working in Colombia. The Adventist Development and Relief Agency is continuing to distribute food, clothing, and medicines following the volcanic eruption in Colombia that killed thousands of people and left about 45,000 others homeless, in addition to working at two camps that temporarily house displaced victims.

ADRA is planning to build 500 homes, at an

estimated cost of \$2,000 per home. The students at the Andrews Elementary School in Berrien Springs, Michigan, are planning to raise \$1,000 either to pay for half the cost of a house or to provide seed money to rebuild the Adventist church.

14 Killed in Jordan. Three adults and eleven students were killed when a hit-and-run driver crashed into the back of a school bus carrying eleventh and twelfth graders on an outing from the Amman Adventist Secondary School in Amman, Jordan. The initial impact threw the bus into the path of an oncoming tanker truck, according to information phoned through to the General Conference Education Department. Among those killed was school principal Faiz Haddad and two of his children, who were students.

Auditor Says Mission Is Possible.

Africa-Indian Ocean Division auditor Wayne Vail recently emphasised the possibility of spreading the gospel everywhere by saying that if twenty-eight people saw an accident at midnight and each told twenty-eight others, who in turn told twenty-eight others, and so on, everyone in the world could know about the accident by 7.00 a.m.

Book Subsidies Approved.

The GC Committee has approved subsidies of \$16,608 for Ellen G. White books to be printed in languages other than English. Books and languages to be used are: *Patriarchs and Prophets* into Malagasy, *Temperance* into Burmese, and *Thoughts From the Mount of Blessing* into Icelandic. *Steps to Christ* was recently printed in Catalan, a language spoken in Spain. To date, *Steps to Christ* has been printed in 126 languages, according to the White Estate.

Vibrant Life Receives Award. Less than a year after it began production, *Vibrant Life* magazine has received its first award—an Award of Merit from the Society of Illustrators, based in New York. The award was given for an illustration about superstition in the magazine's September/October 1985 issue.

Entries for the competition included more than 8,500 submissions by leading magazine and book publishers from throughout North America. In addition to being framed and exhibited in the annual Society of Illustrators' show in New York, February 5 to March 5, 1986, the original art for this award was reproduced in the book *Illustrators 28*, the Society of Illustrators' twenty-eighth Annual of American Illustration.

Oregon Church Grows by 2,500 Per Cent.

Portland's Rockwood church has grown from thirty-four members in 1974 to a current membership of 870. In addition, the congregation has spawned other area churches.

Brazilian Students Receive Bibles.

Nearly 2.7 million Brazilian schoolchildren now have—and by 1990 about twenty-five million will have—their own copy of the New Testament, thanks to a massive Scripture outreach program called Brazil/New Life '90. Unlike US law, Brazilian law mandates Bible instruction in classrooms. Thus Christian groups are capitalising on this opportunity to distribute New Testaments.

Prerecorded Church Service. An SDA church service from Brixton, England, was broadcast throughout the United Kingdom by the BBC on January 5—the first time a Seventh-day Adventist service had nationwide coverage in the UK.

—News items from *Adventist Review*.

AWR-Asia Treasurer Arrives on Guam

Pastor William L. Pascoe has been appointed as treasurer for AWR-Asia. He reports that \$4 million has been turned in or promised for the building of Adventist World Radio-Asia. "That is a million dollars short of what the goal is," says Pastor Pascoe, "but I feel there is sufficient interest in the project to raise the rest."

A \$10 million endowment fund has also been started that will partially cover the operation cost of AWR-Asia. "So far about \$2 million has been raised," he said. "That's far short of what we need, but again I feel there is enough interest to see it through."

Pastor Pascoe and his wife Mona arrived on Guam on Friday, January 17. Since his retirement in 1977, he has volunteered to serve terms in Uganda, Bermuda, Hong Kong, and the Middle East Division. Before he retired, Pastor Pascoe was assistant treasurer of the General Conference for fifteen years, and

before that he was treasurer of the Far Eastern Division. The Pascoes hail from Australia.

Clearing and grading of the land is nearly complete on lot 4 for the installation of two of the antennas for AWR-Asia. The antennas that will be for the southern part of the AWR-Asia coverage area, pointed at 285 degrees, require twenty different anchors for support. The largest of these anchors is 3.6 metres by 1.8 metres by one metre, and is in a hole 2.4 metres deep. Parts for the towers and antennas were scheduled to arrive in Guam at the end of February.

Program director for AWR-Asia, Andrea Steele, reports that she has received letters from potential listeners in Japan, India, Germany, Spain and Poland requesting a program schedule. A file of Voice of Prophecy Bible correspondence enrolment cards in the languages AWR-Asia will transmit has been started so that they can be sent to the people who write for information.

