

Australasian Record

and Advent World Survey



Publication of the Seventh-day Adventist Church in the Australasian Division

January 11, 1982

VOICE OF HOPE

STANLEY COMBRIDGE

THERE COMES a time to everyone, when silent and alone, to face a judgment of oneself without the great white throne; then, mem'ry, like the restless sea, with surgings to and fro, returns into our consciousness the things we would not know.

Like as the troubled sea returns the mire upon the shore, so memory brings back to us things said and done of yore, and thus we hear, as there we stand so sick and tempest-tossed, the music of the breaking waves which boom—lost, all is lost.

'Tis then the wreckage of the past lies gathered at our feet—the moments lost, the wasted years, our duties incomplete—and gladly we would turn aside and flee the dismal shore, but held upon the sands we stand, as wave on wave rolls o'er. We sense the pain of all we've lost, and deeper grows the pain that we can not recall the past and live its hours again. In silence there we shed our tears for all our sins and pride; but mem'ry's sea still surges on and nothing does it hide.

Then comes the time when suddenly we find we're not alone; we hear a voice so soft and still above the sea's sad moan; we feel a Presence near at hand, a Form we cannot see, and as the shadows deepen fast He speaks, so tenderly, "My child, I stand upon this shore, I hear the sea's sad moan, and I am with you all the time, although you feel alone."

Though mem'ry's waves still sadly break around us from afar, 'tis at His voice our hearts well up with hope—that blessed star. Above the noise of waves and wind His loving voice is heard—"Peace, peace be still, calm now thy rage, according to My word." Obedient to their Lord's command the waves return to rest, just like a fretful child finds peace upon its mother's breast. The boisterous wind, the sweeping rain, they, too, at once, obey; the lowering clouds give place at once and quickly pass away.

"My child,"—He softly speaks again—"I know your anguished mind; the troubled sea of conscience now in *Me* true peace can find. The past with all its bitterness, the future dark, unknown, just leave to Me, leave to My love, I will not thee disown. My great atonement covers all that memory brings to light, and, by repentance truly made, removes it from My sight. The victory for future days I



hold within My hand—if you will seek My way to walk, My will to understand."

Dear friend, though storms may rage and billows roll and thunders loud cause fear, He's there with hands outstretched to save—unseen though always near. So will you trust Him in the dark? Your bark by Him is manned; the waves will ne'er o'erflow thee while guided by His hand. ##

This gem appears as well in the January issue of *Signs of the Times*. Share it with your friends by giving them *Signs*!

FOR THE RECORD

Points of General Interest Gleaned from the Year-end Meeting of the Australasian Division

THERE ARE 142,010 church members in the Australasian Division, and 173,251 Sabbath school members. We have 1,121 congregations in our Division. (These statistics are for the period ending June 30, 1981.)

THERE WERE 8,987 baptisms during the twelve-month period July 1, 1980, to June 30, 1981, giving us a net increase of 6,549, or of 4.8 per cent, over the previous year.

OVER A FIVE-YEAR PERIOD, 42,114 were baptised, representing ninety-two baptisms per week for the period.

FOR EVERY ADVENTIST in Australia and New Zealand, there are two in our mission territory. Just over one-third (35.4 per cent) of our members reside in Australia and New Zealand, and 64.4 per cent in the island mission territory of our Division.

IN PAPUA NEW GUINEA there are 60,000 church members. While we have 407 congregations in that Union Mission, only 143 of them have their own church buildings—which means that nearly two-thirds of our membership in P.N.G. worship either in the open, or in borrowed or hired premises. Up to September 30, the baptismal figure for the year was 2,141. Eleven villages are calling for representatives from the Seventh-day Adventists to come and instruct them, with a view to joining the church.

SYDNEY ADVENTIST HOSPITAL had 12,000 admissions for the year 1981. With a total annual income of \$13,000,000 in all departments, the hospital is self-supporting, including indebtedness on rebuilding.

There are 250 nurses in training and a total of a full-time equivalent of 560 on the staff.

There are five members in the chaplaincy department, and the chaplains accept many referrals from visiting doctors, including non-Adventist doctors, for patient counselling.

The first intake of students in the Diploma nursing programme are now halfway through their course, and there is a high level of applications for enrolment.

The hospital now has three full-time residents—with plans to add a fourth from the beginning of 1982—approved for the Family Medicine Programme of the Royal Australian College of General Practitioners.

The atmosphere of our Sydney Adventist Hospital is summed up in a letter from an appreciative non-Adventist patient who said, "I felt the Holy Spirit everywhere."

BROTHER AND SISTER SID DUNSTAN from Western Australia have responded to the appeal published in RECORD during 1981, and have gone to King Island as volunteer workers to succeed the Whelan family, who have gone to Avondale, after spending two years as volunteer workers on the island.

FULTON COLLEGE graduated forty students at the end of 1981, nine of them from the Theology course.

THE YEAR-END MEETING of the Australasian Division Committee voted that literature evangelistic outreach campaigns be conducted in each conference at least twice yearly, and that a special book suitable for the purpose of gaining spiritual interest be used, such as "*Your Bible And You*." The local conference Publishing directors and, where possible, the union Publishing directors, will lead out in these campaigns, and it is envisaged that they will be followed up with public evangelistic or well-planned pastoral-evangelistic programmes.

THE COMMITTEE voted to conduct a Church Growth Workshop at Avondale College from June 20 to July 16, 1982, to which thirty-six ministers are being invited for special training. The intensified course of training will include five days at Sydney Adventist Hospital.

AN ADMINISTRATORS' SEMINAR will be held at Crosslands Youth and Convention Centre from March 1 to 3, 1982, and an ADVENTIST BOOK CENTRE MANAGERS' SALES CLINIC will be held at Warburton from April 18 to 21, and a PUBLISHING LEADERS' SEMINAR from April 26 to 29, also at Warburton.

PASTOR W. DUNCAN EVA of the General Conference will visit our Division to attend camp and regional meetings from January to April. He will preach at camp-meetings in New Zealand, South

New South Wales, South Australia, Victoria, Tasmania, and at regional and or workers' meetings in Western Australia, Sydney, North New South Wales, Queensland, and in the three Mission Unions.

A CENTENARY CELEBRATIONS COMMITTEE has been appointed, which has decided, among other points, that a book be produced of approximately two-thirds script and one-third pictorial, depicting the development of the Seventh-day Adventist Church in Australasia during the past one hundred years.

R. K. WILKINSON, principal of the Kambubu High School in Papua New Guinea, has been appointed principal of the South Pacific College, at present under construction.