"Don't Come if Not Prepared for Change"

GRANT WATSON, Communication Director, South Australian Conference

THIS ADVICE came from those participants who were involved in the Maranatha 3 program held in January at the Rymill Convention Centre in the Adelaide Hills of South Australia.

Seventy-six participants assembled for ten days among the gums and pines of the inspiring Woodhouse Scout Centre near Stirling, to find out how they can become instruments in the hand of their Lord.

As these members, under the guidance of Pastors Peter Jack, Malcolm Potts, Clive Barritt, Lance Hooper and the ministers of the South Australian Conference, prayed together, reached out and felt the needs of others, discovered their own spiritual gifts, and then began sharing Jesus with others, they noticed a change occurring in their own lives.

After this program, Olive wrote a letter and stated, "Anybody who has been to Maranatha, comes back a changed person. . . . Maranatha taught me how to talk to and praise my Jesus." Sandra said, "They told me we would be changed people after Maranatha, and I really couldn't believe that. But, you know, it is true. I can feel that I am a different person."

Maranatha 3 taught participants how to visit people, how to be a caring person, how to effectively study and pray, to develop their spiritual gifts, to communicate Christ effectively, to understand the



Pastor Peter Jack leading out in an action team situation at Maranatha 3 held in the Rymill Convention Centre.

spiritual standing of people in the community and, yes, even how to go doorknocking!

As Lyn told me, "The people came here because they wanted to do something for their Lord, but really didn't know how. Now they know how to do it. They have confidence; they tried it out and had success."

A theoretical knowledge of Christianity is great, but a practical, working experience is the only way to be a witness. Maranatha does this. David said that he was thrilled when his wife spoke publically to a group of people for the first time—because of Maranatha. Horace

states the feeling of the group by saying, "Really exciting. Best thing I ever did."

After this, what? Action teams, video evangelism, Bible-study groups, effective letter writing, telephone evangelism, effective letterboxing and doorknocking; all these are results of Maranatha.

Does Maranatha change lives? Seventy-six people in South Australia bear testimony to it. I quote again from Olive's letter: "Last Tuesday I started an action team with seven people."

Maranatha 4 will run in South Australia in 1987. But be warned; don't come if you're not prepared to have your life changed! ■

Participants in the Maranatha 3 program in South Australia, January 1986.



His Cross

Christ's cross—or ours?
Which one takes pride of place
Within our daily lives?
'Take up your cross,' He said,
'And follow me.'
And so each day we take our cross—
When things go wrong,
When trouble comes our way—
And gladly, proudly tell the fact
That we, like Christ, have borne our cross,
And suffered here like Him,
But we forget too soon
The words Christ added there—
'Deny yourself,' was what He said . . .
Our sinful ways, our selfish will
Must all be given to Him,
And as we give them up
Our cross will merge with Christ's
Till only His be seen.

—Martin Ward.

Martin Ward is serving at Kambubu High School, Rabaul, Papua New Guinea.

Hobart Revelation Seminars

CAROL PASCOE, Communication Secretary, Glenorchy Church, Tasmania

FOR SEVENTH-DAY ADVENTIST Tasmanians, their southerly isle is more than merely a quaintly picturesque tourist resort. The year 1985 will be remembered for two dynamic Revelation Seminars conducted in the Hobart area—one at the Cosgrove State High School, the second at our Glenorchy Adventist church.

The overall attendance was heartening. Hardy Tasmanians are rarely deterred from venturing outdoors on dark, chilly evenings, as was evidenced by the fact that the Cosgrove meetings were held twice a week for twelve weeks, finishing in the winter season. Certainly, the warmth of the atmosphere more than compensated for the inclement weather!

Our first seminar conducted by dynamic Pastor Robert Porter, ably assisted by assistant minister Phillip Brown, was attended by some fifteen non-Adventists, four of whom decided to commit their lives to Christ and be baptised. The second seminar, led by Phillip, saw twelve non-Adventists attending with four people giving their lives to Jesus and becoming part of the body of Christ. It was a joy to see the Holy Spirit working through the proclamation of God's Word. One of these new members thanks God for the fact that he is now liberated from alcohol and drugs. Three Adventists who had not worshipped at church for some time have returned to regular fellowship. The Glenorchy Seminar resulted in one elderly bereaved gentleman accepting Christ in baptism, while four other persons are still being visited in their homes.

Both seminars were supported by regular church members who appreciated their memories being refreshed by the thrilling and timely prophecies of Revelation. Pastor Porter and Phillip highlighted the very essence of the gospel—salvation by grace. It goes without saying, the good news for us marks the imminent demise of Satan. Consequently, the discomfited latter has not been idle in our district. One couple attending the meetings reported the presence of an ethereal being with a beckoning hand in the hallway of their home. Both husband and wife saw it on several occasions. Another lady claimed she had an overwhelming urge to scream loudly while the minister was speaking. She also said a voice took charge of her when taking her shower in the bathroom. All these people stopped attending the

meetings. Please remember these struggling souls in your prayers.

Our church catering ladies did themselves proud on the final evening of the seminars. Their scrumptious vegetarian smorgasbord tantalised even the most intrepid meat-eaters! People expressed their appreciation by generously donating over \$1,000 during the seminars. ■

★★★★★★★★★★★★★★★★★★★★

It Made My Day

RECENTLY, as our five daughters and I were returning from a wedding in Townsville, the transmission on the car began to falter as we climbed the Palmerston Highway. We were just about to the top of the last long haul when we lost all gears. When we tried the gears, transmission fluid squirted onto the road.

After a number of vehicles and about an hour had passed, an elderly couple pulled up, closely followed by three young people. As the latter arrived, the others left us in their hands.

Ian, a single young man from Mackay, took me to the nearest farmhouse a kilometre away; then to the next until we came to a phone. David and Lyn, an English couple hiking around Australia, had offered to stay with the girls while I contacted my husband for assistance.

It wasn't till two hours later that my husband rang back to let me know he was on his way with a friend, whose wife would look after the two boys for him. Meanwhile we were able to witness to those we were with, as all of them were seeking for a greater knowledge of truth. Eventually they went on their way after an exchange of addresses.

The next evening they called around to see how we had fared after waiting for a total of five hours on the road before being able to move.

It made my day to see such genuine concern for strangers. The icing on the cake was to have them stay to tea, and for a three-hour Bible discussion, after which they took a number of booklets to assist in their understanding.

(Mrs) Jean Madell, Mareeba, Qld.

AS A NEW CHRISTIAN, I had just been learning to trust God when I was faced with a move from one flat to another. As I had no transport at the time, I decided to see if God would care about such a small matter, and asked Him to send me someone with a car to help me move. He did better than I asked for; He sent someone with a truck to help me, and not just one person, but two offered to help, without asking! What a caring God we have, and worthy of all our trust!

ANOTHER TIME I was praying on my knees for God to help me as I was very distressed and depressed and couldn't see a way out from my problems. Only one lady in the

Why?

Why did Jesus have to die
On the tree at Calvary?

Why did Jesus go through pain,
Just for you and me?

Why did they put the crown of thorns
Upon His gentle head?

Why did the soldier thrust the spear
That pierced His precious side?

Why did people shout, "Crucify Him!"
And not, "Set Him free!"?

Why did it have to be Jesus?
Why not you and me?

—Joanne Loughton.

Joanne Loughton is on the staff of the Sydney Adventist Hospital.

church knew my new location that Sabbath afternoon. Guess who turned up at my door a few minutes later with a message from someone who wanted to help me?! What an incredible, loving God we have!

I WAS very happy to meet with an old friend and together we discussed all manner of things to do with religion. She, however, had not yet found a church in which she felt at home, and I was sad to read in a letter from her, later, that she had been going to a church where the speaking in tongues was a must. After much prayer for guidance I sent her the tape "Speaking in Tongues" by Pastor Youlden. My joy was immense and it truly made my day, when she wrote to me, that she had been praying earnestly for God to let her know the truth in this matter.

GETTING some spare parts for my old, imported car can be a problem. I was not surprised when the mechanic told me he couldn't get a water pump for it. I was not defeated, however, but went home and asked God to tell me what to do about the car. The next morning I was impressed to phone every spare parts dealer in town, and the very last one on my list asked me to hang on while he rang Brisbane, and then told me he would have the water pump for me the next day. He did!

WHEN WORKING in a crisis centre I had a chance to tell what God had done for me to a girl who was trying to get off hard drugs. She was restless and couldn't sleep, so we were still talking after midnight when I was impressed to give her the book *The Desire of Ages* out of an assortment of books I always had with me. Imagine my amazement when she said to me, "Oh, *The Desire of Ages*! I have heard about that book! Do you mind if I go to bed and start reading it straight away?" I didn't mind at all!

Renee Denton, Qld.



The Cross of Jesus

'Twas on a cross He proved His love
For sinners such as I.
When hatred reached its lowest depths
And lifted Him on high.

'Twas on a cross God's father heart
Was broken, with His Son.
While blind and evil men looked on
Eternal life was won.

'Twas on a cross the angels watched
Their loved Companion hang.
From such a sight they dropped their gaze
And longed to ease each pang.

'Twas from a cross His cry rent earth
And reached each watching world.
" 'Tis finished now! Your debt is paid."
Sin's kingdom down He hurled!

Now go we forth (His cross held high)
To every land and tongue
Til by voices round the globe
His glorious praise is sung.

—Audrey Hunt.

Audrey Hunt is a member of the Wallsend church in New South Wales.