THE FOLLOWING MISSIONARY APPOINTMENTS were approved by the year-end meeting of the Division committee:

Kevin R. Price, from the South New Zealand Conference, as Lay Activities, Sabbath School and Communication director of the Papua New Guinea Union Mission. Ray H. Baird, from the South New Zealand Conference, as Health and Temperance director of the Papua New Guinea Union Mission. Max J. Mulligan, from the South Queensland Conference, as district director at Maprik in the Sepik Mission of the Papua New Guinea Union Mission. John B. Wells, from the South Queensland Conference, as pastor of the Suva English church, Fiji, in the Central Pacific Union Mission. R. Bruce Manners, from the South New South Wales Conference, as president, Kiribati and Tuvalu Mission, Western Pacific Union Mission. G. Wilson, from the Sydney Adventist Hospital, as director of Nursing Education, Atoifi Hospital, Western Pacific Union Mission. Ray M. O'Hara, accountant, Australasian Conference Association Limited, Division office, as assistant treasurer of the Western Pacific Union Mission.

THE ANNUAL MISSION APPEAL will in future bear the name "ADVENTIST APPEAL." This name will appear on magazines, receipts, envelopes, etc. Up to the time of the year-end Division meetings, \$819,441 had been brought in during the 1981 Appeal, but more was still coming in. By the time all the reports are in, the figure could possibly reach close to the one million dollar mark.

AN OPERATING BUDGET of \$10,313,478, for the 1982 financial year, was voted by the Division committee at its year-end meeting.

G.E.G.

SET YOUR SIGHTS HIGH

LINCOLN E. STEED



What faith! Caleb asked for the very area that had most struck fear into his fellow spies' hearts forty years earlier. They claimed that not even the multitude of Israel could defeat the giants who dwelt in that hill area. Now Caleb, an old man, was determined to tackle them single-handedly.

Many years later Jesus rebuked His disciples for being unable to heal an epileptic boy. Certainly they had tried, but they had failed, and Jesus was extremely disappointed in their failure. "Why could we not cast it out?" they asked, and Jesus said, "Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you." Matt. 17:19-21.

Nothing is impossible with faith. Mountains can be moved. And so can the giants who may live on those mountains. Caleb knew this truth without hesitation.

In the first chapter of the Book of Judges we are told the results of the division of land. It makes sorry reading for an enterprise begun with such good intentions. "Manasseh did not drive out the inhabitants of Bath-shean." "And Ephraim did not drive out the Canaanites who dwelt in Gezer." "Zebulun did not drive out the inhabitants of Kitron." "Asher did not drive out the inhabitants of Acco." The list of failures goes on, counterbalanced only by a few victories or stalemates.

With Caleb's enterprise the story is stated simply. "And Hebron was given to Caleb, as Moses had said; and he drove out from it the three sons of Anak." Judges 1:20. He was "well able to overcome it." God never lets down a man who has placed his full trust in Him.

Caleb set his sights as high as the mountain strongholds of a giant and warlike people, with full expectation of victory. He made no excuses for God.

God has made great promises to His people of the end times. To them has been given the privilege of carrying the battle to the core of Satan's outworkings in history. A great work is to be done—a great work will be done. Let us resolve not to sell God short and risk being left outside the Promised Land. Let us instead set our sights as high as we can possibly see—and to the eye of faith even mountains are but stepping-stones to salvation and victory.

##

* All references from the Revised Standard Version.

AFTER FORTY YEARS of purposeless wandering, the people of Israel had begun their occupation of the Promised Land. It was a land that they should have entered a generation and a half earlier. An inordinate fear of giants and a questioning of God's leadership had delayed the invasion until practically all those original doubters were dead in the desert.

Forty years later the descendants of those same giants still occupied the land. However a generation schooled in the desert was less fearful of failure, and mindful of God's past chastening, they were more afraid to question the Almighty yet again.

Only now in the twentieth century, has evidence surfaced to support the Biblical narrative. The accounts tell of a fierce and relentless invasion by the wandering tribes of Abraham's descendants, called the "Habiru." The defences of the natives of the area were fragmented, and individual tribes were forced to fight it out as isolated units.

At this point the leader of the children of Israel, faithful Joshua, decided to divide the land up among the twelve tribes and let each clan subdue their own territory. Levi alone, as a priestly tribe, was given no geographical inheritance.

In particular, Joshua was to apportion land to faithful Caleb—now a man of eighty-five. Caleb and Joshua alone of all those who had first entered the desert, were allowed to enter the final goal—the Promised Land. Because they were not overawed and rendered faithless by the sight of the inhabitants of Canaan, God gave them His special blessing. Joshua was to succeed Moses as leader, and "My servant Caleb," said God, "because he has a different spirit and has followed Me fully, I will bring into the land. . . and his descendants shall possess it." Num. 14:24.*

As one of the twelve spies originally sent to spy out the land, Caleb stood out by his insistence that they were well able to conquer it. The faithless and fearful spies were particularly fearful of the Nephilim, the sons of Anak, who were giants. "Do not rebel against the Lord," urged the faithful Caleb, as with Joshua he rent his clothes in anguish at the questioning doubts. "Do not fear the people of the land, for they are bread for us; their protection is removed from them, and the Lord is with us." Num. 14:9.

Forty years later Caleb again waited for the opportunity to enter that land. Had the years shaken his faith in God? Had age and loss of physical powers reduced his fervour?

Listen to his own words as he requested that the portion of Hebron be given to him and his family. "I am this day eighty-five years old. I am still as strong to his day as I was in the day that Moses sent me; my strength now is as my strength was then, for war, and for going and coming."

His resolve was unchanged. But was it all bluster? Was the area he asked for relatively easy to occupy? No! To the end, Caleb remained a man who set his sights high. "Give me," he requested, "this hill country of which the Lord spoke on that day; for you heard on that day how the Anakim were there, with great fortified cities: it may be that the Lord will be with me, and I shall drive them out as the Lord said." Joshua 14:10-12.

The Editor's Page



A PARTNERSHIP OF POWER

Dear Brethren and Sisters,

From Wellington, New Zealand, comes this touching letter: "Dear Prayer Circle, I found in my letter-box a copy of *Signs of the Times*. It was all about marriage. I saw that you have a prayer circle and decided that I would write and ask if you could pray for my husband, children and myself, as we have some terrible problems and need all the prayers we can get." The writer then proceeds to relate an incredibly heart-rending story of domestic upheaval. What a privilege to pray for this desperately needy family!

Here is one with a much happier ring! "Dear friends, Hello once again. Do you remember my writing a while back? Well, *I know* someone's been praying for me, because soon after I wrote to you an amazing change took place which was truly a miracle. There have been so many incidents when God has come to my aid and answered my prayers that it just defies any human explanation. How I praise Him for His wonderful goodness!"

Among all the marvellous promises of the Bible, probably none are more staggering than the PRAYER PROMISES! Time and time again I find my faith stimulated by mind-boggling promises like these:

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it." John 14:13, 14.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . I have chosen you . . . that whatsoever ye shall ask of the Father in My name, He may give it to you." John 15:7, 16.

"If we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions we desired of Him." 1 John 5:14, 15.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . If ye . . . know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:9, 13.

As if these were not already breathtaking enough, God caps them all with an assurance like this:

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven." Matthew 18:19.

I personally believe that in these promises God is speaking to His people in a special way about the ministry of intercession. As a church we have not yet tapped a fraction of the power available to us through intercessory prayer. An esteemed colleague, Pastor Paul Sundquist of Sweden, relates that in his youth he worked his way through college as a student colporteur. One summer he was working in a farming area on his bicycle. He could not fail to be impressed by the enormous pylons that carried the power-lines from the hydro-electric scheme in the mountains to the great cities of Sweden many miles away. Late one afternoon the farmer on whose home he made his last call, invited him to stay for the night. To his great surprise he discovered, when darkness fell, that his kind host and hostess were using kerosene lamps and candles! With thousands of volts of electricity passing right over their farm, they had none of that power in their own house!

Could this be a parable of our church, our homes, our individual lives? Don't try to apply the question to anybody else. Make it very personal, and answer it with reference to *your* life alone. The power is there. It is up to us to tap it.

In the last promise mentioned (Matthew 18:19), Jesus is speaking of the power of UNITED PRAYER. "If two of you . . ." *Any two*. It could be husband and wife. It could be neighbours. Friends. Fellow-ministers. Fellow-teachers. Fellow-institutional workers. Fellow-church officers. Fellow-church members. Children. Youth. Adults. Retirees. "If two of you agree on . . . *any thing* that they shall ask, it shall be done for them. . . ."

Dear fellow-believers, as we enter a new year, shall we not resolve to take God at His word and give Him an opportunity to fulfil this promise to His people? It is incontestably clear from these promises, that while God supplies the power, we must tap it. The power will pass us by just as surely as it did those poor peasants in Sweden, unless we connect up with it.

The most important, most significant, most exciting, most dramatic, most dynamic thing that could happen in 1982, would be for little prayer groups to spring up spontaneously everywhere. In homes. In offices. On school campuses. In senior citizens' hostels. Not formal. Not organised. Not initiated by church board action. Just prayer-pockets born out of the gentle moving of the Spirit. Groups of women. Young people. Elderlies. Ministers. Teachers. Doctors. Nurses. Office workers. Tradesmen. Farmers. Businessmen. Students. Meeting together not to gossip, not to settle theological questions. Just to pray. Nothing but pray. With each other. For each other. For others. For their church. For its leaders.

Let us make our priority for 1982 not theologising but interceding. If God's people will go down on their knees in intercession, we will see Him make bare His mighty arm on behalf of His church!

Sincerely yours in the ministry of intercession,

Geoff Garne



Teenagers admire the fishing and hunting spear held by Allan Renisi, student teacher from the Solomon Islands
Photos: R. H. H. Thomas.



Baptisms at convention-time are always highlights. Mr. and Mrs. Kim Duncan typify the joy that the believer experiences. Sharing that joy is Pastor G. Youlden.

Short, Planned, Conventions Work

R. H. H. THOMAS, Communication Director, Western Australia

NEVER let it be said that "Short conference annual conventions are not successful," say Western Australians.

Knowing the inherent risks, administrators and departmental leaders met and placed the Western Australian annual convention in the hands of a planning committee, comprising Pastors Jim Lansdown (Trust Services), Brian Smith (convention superintendent), Graham Stacey (Youth director), and Ron Thomas (Communication, Health and Temperance). They submitted their ideas and recommendations to the president, Pastor Gordon Lee, and secretary/treasurer Bob Smith, to implement. Small sub-committees planned catering, programmes, music, accommodation, pre-convention and post-convention work-loads for conference personnel. Regular departmental and chairman committee meetings were held prior to the convention, finalising the format and setting objective goals with in-built time factors.

The thrust of the convention was to aid, strengthen and highlight the family as the key to a healthy church community. The theme? "The Elijah Message," with the sub-title "Spiritual Rejuvenation of the Family Through Christ." Vehicle for the concept was James Dobson's family film series. Guest lecturer was Avondale College's specialist in church growth and the family, Dr. Eoin Giller, who ministered effectively to adults and youth.

Other guests included T.A.U.C. officers, Pastors R. E. Clifford (secretary/treasurer), J. K. Hankinson (Ministerial/Stewardship) and R. E. Possingham (Youth), who gave counsel in their respective areas of administration.

Conference Pastors L. Uttley, C. G. Allen, G. Brown and Lee took the main devotional studies, including ordinances for isolated church members.

Objectively, did it work? Unashamedly, we can say "yes"! The convention proved to be one of the most successful conference conventions conducted during the past decade. Every, yes, every meeting (including the deadly 2.30 p.m. after-lunch period) was packed with a totally involved, participation audience.

The reason? The programme met their needs. It was not so packed that they were exhausted or bored, and it was geared to the visual twentieth-century mind.

They came expectant. They were not disappointed. They came to learn, to share, to recognise each other's role in the family. They saw how empty they had become, but departed blessed, re-educated, stimulated, and determined to share. ##

(This report was late due to loss of photographs during a mail strike, not the fault of the RECORD.)



LEFT: Dr. Giller (left) directing the "Family on Trial" question-box.
TOP RIGHT: Secretary Phillip Smith and president Dr. Murray Howse at the W.A. A.A.A. display.
RIGHT: "He won't bite," promises conference president and missionary G. A. Lee.



YOUTH FEATURE . . .

HIS LOVE
RUNNING OVER

by B.J.



THE EXCITEMENT of the first week of junior camp at Pine Springs Ranch was old stuff to me. It was my third year as a staff member. I knew what to expect. Good meals, flag-raising, campfires, concerts under the stars. It was a routine I liked.

There was just one unhappy note. Pine Springs Ranch was running out of water.

Water flows from mountain springs nearby into the camp's several tanks. Winter rains must supply the water, for in summer the desert sun bakes down on the camp and rain is scarce.

Two hundred juniors had used a lot of water during that first week. We knew the supply in the tanks was low, but no one worried at first. Water shortage was not unusual.

By Wednesday night it was apparent that the water-tanks were not filling up. The three main tanks were seven-eighths empty. Spring water trickled in so slowly that only severe restrictions on water made it possible to maintain even that level. This water emergency brought an urgency into our prayers. Over our personal spiritual needs hung one greater intensifying need: WATER! We united in praying for it.

"Thank You"

"God, send us rain tomorrow as a sign that You have heard us," prayed John. "We thank You for it now."

Thursday morning our eyes anxiously searched the summer sky. By the time camp council gathered, clouds had gathered, too. Our smiling faces watched the sun disappear. A few raindrops fell, and everyone ran for shelter. Then the clouds closed up and rolled away. Rainless clouds sailed high on the hot desert

wind, leaving us behind in choking dust. The water-level in the tanks fell lower.

It was a sober, wordless group that gathered that night for prayer. Why hadn't God answered? Or had He? We had prayed for a sign. Were those few raindrops God's sign and answer? Some felt sure that they were. Others disagreed. The facts were that rain had not come and the water-tanks were still losing water. We prayed again for rain, searching our hearts, believing that Friday would bring it.

Friday the desert blazed with heat, and dust choked us again. A few clouds scurried across the sky in the afternoon, and it looked as though there might be rain in the high mountains, but not a drop fell on our camp.

Before supper we trooped out to check the water-tanks again, as we had been doing every three to five hours. There was hardly any water left.