The Disobedient Twins

MYRTLE O'HARA

STEVE and Perry were not bad boys, but oh, they were mischievous! They were twins, and what one didn't think of doing, the other one surely would. Mother never knew what to expect.

"I am going to help Mrs Smith this afternoon," she told them one day. "I want you boys to stay in your own yard and not get into mischief while I am out. I won't be away more than two hours."

Steve and Perry really meant to be good, and they played happily enough for a while. When Mother was home they would play contentedly for hours and the time just seemed to slip away, but if she were not about, the hours seemed to drag.

"It must be time for Mum to come home now," Perry said, and he went inside to look at

the clock. "She's been gone only an hour," he told Steve when he came out again. "Whatever will we do now?"

The boys wandered over to the fence that divided their place from the neighbour's. "Look, Perry," Steve said, "there's a hole in the fence where the bottom of the paling is broken off. I'm sure I could squeeze through there."

"No, you couldn't; it's too small," Perry said.

Steve lay down on his stomach with his arms straight above his head and began to wriggle through. He stuck a couple of times, but Perry pushed and at last he was through.

"Now you get through, Perry," he said. The boys pretended they were escaping prisoners, and it was great fun.

When Perry stood on the other side of the fence they decided that if they were escaped prisoners they would need some things to use as they ran away from their captors. The neighbour was not home, so they began to hunt around his yard. Soon they found a tin containing tobacco, and Perry put it in his pocket. They didn't want the neighbour to come home and find them in his yard, so, forgetting that Mother had told them not to go out of their own yard, they went a few doors farther along to a house where the people were away on holiday.

"I wonder what it is like to smoke?" Perry said as he took the tobacco tin out of his pocket.

"We had better throw it away," Steve said. "You know we should have nothing to do with tobacco."

"It wouldn't hurt to try smoking just once,"

Perry said, "and nobody would ever know." The laundry door was unlocked and the boys went in and found some paper and matches. They rolled some of the tobacco in paper and tried to light it.

There were some heaps of wood shavings on the floor, and the boys never knew how it happened, but the shavings caught alight and in no time there were flames everywhere. Steve and Perry tried to put them out, but couldn't. They became so frightened that they ran home. But one of the neighbours saw them come out of the burning laundry, so he rang the fire brigade. Soon the firemen arrived and put out the fire. The laundry was burned, but fortunately they were able to save the house.

A policeman also arrived, and when the boys saw him they crept under their house, as far under as they were able to go, where no grown person could follow them. But policemen have a way of making little boys do as they are told, and soon he had those children out and got the whole story from them. Later, Mother had to take the boys to court, and the judge wanted to put them in a home for bad boys. Poor Mother was in tears, and she pleaded for her boys, so she was allowed to keep them.

All that trouble happened because they disobeyed Mother and didn't stay in their own yard. It never pays, boys and girls, to be disobedient in the smallest thing; and the worst part about doing wrong is that it brings sorrow and suffering to other people as well as to the person who does the wrong.

Steve and Perry got such a fright that day that they really were better boys, for they had learned a valuable lesson. ■



"Your Health and Lifestyle" was the title and theme of a public program conducted at North Fitzroy church hall (Victoria) on Sunday afternoon, November 24, 1985. The program consisted of film, slide and oral presentations, and covered topics on nutrition and lifestyle, stress management and weight control. A vegetarian cooking demonstration and tasting rounded off the program, with patrons receiving printed recipes that they could try for themselves at home. Speakers were nursing sister Marilyn Sharp, cooking demonstrator Lyn Horsfield, Dr Richard Siemienowicz and Pastor John Chan, shown on the left with some of those who attended.

Now a True Witness

KEN OAKLANDS, Communication Secretary, Port Pirie Church, South Australia

JUST OVER A YEAR ago I was surprised to see a certain gentleman in the congregation of the Port Pirie Seventh-day Adventist church; surprised because I knew that man to be a staunch member of the Jehovah's Witnesses Society for many years.

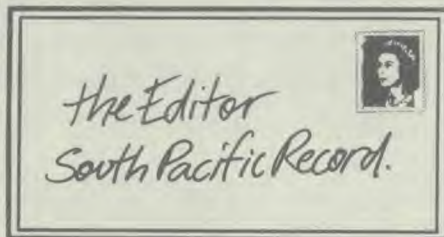
Ten or eleven years previously we had sat down at the table in my home to study the Word of God together. But I had found him so indoctrinated with Jehovah's Witness beliefs that the truths of the Bible did not get through to him. Yet years later, here he was attending our church. I was indeed thrilled, and praised God that he had spoken to this man's heart. God certainly works in mysterious ways.