A beautiful clear sunset ushered in the Sabbath. But we knew a sunset such as that indicated only more fair weather. After campfire we gathered for our prayer groups again. My heart felt like those water-tanks—empty. I could tell by their faces that the others shared my let-down feeling. My heart held a deep, surprised wondering.

We had been so sure that God would send rain. Had we not claimed His promises by faith, as the Bible teaches? We had thanked Him for

the rain by faith. Why did God not answer? Why did He not honour that faith?

Within thirty-six hours the fate of next week's camp would have to be decided. It would be presumptuous to bring in another 250 campers with no water. (We knew the ranger would close down our camp immediately—if we didn't get rain.) Everything cracked with dryness and one careless spark could start a fire that might sweep the entire mountain range.

We felt certain that it couldn't be God's will to stop summer camp after two weeks. More than a thousand young people awaited their turn to come to camp. Many of them would be ready to give themselves to Christ at our dedication services. Summer camp is not merely nature-time for city-confined youngsters who need fresh air and fun; it is youth evangelism.

So that Friday night we sang and quoted Scriptures with leaden hearts.

"Maybe we haven't been specific enough," said John. "Maybe we should step out by faith and set a time-limit in our prayers. Maybe we should ask God to send rain by Sunday morning."

"Would that be faith or presumption?" Rick asked.

The question sparked a debate. Opinions flared and the discussion became heated. But turning to God cooled our argument and drew us back together.

We concluded that we should not set conditions for God in our prayer. Simply and humbly we would ask God to supply our needs. His Spirit seemed very close as we knelt together.

"God, Your will be done! You know best how to supply our need for water. Please send us water soon for this camp, and Father, water our dry souls with the Water of Life."

Bond of Unity

We arose from our knees feeling a bond of unity. It was nearly midnight as we spoke our quiet "good-nights" to one another. I lifted my eyes to the stars that spread across the cloudless sky. Somehow it no longer mattered that there was no sign of rain. It was up to God to keep this camp going.

A shout shattered the stillness of the sleeping ranch.

"Water! There's water in the tanks!"

Those who had been last to leave the prayer circle now raced to the big water-tanks. Even as we ran we heard the sound of flowing water.

"The tanks are full and running over!" Rick shouted.

Catching my breath, I stepped closer to the tank. My heart seemed to skip a beat as my hand touched wetness. I reached up and stood there letting the cool water run over my hand.

Five hours earlier those tanks were empty. Now they were full and running over. When that thought hit me, my eyes burned. My heart, overflowing with joy, turned to God.

"You are real! You answer prayers!"

As the group gathered for prayers of thanksgiving beside the water-tanks, our words of praise mingled with the sound of running water.

All my life I had heard about God. I thought I believed in Him. But now I *know* Him. For I have seen His love . . . running over!

—*Insight* magazine.



TRACEY CHICK sings each Sunday to the ladies in an old people's home in Launceston, Tasmania. She is thirteen years old, and witnesses for her Lord by singing Scripture in song and favourite hymns. A wonderful way for a young person to let her light shine! ##

S.D.A. Adoption Agency

PASTOR DES DUNN, Community Services Director,
Greater Sydney Conference

WE WOULD Like to clear up some misconceptions about our church's adoption agency. Pastor Len Kent has been the principal officer of the agency for many years and we pay tribute to the excellent work he had done, together with his wife Joyce, who was the placement officer.

Mrs. Paula Chestnut has recently been appointed acting principal officer of the agency. She has worked with Pastor Kent since she was appointed as the Community Services secretary at the Greater Sydney Conference office in 1974. In 1980 Mrs. Chestnut was sworn in as a Justice of the Peace and made a member of the Australian Institute of Welfare Officers. The agency also has the services of an Adventist social worker, Mrs. Roslyn Leahy.

To keep the agency a going concern, we should be advised of every baby that is available for adoption. Readers may know of a single girl who is thinking of surrendering her child for adoption, and they can advise her of our agency—whether she is a Seventh-day Adventist or not. No pressure is put on any person to have their baby adopted, and we provide strictly confidential counselling.

The adoption scene has changed dramatically in the last five years, as more and more single girls are keeping their babies or are having abortions. There are four alternative agencies for couples who wish to adopt a child within New South Wales—the State Government Department of Youth and Community Services, the Catholic, Anglican and our own Adventist agencies.

Our agency is not allowed to operate outside New South Wales. While this means we cannot place a child with a couple living in another state, it does not preclude a girl from interstate (or, for example, from New Zealand) coming here to give birth and then surrendering the baby for adoption to our agency. In these circumstances we are happy to

endeavour to find a temporary home for the girl.

At the present time our agency has temporarily closed its books to prospective adoptive couples. We need babies to keep the agency operating. It could be possible for the agency to be closed if it were felt that our services were not being utilised. It is now the only Adventist adoption agency in Australia, providing a service to childless church members in New South Wales.

If a woman wants her surrendered child to have an Adventist upbringing, then the child does need to be surrendered to our agency in New South Wales. The natural mother has the right to state her preference for the religious upbringing of her child. But if a girl desiring an Adventist upbringing for her baby surrenders it to the Government agency in any state in Australia, there is no guarantee that her specific religious request will be complied with. The government authorities have the power to over-rule the mother's request if they do not have an approved Adventist family on their adoption register. The Government will then place the child in any home it thinks is suitable.

To make a confidential inquiry about adoption, feel free to phone Mrs. Chestnut (02) 747 5655 (after hours (02) 871 6176) or write to: Seventh-day Adventist Adoption Agency, 84 The Boulevard, Strathfield, N.S.W. 2135. ##

Ride-Athon

PASTOR R. BROOMHALL, Ravenshoe, North Queensland

HE LOOKED SCEPTICAL as Mrs. D. Burg made the proposition. "Unless we make \$200, our efforts are wasted," said Mr. E. Robertson, Superintendent of the Ravenshoe Ambulance Centre. Mr. Robertson was referring to a proposed "ride-athon" from Ravenshoe to Archer's Creek (20 kilometres away) to financially assist the ambulance centre.

Undaunted, Mrs. Burg gained support from the Anglican, Catholic and Uniting churches. They were asked to supply food for a barbecue while our church supplied drinks and organised the outing.

The schools distributed sponsorship forms, the police and S.E.S. arranged radio-linked patrols of the course. Advertisements drew attention to the ride-athon which was to climax the annual Toorimba Festival, on October 18, 1981.

At 10.45 that morning few bicycles were to be seen, but by the starting-time of 11 a.m. the outback timber-town streets began to experience new life. Cyclists appeared from every lane and avenue. Soon sixty-eight cyclists toed the line, splaying colour across the main street. Included in the line-up were the state-school principal, Mr. Robinson, and shire counsellor, Mr. Bewick.

Many supporters followed the procession, while horsemen rode from the western side of Archer's Creek to join in the barbecue and swim.

After a happy meal and talk it became evident that a large sum had been collected for the ambulance centre. Yes, to cap off a delightful day, a total of \$1,134 was raised, making up a grand total (with the \$1 for \$1 government subsidy) of \$2,268. Many are now saying "Let us make this an annual event! I think we might, don't you?" ##



Cyclists meet at the post office for the ride-athon.
Photo: R. Broomhall.

MIRACLE AT BOURKE

IVY WILLIAMS



The church and hall complex under construction at Bourke.



A close-up of the embryonic Bourke church.

Photos: F. Cantrill.

"WHERE ARE YOU GOING for your September school holidays?" friends would ask, and when I told them there would be a few seconds of stunned silence, followed by the incredulous repetition of "Bourke!"—and I could imagine the unspoken, "Whatever for?"

The immediate answer to this silent question was that we were going to see our son Gavin (transferred by request this year, to the high school there) and his wife Chris. There was also the impending arrival of a grandchild. However, there was another reason that had to do with witnessing a dream turning to reality.

On arrival, we discovered that the several years of drought, followed by adequate rains, had caused a "blooming" miracle in the district surrounding the town. We stood knee-deep in acres of vivid purple, green, yellow and white, as fields of desert wildflowers extended in all directions in an absolute riot of colour. These same fields at Christmas had been dry, cracked and barren, but were now, unbelievably, transformed into this glorious display, because rain had fallen on seeds which had been lying dormant for seasons.

I quickly reflected on another miracle "blooming" amid the dust of the township—a miracle of bricks, mortar, faith, muscle and sunburn. Where a few short months ago there had been dry, cracked earth and a dream, there was now arising a church and hall complex that was already attracting favourable (and often disbelieving) comment from the whole community. The comments often focused on the rapidity with which the building had arisen thus far and the voluntary nature of the work-force.

At Christmas, when the project had been explained to me, I had tried to conceal my scepticism. I endeavoured to sound as enthusiastic as Pastor Frank Cantrill did, but felt it was surely a tremendous undertaking when one remembered that the entire church membership besides Frank, his energetic wife Marlene and their two children, consisted of Gavin, Chris (and now baby Jodie) and Mr. and Mrs. C. Muirhead and their four sons. The latter family has to travel about 100 kilometres from their property at Byrock.

I should have known that the enthusiasm and determination of this small group would bring

the plans to fruition. However, the scope of the task demanded more than they could do alone. Co-operation has been given in the form of financial support from the North New South Wales Conference, and much skill and labour has been supplied by voluntary fly 'n' build teams, organised and flown by Pastor Len Barnard. Other individuals have also travelled long distances to help where they could.

The hall complex is nearing completion and the church building is well under way. There is still, however, much to be done and as the very hot summer months are almost here, when the temperatures at Bourke often reach 40°C, it is necessary that the outside work be finished without delay. But delays in the far west seem to almost be the norm and are accepted very philosophically. Gavin and Chris have their own little private dream. This is to have baby Jodie dedicated at the opening of their new church.

Just as the longed-for rains caused the dormant seeds of nature to burst into bloom, so the small company at Bourke are hoping and praying that the rain of the Holy Spirit will fall on the seeds, planted by others over the years in the hearts of the people at Bourke, and this will produce another "blooming" miracle and the new church will be filled.

Some of the "seeds" being sown at the moment include Bible studies in several homes, Sabbath Happy Hour for children, regular radio programmes and community involvement.

You can help with your prayers and donations and also by your skills. Could you afford some time to help in any way on this venture? Already the team effort and willing spirit of those involved in the work programme has astonished the town. It has even inspired some other religious groups to accelerate their own similar plans! Why don't we all have a part in making sure we have the reapers and the wherewithal to be the first at the harvest of souls? All those working so hard on the project would be greatly encouraged by any support you can give. ##



Betrayed by blackened roof—the fire-damaged Kaitaia church.

Fire A

LISA MEANEY, writing

IN THE EARLY HOURS of the morning the Adventist church and school were both destroyed. The damage was reflected on the lounge-room walls of the residence. The whole family stood and watched the re-

Detective M. Cook, of the Kaikohe C.I.D., found traces of kerosene or some other flammable liquid. He stated to Mr. Ian Muir, the church minister, that the

It was only later in the day that it was discovered when Mr. Muir looked into the insurance situation with every church leader. It seems that a previous valuation of actual value and had failed to follow correct procedure for replacement value. As a result of this oversight the damage estimated at approximately \$100,000 was demolished and rebuilt.

The church members immediately rallied to help. They said that however many times their church had been

I feel it is fitting to thank the several of those who helped when it was most needed. Halls were offered



The original Dora Creek church—opened in 1951.
Photo: B. Porter.



Beneath the smart exterior still beats a pioneering heart, as Dora Creek moves with the times.
Photo: J. Thomson.

New Look for Old Church

VALERIE THOMSON, Communication Secretary, Dora Creek Church, North New South Wales

IN 1949 the late Pastor H. C. Harker came to live in the Cooranbong area. Being a dedicated Christian he immediately went to work seeking out those who would listen, and in a short time two receptive families accepted the message, one of whom was his neighbour, a railway worker. Because there were two or three other Seventh-day Adventist families living not far away, Pastor Harker determined to form a church company.

In those days the only churches in the district were at the village church at Cooranbong and the college chapel at Avondale; and of all the surrounding townships Dora Creek was regarded as the least receptive. Pastor Harker asked his neighbour, the railwayman, to accompany him to see if they could hire the local hall for a meeting-place. Such was granted, and on walking away from the hall Pastor

Harker said, in his typical manner, "My boy, the Lord surely opened up a way for us there." But it was not to be, for one week later the hall was burnt to the ground and it seemed that the Lord was leading the company to consider building their own church.

The Work Went On

Ground was soon purchased and money was donated by Cooranbong friends until

there was enough to construct a very small church building. During erection of the building, when work was taking place on Sundays, three local Dora Creek gentlemen approached Pastor Harker, one of them being a Sunday-school teacher, and demanded that they cease work on the "Sabbath" immediately, stating quite emphatically that they should go back to Cooranbong where they belonged, and that no one at Dora Creek would be interested in joining their church. After a rather futile discussion, Pastor Harker referred to the incident as Satan sending Sanballat and his friends along to stay the work. The tiny church was finished and dedicated on May 26, 1951, just over thirty years ago.

The ministers over the years were as follows: Pastors Harker, E. Rosendahl, L. Pascoe, W. Boulting, H. Halliday, A. Ball, S. Stocken, L. H. Hay, J. D. Beyers, and at present, Brother B. Houliston.

Memories Remain

Although the old church has had several extensions, finally a new building had to be built to house the increasing congregation. Today our lovely church has had renovations inside and out. It now stands as our church hall, where the family of God gather together for fellowship. Old "originals" returning to the area will hardly recognise the new edifice as being the old Dora Creek church, but the memories will surely remain.