I was eager to know what had brought the change. Graham told me that the Jehovah's Witnesses Society disfellowshipped his wife because she was still smoking, and by so doing they prevented them from attending meetings. In addition, Graham and his wife Joann were also prevented from attending their daughter's wedding. The Society members kept their daughter from making contact with her parents by hiding her in the homes of other members.

That was the background. Graham still loved his Lord, and Bible studies were arranged with Pastor Eddie Mackie and Brother Mostyn Johnson, the head elder. This led to Graham being baptised into the family of God by Pastor Mackie on December 14 last year.

Brother Graham is a talented musician, and has put his talents into the service of God by leading the choir each Sabbath morning.

A combined luncheon was held in the church hall after the baptism, attended by members and by friends of Graham, Joann and family. ■



Sabbath School Pamphlets

I am really enjoying our study on Ephesians in this quarter's Sabbath school lesson pamphlet, and would like to say "thanks" to the authors.

After reading H. B. Hansford's comments regarding more Spirit of Prophecy quotes, I checked through several of the lessons (the teacher's pamphlet) and found that there were several quotes from Mrs White's writings in each lesson. They are "gems" of truth relative to the subject being studied, and are appreciated. Also the comments by the authors and other writers are enjoyed. Both the Spirit of Prophecy and other authors add to the value of our study.

The Holy Spirit is ready and willing to help us in our Bible study, and the more time and meditation we put into it, the more blessing and spiritual food we will receive.

Edna Valeriani, North Mackay, Qld.

Lonely Worshippers

I read with interest "Becky Jane's" (November 23, 1985) and Anita Stapleton's (January 25, 1986) comments on being alone while visiting one of our churches.

Years ago I was home on furlough from New Guinea, and for two Sabbaths at the local church not one person spoke to me! Then on the third Sabbath I decided to speak first. One person I spoke to was a visitor like me! Then contact was made with some of the church ladies and then—what consternation! What sorrow and apologies and then, out came the warm, loving Adventist welcome we always enjoy.

So it pays to speak, even if you have to make the first approach. Some of those contacts made on that third Sabbath became friends for life.

Edna Valeriani, North Mackay, Qld.

"I'm Eating"—Barbecued Ribs?

With reference to the front page article "I'm Eating" (February 1, 1986), I endorse wholeheartedly the sentiments and moral of the story, but I object to the reference to "luscious-looking barbecued ribs," etc.

The RECORD is our official church paper, and should be all out for health reform. I know, you know, and many of the readers know, that the story is not from an Adventist writer, but there will be some who will take the reference to "luscious-looking barbecued ribs" as a norm in Adventist circles, and take it as an excuse to partake of animal flesh, rather than the recommended health reform diet.

One cannot be too careful in regard to the things officially published, and thought must be given to any possible twists that readers may give to published articles.

Stanford M. Baldwin, Greater Sydney.

Agreed. We do not endorse flesh as food. The message of the story was so important that we felt compelled to use it. —Editor.

The Thrust of the Story

The last paragraph of FLASHPOINT, February 22, re "I'm Eating"—I cannot understand anyone just seeing "a barbecue or spare ribs" in that story. To me it had a far greater meaning. Yes! there are many people out there who need our love and care, not just in words, but deeds too, and your story brought tears to my eyes and heart. We do not know the half of what life is all about for unfortunate people, and especially little neglected children.

I just wonder what was the reaction to Jesus' parable of long ago re the prodigal son. To think he used pigs to illustrate it—how the Pharisees must have pulled their cloaks a little tighter around themselves! As your story ends with the wonderful thought of Jesus who ignores no one and hears the smallest plaintive plea, how grateful we should be for such a Saviour! I, for one, thank you for printing that story. It helps to jolt us out of our smugness.

Miss Joyce Hort, Western Australia.

Significance of Our Name

There is something that has really been troubling me for quite a while. I was reading in *Testimonies for the Church*, Vol 1, page 223, the following: "The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshippers of God and those who worship the beast and receive his mark."

I feel we have been letting our standards slip, by referring to ourselves and our churches and institutions as "Adventists."

We are *Seventh-day Adventists* and proud of our name. Could we not put the Seventh-day back where it belongs? The name Seventh-day Adventist stands for so very much, and it is our banner.

Mrs Olive Penrose, Qld.

Working for Peace?

I read with amazement an article on the "International Year of Peace 1986" (RECORD, February 15, 1986), where Seventh-day Adventists are being urged to work for peace with sermons, projects and programs promoting social, cultural and economic justice, and that we are to "urge the nations of the world to beat their swords into ploughshares." Has the Annual Council fallen for "New Age" propaganda?

If we really want to work for peace, we must again start preaching distinctive Seventh-day Adventist doctrines. These have nothing to do with promoting peace as the world sees it, but they have a lot to do with the Prince of Peace.

We must give the three angels' messages with a loud voice. This is God's command. That is how Christ wants us to work for peace.