Footnote: Apologies if I have left out any ministers. My information had been given orally and not gained by official church records. ##

Kaitaia

a, North New Zealand

Monday, August 25, Kaitaia's Seventh-day Adventist church was destroyed by fire. I awoke to see the destructive flames rising where I was staying while on holiday. After a day of hard work in renovation, turn to ashes. I returned to view the premises, and he found the church burnt in a trail on the kitchen linoleum. He and his wife were treating the case as suspicious, but at a very great tragedy the incident was a great loss. What he found will stand as a lesson to all. The church only insured the church buildings to their own satisfaction in insuring all church property for the church receives only around \$35,000 for the church and school will have to be

helped to clean up the considerable mess. They were given down they would rebuild. The church members and their families who rendered practical assistance and monetary assistance was also given. ##



The demolished school.
Photos: L. Meaney.



Dr. Haynes Posala, Pastor R. V. Moe, Mr. Daniel Fa'alsifobae and Mr. Alfred Maetia, one-time chaplain now politician, in front of the new nurses' home.



Graduate nurse Ellen Losi and her new quarters.
Photos: J. T. Banks.

A NEW CHAPTER FOR ATOIFI

JOHN T. BANKS, Communication Director, W.P.U.M.

FOR MANY YEARS now the nurses' accommodation at Atoifi has been overcrowded—student nurses, staff nurses and other female staff have been jammed into a building designed for less.

A number of qualified national nursing staff have found it necessary to leave the hospital for this reason. And I suppose only those who can empathise with night shifts and day shifts will understand their plight.

It was the late Brother Len Larwood (who gave his life for Atoifi Hospital), who tried to find the means to build a "home" for staff nurses. Shortly before his sudden death the Western Pacific Union Mission approved some

funds for this new project.

Now a new chapter has been completed. Good news for the ten staff nurses who will "live" in this new facility.

There are five bedrooms with built-in furniture, and a feature is the lounge and kitchen area. There are modern showers and toilet facilities also.

The building was constructed by Dexter Cobbin, Panisi, and a team of Atoifi workers,

and it is a real credit to them. The finish and overall appearance of the building is most noticeable in an area where builders labour under difficulties of supply and quality.

A large group gathered on September 23 for the official opening, held on the front steps of their "new home." Pastor Rex Moe, the W.P.U.M. president, gave the address. Pastor John T. Banks, W.P.U.M. Health director, offered a dedicatory prayer, and Mr. Daniel Fa'alsifobae, Member of East Kwoio, Malaita Province, cut the ribbon in the opening ceremony.

At least ten young ladies are now very happy with their new quarters, the builders are satisfied with their handiwork, and the W.P.U.M. is strengthened by this new facility.

##

From Patient to Nurse

BRIAN ROBINSON, Director of Nursing, Atoifi Adventist Hospital, Solomon Islands

IN 1968 when Lester started school, little did he know that he and his family would one day become members of the church that sponsored the school he was attending. Denny Jock, the teacher of the "Seven-Day" school certainly didn't hold out much hope for winning Lester to the church—for wasn't he the son of a devil priest? Lester's Uncle John, a Roman Catholic, had wanted to send him to board at the Roman Catholic school on the coast of Foursisigy. Lester's father, realising the danger, thought it safer to send him to the Seventh-day Adventist school at Wariu. Although this was two hours' walk away, it meant that he could stay at home and make the trip to school every day with his cousin Wilson. Lester's father felt very confident that his boy would be safe from this new teaching, for Wilson's father was the chief devil priest of the district and his eldest brother.

One cold morning Lester became sick. He got steadily worse during the morning. Realising at midday that Lester couldn't go home unaided, the teacher sent Wilson home to get Lester's father. By the time his father arrived Lester was so weakened by fever and

vomiting that his father put him on his back and carried him home, where he stayed for some eight months, getting continually weaker.

Thinking that the devils were angry, Lester's father sacrificed pigs in their honour, but Lester showed no signs of improvement. In his search for help, Lester's father had various witch-doctors come, hoping that they could let out the spirit that was troubling his son.

Each of the witch-doctors who came to see Lester would first chew betel-nut, become entranced, and pull each of Lester's finger joints until they cracked, pull his hair and spit on his ear, then massage his skin until something seen only by the priest would leave Lester's skin and drift across the room. The priest would then leap up and catch it, spitting on his hands as he did so, thus rendering the offending dolphin's teeth, bark, stone or other objects safe to touch and visible to all present. This was not a sleight-of-hand trick, as the priest was completely naked during the entire procedure. After sacrificing a total of thirty-seven pigs and spending seven red shell money (\$700) on witch-doctors' fees, Lester's father was reduced to poverty and Lester's condition was still deteriorating.

Realising that his son wasn't getting better through all the costly sacrifices and visits of the



Lester Asugeni.
Photo: B. Robinson.

FINANCIAL LONGBURN

NEROLI R. HILLS

LONGBURN ADVENTIST COLLEGE is one of the few Adventist colleges where it is still possible for a student to work his way through. Every tertiary student receives a Trans-Tasman Union Conference scholarship of \$485 during his first year, \$365 in his second and \$790 for the third. This scholarship applies to all students, not only the New Zealanders.

A tertiary student pays \$NZ2,634 per year in fees. This is less than \$1,900 in Australian currency. (High school students' fees are several hundred dollars less.) To compensate for these low fees, students are required to work eight hours per week in various departments on campus or in the Sanitarium Health Food factory.

Work Fees Off

Mr. Ivor Petrie, assistant business manager, stated, "At this point in time we see no problem in students working considerably more than the required hours. It is quite possible to work some of the fees off during the year."

Students are credited according to their age. For example a sixteen-year-old will be credited at \$3.60 an hour, while a twenty-year-old, \$4. Longburn Adventist College could raise its fees rather than have the eight hours of compulsory work per student. However, the administration feels that it is much better to keep to the original "blueprint" of mental, physical and spiritual development. ##



Business manager Ivor Petrie discusses student work programmes with Longburn principal Des Cooke.

witch-doctors, Lester's father determined that he should go to Atoifi Hospital. Because he was a devil priest it was *tabu* for him to go, so he asked his younger brother Newton to take Lester to Atoifi. Newton, however, refused, because he was afraid of the mission. Lester's father was angry with his brother and determined to take Lester himself. So he took all the family to the mission of another denomination to ask the pastor to pray for him so he would be protected from the devil on the way to Atoifi. The pastor refused to pray for him, believing that he wasn't sincere and that he would return to heathenism as soon as Lester got better. Fearing reprisals from the devil, Lester's father slept outside while the family slept inside.

The next day they made their way to Malou, an Adventist village. After being refused prayer the day before, he again chose to remain outside while the family slept inside. During the night, Lester's father talked to three of the church members who informed him that the M.V. *Dunn* (a mission launch named after Brian Dunn, who was speared at Atoifi in December 1965) would be calling in on its way back to Atoifi. Next morning all of Lester's family boarded the launch and travelled to Atoifi.