In the meantime the world will promote its one-earth philosophy of international peace, about which God warns the remnant, "When they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape." 1 Thessalonians 5:3.

Margaretha Eales, Victoria.

Planned Giving

Planned Giving in Australia is now over thirty years old. It is time to assess its impact upon the people and parishes it has involved.

For a generation parishes have periodically enlisted the services of church agencies or secular organisations to conduct "Planned Giving Programs" or "Stewardship Programs." Some parishes have conducted their own programs without outside assistance. What benefits has Planned Giving brought? What has been the cost? Does the church of the 1980s need a different approach to the 1950s?

My Master of Arts (Honours) thesis for the Department of Religious Studies at the University of Sydney will set out to answer these questions.

The dissertation will write the history of Planned Giving to the present day, then concentrate on the role of the church agencies, secular organisations, church stewardship departments and committees and parishes "self-run" programs.

Any publications, records or personal reflections relating to Planned Giving in Australia can be sent to the address below. Information about organisations, their personalities, methods and the impact on parishes would be particularly appreciated.

Daniel C. McDiarmid,
16 Ada Place,
Ultimo, NSW 2007.

Weddings

HICKEY—RUSSELL. On January 26, 1986, Colin Hickey and Marilyn Russell exchanged vows of love and fidelity in the Wahroonga church, New South Wales, for many years Marilyn's home church. Colin's mother, Violet Hickey of Blacktown, and Marilyn's mother, Ila Rudge of Wahroonga, were joined by a large group of relatives and friends to witness the occasion. Colin, recently baptised, and Marilyn, less recently rebaptised, have won the respect and love of a wide circle of friends within and without the church, who have come to appreciate their deep commitment to God and their unshamed witness to His goodness. Their new home will be a monument to the power of Christian love.
R. A. Vince, R. M. Vince.

KADAREANU—FLORIDA. Friendship blossomed into courtship as David learned more and more about Christ and His truth, and Danielle encouraged him in his new-found faith. Then on Sunday, December 15, 1985, they were united in marriage at the Wahroonga church, New South Wales, and pledged their commitment to each other and to God. David's parents live in Sydney, as do also Danielle's parents, Dr Robert and Mrs Beverly Florida. We join with their many friends in wishing David and Danielle a rich life in service for Christ.
A. H. Tolhurst.

LANG—MADGWICK. Two well-known and respected Adventist families were united by marriage when David Lang and Sonia Madgwick met at the altar of the beautiful historic Oratia church, Auckland, North New Zealand, on January 16, 1986, to exchange wedding vows. Sonia is the daughter of Dr Ken and Eine Madgwick of Auckland, and David is the son of Mr Bruce Lang of Western Australia. We wish this young couple much of God's blessing as they establish their Christian home in South Perth.
R. R. Faithfull.

MASSEY—ANDERSEN. In the manicured garden setting of Neil and Phyllis Barnett's home at Eton, Queensland, Jason, eldest son of Arthur and Joan Massey of Calen, took Michaela Andersen to be his wife. Michaela is the daughter of Jacqueline and Rod Andersen of Mackay. Their many friends and relatives joined them in this natural setting and remained there for the wedding feast, celebrating their marriage. Pastor Ray Kent was master of ceremonies and Jason's uncle conducted the marriage service.
G. A. Lee.

Till He Comes

BULLAS. Winifred May Bullas fell asleep in Christ on February 21, 1986, at the Box Hill Hospital, Melbourne, Victoria, at the age of ninety-five. Sister Bullas had been a Seventh-day Adventist for more than sixty years. Aunt Win, as she was affectionately known, was a loving and gentle person. Win, and husband Arthur, moved into Coronella Retirement Homes in 1962. Arthur passed away in 1967, but Win continued to be active, learning new skills in the craft room that won many prizes at the annual agricultural show. We believe that when "the roll is called up yonder" Win will be there. Long-time friend and retired Coronella Homes manager Mr Len Jones assisted the writer at the funeral service.
M. H. Sparrowhawk.

HERBERT. Elizabeth Patricia Herbert was born in Upper Riccarton, Christchurch, New Zealand, on July 1, 1913, and laid down her burdens on December 21, 1985. She is now resting awaiting the Life-giver. We remember Pat for her fortitude in suffering, 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.

LEM. On Friday morning, February 14, 1986, Brother Lem Someth, pastor of the SDA Cambodian church in Adelaide, South Australia, was returning to Adelaide from Canberra, when he and his family were involved in a car accident near Euston, New South Wales. His wife, Savoeun, and only son, Simon, were killed. Relatives and friends met in the Prospect SDA church on Monday, February 17, to pay their last respects to Savoeun and Simon. They are succeeded by Brother Lem Someth and daughters Vary and Lovey. With assurance of our Lord's soon return and the hope of the resurrection confirming our faith, we laid them to rest in the Dudley Park Cemetery. Pastor L. F. Hooper assisted the writer in ministering comfort.
C. V. Christian.