All five children and the mother had malaria and were admitted. Lester's father decided that he would make a break with heathenism, so he came inside the hospital. As a result of this action he could no longer be a devil priest. Knowing that there could be repercussions following this decision, he talked with Pastor Joshua. After hearing the story, Pastor Joshua took him to Wifalonga church where Pastor Joshua and the elders called on the name of Jesus to cast out the devils. As the devils were leaving him they tried to strangle him. For one week this feeling of strangulation kept returning; Dr. McMahon examined his throat and found nothing wrong; the church members kept up their prayers and the feeling left him.

Meanwhile, Lester was still very ill. He was extremely malnourished and anaemic, but no one was willing to give him blood. He made slow progress and was discharged after six weeks. He had gained a little of the weight he had lost during his long illness. The family realised that they couldn't go back to the bush now, as they had broken their ties with heathenism, so they settled at the Adventist village of Ambitona.

Lester started school again in 1970, this time at the local Adventist school at Imbo. In five years he completed the first six grades. From then on it was boarding-school, first one year at Afatara, then to Kwailabesi for two years. As his father couldn't help him financially, it was a step in faith. Lester worked off as much of his account as he could, and donations from Australia made up the rest. In 1978 Lester started at Betikama High School. As he had no money, a kind missionary at Atoifi gave \$40 toward his fees, and Lester earned the rest working in the copper industry at Betikama—working through most of his vacations.

At the end of fifth form, Lester applied and was accepted for several vocations, but he chose to come to Atoifi Adventist Hospital to do nursing. He has nearly finished his first year. He is living testimony to the effectiveness of the right arm of the message here at Atoifi. ##



Everyone benefits from such a work-study programme.

Diamond Wedding For Streeters

NOEL E. BOLST

PASTOR AND MRS. STREETER were married on October 10, 1921, and almost immediately were posted to India, where they spent nearly forty-five years in dedicated service. Their first appointment was in the Punjab to Chuharkhana Mundi, where a small school had been established. Later they were sent to Rookee, where, at a property called the "Retreat," a high school was established, and is still in operation. The Streeters devoted thirty years of their life to school work. The next fifteen years of their service was dedicated to supervising and the building of schools in various parts of the Southern Asia Division.

Gathered in the Waitara church hall on August 29 were people who had been in India or had close connections with missionary service in India at one time or another. Also present were the Streeter's two children, Dr. E. (Eddie) R. Streeter, co-ordinator of Education Administration (curriculum and supervision) at Andrews University, Berrien Springs, Michigan, and their daughter, Mrs. Muriel Griffin, together with the children of both families.

There are periodic gatherings of ex-Southern Asia Adventists held throughout the Division. These gatherings are known as *burra khanna* (the big meal). They afford opportunity for old friends to meet and for new friendships to be formed.

Pastor Streeter told several very interesting experiences, including how he came to be asked to supervise the building of schools and other institutions. An expert from overseas had arrived to build a new school in the east of India at the foot of the Himalayan Mountains at a place called Falakata. These buildings erected by the expert were of the latest American design, but at the first blast of the monsoonal rains they collapsed in a heap.

Stories were told of Mrs. Streeter's work in India, particularly with the women. There was an element of humour in the heroic situation under which she delivered a baby without any training or previous experience. The wife of one of the staff on the mission compound was near delivery time. The husband assured the Streeters that all would be well, but one night in



Hostel and gardens of Alawara Retirement Village, Bendigo.

Photo: B. C. Grosser.

Fund-Raising for Alawara

B. C. GROSSER, Manager, Alawara Retirement Village, Bendigo, Victoria

THANKS to a vision held by one of our pastors, and encouraged by energetic members, Alawara Retirement Village was born.

the early hours he knocked on the door and insisted that Mrs. Streeter come immediately to help deliver the baby.

Experiences such as these, others dealing with the terrible emergency situations in 1947 when many millions lost their lives and millions more forced to change their abode, can be told with an element of humour after these many years, but at the time they happened there was no humour in seeing dead bodies, people torn from their homes, and an element of fear pervading the entire country.

The foundations which were laid by such people as Pastor and Mrs. Streeter, so many years ago, are bearing fruit today. The village school where they served at Chuharkhana Mundi is today the Pakistan Seventh-day Adventist Junior College, and the school in Rookee is similarly a flourishing institution. We salute these true pioneers, who are still among us, and praise God for their lives and the fruitage of their work. ##

Because of the growing demand for hostel accommodation, those presently responsible for operating the institution decided to extend this facility by another ten rooms. The residents are excited about the fact that others might be able to grow old in dignity. Funds are available for these extensions, but how to furnish these extra rooms could pose a problem.

Someone caught a vision of how the residents and others might assist in providing furnishings for these new rooms, and a project was launched. Many, while slower in the movement of their legs, are still very active with their hands. The idea that they might be able to produce for purchase, articles of usefulness, caught their imagination. Setting up stalls and selling things on the village campus was planned to provide an outlet for selling and also to attract people onto the very pleasant grounds—the residents are justly proud of their beautiful village.

There were the pessimistic minority who suggested that it was a foolish venture and would not succeed. Undaunted, the organisers of this co-operative effort went ahead. Those in the neighbourhood were notified by handbills, run off on a duplicator and placed in letter-boxes. Sunday, November 15, dawned with the forlorn forecast of indifferent weather to bother Bendigo. We were glad to see the sun peeping through, however, as stalls were erected and laden with handcrafts of every kind and with much attractively cooked food.

The hours for selling were from 11 a.m. to 2 p.m., and as the last buyers faded from the scene, so did the sun, and down came the rain.

Excitedly we counted the proceeds and all were thrilled that \$1,100 had been raised. The success of this, our first fund-raising project in Alawara Village, was announced as the residents sat at tea. It was not surprising that they burst forth into singing the Doxology, thanking God for His wonderful blessings to us. ##



Pastor and Mrs. E. R. Streeter with their two children, Dr. Edward R. Streeter of Andrews University, and Mrs. Muriel Griffin of Sydney, on the occasion of their diamond wedding celebration in Sydney.

Photo: N. Bolst.

TWO ADVENTIST CENTENARIANS

L. W. JONES, Administrator, Coronella Retirement Village, Victoria

Louisa Jensen

SUNDAY, September 20, 1981, was a beautiful day in a number of ways for the family of Mrs. Louisa Jensen (née Southon), her friends and the management and staff of Coronella, who had all combined to arrange a celebration for the centennial birthday of a loving mother of four surviving children, twelve grandchildren, twenty-nine great grandchildren, a valued friend of many and a resident of the Coronella Nursing Home.

A beautiful spring day set the scene and a large crowd gathered to convey congratulations and good wishes.

Telegrams and letters were read from the Queen, the Governor-General of Australia, the Prime Minister, the Federal Member for Deakin, the Australia Day Council, the Governor of Victoria and the local Member.

The Federal Member, Mr. A. Jarman, the local Member, Mr. D. McKinnon, and Mrs. Eldridge, of the Australia Day Council, attended in person.

Mrs. Jensen was presented with gifts and a certificate by the Australia Day Council.

The Mayor of Nunawading was unable to attend, but sent a beautiful floral tribute and was represented by Councillor and Mrs. Riddell.