MULLER. Carl Oscar Muller, aged ninety years, of Albury church, New South Wales, passed quietly to rest at his son's home in Henty, on February 22, 1986. He was buried in the Albury Lawn Cemetery on February 26. To his sons David and Esmond, and daughters Mavis (Mrs Nathan Levy) and Daphne (Mrs Elton Thorp), and their families, we extend sincere sympathy. Brother Oscar and his late wife Annie, who were Lutheran Christians until they retired, became ardent Seventh-day Adventists under the ministry of Pastor Bill Sleight in 1970. They were loved and admired by both Lutheran and Adventists in the district. Oscar's grandson-in-law, Paul Smith, a Lutheran minister, and local elder Allan Bullock assisted the writer in directing mourners to the blessed hope.
A. J. Bath.

PENOLA. On February 20, 1986, tragedy struck the family of Raymond Leon Penola when he died as the result of a bee sting. Born in Mackay on March 12, 1948, Raymond was educated and lived all his life in the Mackay area. He worked in the outdoors for all of his life, being a keen gardener, sportsman and a loving husband and father. He worked on cane farms as well as managing cattle properties during his thirty-seven years of life. A large number of mourners came to comfort Raymond's wife Yvonne, and their four children: Raymond Jr, Stacy-Anne, Harold and Lee. The writer assisted Pastor R. H. Kent in pointing them to the only hope for the future—Jesus.
M. J. Pearce.

ROGERS. Samwell Albert ("Bert") Rogers was born on December 5, 1904, in Brisbane, Queensland. Although eighty-one years of age, his passing there on January 31, 1986, was most unexpected. He was the eldest of thirteen children, and at an early age learned to carry responsibility and work. Bert was carried into the South Brisbane church as a baby by his mother, and remained a loyal South Brisbane

member to his death. In what must be some kind of record, Bert served as treasurer for the South Brisbane church for fifty years, a position he still held at his death. His wife of fifty-seven years, two sons Geoffrey and Graham, and their wives, six grandchildren and four great-grandchildren, mourn Bert's passing.
C. R. Wallace.

SOWERBY. After a period of declining health, Harold Charles Sowerby passed away on February 19, 1986, in his eighty-seventh year, while residing at the Margaret Wilson Home, Timaru, New Zealand. Harold looked forward to the day when he would meet his Lord. Left to wait till the day of reuniting are his dear wife, Ethel, and their children: Doreen and Brian, Graham and Juanita, Brian and Phyl, Harold and Edna, Violet and Vic, Douglass Ross and Pauline, and his fourteen grandchildren and great-grandchildren. Those at the service in the Timaru Seventh-day Adventist church were reminded of the soon return of Jesus and the resurrection. Harold was then laid to rest in the Timaru Public Cemetery.
M. Hudson.

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CATERING

Interstate members are advised that the Nunawading Catering Committee in Melbourne offers you a choice of vegetarian menus. Quality food and attractive presentation for that special occasion. Recently renovated hall provides comfortable venue for both formal and informal functions. Reasonable rates. For enquiries phone (03) 560 0654 or (03) 842 3572.

FIFTIETH ANNIVERSARY

Palmerston North Adventist Church School.
To be held August 22, 23 and 24, 1986.
All past students, teachers and interested friends please contact The Secretary, Adventist Primary School, 25 Snelson Street, Palmerston North, New Zealand. We need slides, photos, articles and information now.

GRADUATION VIDEOS

1985 Avondale College Graduation videos. Two tapes:
1. Graduation Sunday.
2. Excerpts from weekend.
Filmed by Michael Chamberlain. \$35.50 each or \$62 for set. Contact Dwane Hedges, Student Media Productions, Avondale College, Cooranbong, NSW 2265.

MISSIONARY VOLUNTEER TEACHER URGENTLY NEEDED

Isn't there anyone to answer the Master's call? If you are enthusiastic, and seeking a challenge in the Lord's vineyard, and are gifted in the area of Industrial Arts, and love to teach children, then come, please, to this small corner of God's vineyard in New South Wales.

For further particulars, phone Miss Fay Oliver, or Pastor Ed Rosendahl, on (065) 67 2011, and it shall be the start of showers of blessings—more than you can receive.

POSITION VACANT

Sanitarium Health Food Company, Windsor branch, Victoria, has a vacancy for an experienced secretary-typist. If interested, please phone (03) 51 1267 and ask for Mr Bullas.

REAL ESTATE AGENT

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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.

FLASHPOINT

JOY TOTENHOFER
Assistant Editor



PASTOR STEPHEN JAKOVAC on April 6 will commence an evangelistic series for the Yugoslav community in Sydney. English translators will be available to make the lectures bilingual. You are urged to invite your friends to attend the Cabramatta Civic Centre at 7 p.m., April 6. Better still, encourage them to go with you, if that is possible. And we can all pray for this outreach, that searching hearts may respond.

ADVENTIST youth in Papua New Guinea may not yet be in heaven, but they do feature on the front page of *Paradise* (February 1986)—the in-flight magazine of Air Niugini. This special issue for the 10th Anniversary of Independence displays a glossy cover photo of our Port Moresby Pathfinders and youth in the independence parade, complete with Pathfinder T-shirts and flags. To see these happy Adventist youth "in the picture" is a significant commentary on the impact that our youth have made in the rapidly developing nation. Adventist ideas and organisation have been the envy of other groups and government departments in PNG.

MARANATHA 4 has recently concluded at the Maida Vale camp complex in Western Australia. Seventy members participated in a very successful program with Pastor Neil Watts, WA Church Ministries director, and Pastor Malcolm Potts from the TAUC, leading out. The opening address was taken by Pastor Peter Colquhoun, the new president in our western conference, and his message set the scene for a challenging yet satisfying time.

FIVE-DAY PLANS are mushrooming everywhere in WA, with Avon Valley church at Northam having already conducted two this year and five other successful plans having been run in the district.

OTHER news from WA tells of two Revelation Seminars being run in Bunbury, where Pastor Graham Allen is leading out, and a booth at the Kalgoorlie Fair with planning in the hands of local minister Mike Brownhill and his enthusiastic members.

THE MISSION conducted by Pastor Sogavare in the village of Baai, near Rabaul, has just concluded with 200 people standing to accept the Sabbath. From all across the Gazelle Peninsula, people came in buses and cars, some travelling a total of 120 kilometres each night to attend. One hundred and twenty-seven are now in baptismal classes, and these include the President of the National Council of Women in the village of Matupit. A Tolai man, who is a plantation manager, has taken his stand and eight members of a male choir from a Uniting Church village have now begun attending our church.

JUST over the hill, next to Baai and near Rabuana, is the village of Bosen. A Seventh-day Adventist staff member at the national high school located there, took the head of the commerce department along to the meetings and he is now attending church. The day Pastor George Porter preached in that church, this man arrived along with a bag of tithe, without any pointed reference to this truth having been made.

ALSO NEAR Baai is Matalau, the place where the first Fijian Methodist missionaries arrived in New Britain. We have people from this village in a baptismal class, but they are being bitterly opposed by their neighbours. In some areas village courts are endeavouring to enforce old customs, while in others it has been concluded that this course is pointless, since the Adventists will produce the Bible and shame them on the matter of Sabbath-keeping!

PASTOR SOGAVARE has commenced another mission in Kavieng, on the island of New Ireland, with capacity crowds attending.

THE LAST of the radio programs prepared by Pastor Russell Kranz will go to air during the week commencing March 30. The new radio series, entitled "Focus on Living" and featuring Pastor Geoff Youlden, will commence with the week starting on April 5. We know you will want to tune in for these.

THE MAGAZINE *Adventist Heritage*, published by Loma Linda University, last year requested photographic and archival material regarding our Centenary, and have produced a sixty-four-page special issue featuring our Division. Selected chapters from the book *Seventh-day Adventists in the South Pacific, 1885-1985* have been condensed, and there are photos of historic interest on every page.

A **BRISBANE**-based film company is producing a series of twenty-six television demonstrations which promote Sanitarium products and recipes. Eventually they will be released as TV advertising and also as videos for marketing demonstrations.

FOLLOWING the distribution of nearly 50,000 leaflets advertising Bible lessons in the Londonderry and Coleraine districts of Northern Ireland, more than 800 applications for further information have been received.

THE MODBURY congregation in South Australia moved into their new church on March 15. In future the church will be known as the Para Vista church. The new complex, built on land adjacent to the Northern Districts School, has been erected by a land developer at no cost to the church except for furnishings and extras, in exchange for the old site at Modbury. The present minister is Pastor Austen Fletcher.

THERE'S TO BE an Annual General Meeting and formal dinner of the Adventist Nurses Association at the Nunawading church hall on Saturday night, April 12, at 7 p.m. All nurses, irrespective of whether they trained at Sydney Adventist Hospital or public hospitals, enrolled nurses, medical and paramedical personnel and their spouses, are invited. For information contact Mrs Faye Whelan, 1A Laughlin Avenue, Nunawading, Vic 3131, or phone (03) 878 8845 (AH) or 878 9004 (BH).

"FINALLY, BRETHERN . . .": Living is like rowing a boat. To make it keep going you have to continue to pull on the oars.