The Seventh-day Adventist Church was represented by Pastor Hodgkinson of the T.A.U.C., Mr. Oliver Ferris (representing the Nunawading church), Mr. Len Lee (chairman of Coronella committee) and Mrs. L. Collister (resident of Coronella Auxiliary).

Mrs. Jensen was born in Ontario, Canada, in 1881, to Caleb and Elizabeth Southon, who migrated to Victoria in 1884 and moved to Tasmania in 1888. Louisa returned to Victoria as a young girl, and after a period of service as a literature evangelist went to Avondale College for one year in 1900.

Unable to afford to remain at college, she returned to Melbourne and joined the staff of the Echo Publishing Co., at North Fitzroy. It is believed that she is the oldest living former employee of the Signs Publishing Company.

Moving to Warburton with the transfer of the publishing house, Louisa met Henrick Carl Jensen, a sailor who had jumped ship, and they both decided to return to Avondale College. Returning to Warburton from college they were married at Warburton in 1911.

Brother Rex Jensen spoke in loving terms of his mother's involvement with the care of needy families and of her strong, Christian dedication to family and acquaintances.

Mr. and Mrs. Jensen came to Coronella in September 1966—Mr. Jensen died in 1968. Mrs. Louisa Jensen has remained at the home, and today is the oldest resident in the homes. Her two sons, Henry and Rex, also two daughters, Vista and Myrna, along with most of the grandchildren and great-grandchildren, were present, including the youngest, six-month-old Katherine from Tallygaroopna. ##



Mrs. Archibold—seated on the right, with hand on cake base. From left, standing: Mrs. Jean Cobb (daughter), almost obscured is Hector Keymer (brother), Bill Archibold (son), Mrs. Jessie McLean (daughter). Seated: Mrs. Laura James (sister); holding the cake, Mrs. Marecia Burt (granddaughter). Photo: J. Burt.

Mrs. Louie Archibold

H. W. HOLLINGSWORTH

TUESDAY, September 15, 1981, was a high day at Bethesda home for senior citizens, Auckland, New Zealand, for Mrs. Louie Archibold was celebrating her one hundredth birthday. The residents gathered with the family to enjoy this special day. Mrs. Archibold, born Louie Keymer in London,

England, sailed to New Zealand with her parents before her second birthday. The family settled in the Auckland suburb of Ponsonby and attended a mission conducted by Pastor A. G. Daniells. They became charter members of the Ponsonby church, so from a very early age Louie attended Sabbath school and church.

Her school days were spent in Ponsonby. Later she worked in the clothing industry. She married and moved to Helensville, where a former literature evangelist, himself now a member of the Bethesda family, gave testimony to her hospitality, as a hard-working farmer's wife.

Her two daughters, Mrs. Jean Cobb, and Mrs. Jessie McLean, and son Bill, with many of her nine grandchildren and twenty-two great-grandchildren, were present to make this a memorable occasion. Telegrams of congratulation were received from Her Majesty the Queen, the Governor-General of New Zealand, the prime minister, and the local Member of Parliament, all conveying their congratulations and best wishes for the future to a very kind and loved member of Bethesda home.

Her sister, Laura James, and her brother, Hector Keymer, were also present, her brother reading the messages from the large sheaf of cards, which conveyed the love of so many for Sister Archibold. A candle-lit cake with "Happy Birthday," and bearing the figures 100, was cut and distributed to all present. It was a very happy occasion, as we saw our beloved guest of honour enjoy the good food provided. May God's constant care be hers. ##



Mrs. Jensen and great-great granddaughter Katherine. ##

Photo: courtesy Sun News-Pictorial.



Weddings

BALEILEKUTU—TEAUPA. The Fijian and Tongan communities turned out in force to witness the marriage of Sakarai and Ana on November 15, 1981, at the Stanmore church, New South Wales. The hood of the bridal car was draped in tapa cloth and the bridal party dressed in the costumes of their island homes. Ana is the daughter of Pastor Ilaisa and Mrs. Tonga Kobi Teaupa of Tonga, and Sakarai is the son of Samaela and Mereoni Biu of the Lau group in Fiji. We wish this South Sea island couple the continued blessing of Heaven on their sacred union. C. T. Parkinson.

BUKOJEMSKI—OLIVE. On the morning of September 25, 1981, Fritz Bukojemski and Millicent Olive exchanged marriage vows in a quiet garden setting at the bride's home in the country at Jimboomba, Queensland. A warm circle of friends and relatives were present to witness their happiness, and then later at the reception to join in extending the couple good wishes for their future as they walk life's pathway together. May God's rich blessing be with them as they make their home at Murphy's Creek near Toowoomba, Queensland. T. R. Potts.

FRANTOM—HARDING. Richard Monty Frantom and Lee Ann Harding were married in the Midland church, Western Australia, on October 11, 1981. Richard, son of the late Mr. and Mrs. A. Frantom of Gnowangerup, and Lee, daughter of Mrs. Lesley Harding of Swan View, welcomed a large gathering of friends from town and country. The one hundred patients of Mrs. Harding's Midland Convalescent Hospital were delighted with a special visit from the bridal party—most of whom were in the nursing profession. We wish God's blessing on the new home in Gnowangerup. G. W. Rollo.

GEELAN—CHIA. November 22, 1981, will always be an important date for Eric Samuel Geelan and Molly Chia. It was on this day that they united their lives in marriage at the Galston church, New South Wales, where Eric holds his membership. Both Eric and Molly are registered nurses, Molly at the Sydney Adventist Hospital, and Eric formerly of that hospital but currently at the Blacktown District Hospital, where he is taking another certificate in nursing. We wish God's continued blessing on this dedicated Christian couple. R. H. Parr.

PIETZ—BLANK. On Sunday afternoon, October 25, 1981, relatives, friends and well-wishers gathered in the Wairoa church, New South Wales, to witness the marriage of Wendy, second daughter of the late Morton (Bill) Blank and his wife, Dot, of Christchurch, New Zealand, to Bert, Pastor Albert Pietz of Normanhurst, New South Wales. Wendy and Bert are both well known in Adventist circles, and we wish them much of the Lord's blessing as they continue in service for the church and the community. D. E. Bain.

PRIOSTE—RODRIGUES DE SOUSA. October 4, 1981, will ever remain in the memories of Jaime and Zelia as a day of happiness, for on this day at the Stanmore church, New South Wales, they came before God to have their marriage blessed. Jaime had returned to the Madeira Islands to find his lovely bride. Our prayers and good wishes accompany this dedicated couple as they establish their home in Sydney. C. T. Parkinson.

ROBINSON—WHITE. In the beautifully decorated North Fitzroy church, Melbourne, on November 16, 1981, Noel Stuart Robinson and Jennifer Lee White exchanged vows to love and cherish each other. Noel is the eldest son of Brother and Sister Ormond Robinson of Ballarat, while Jenny is the elder daughter of Brother and Sister Alan White of Eaglemont, Victoria. Jenny's great-grandparents, grandparents and parents were also married in the North Fitzroy church, and Noel's forebears worshipped there, too. Many relatives and friends later enjoyed a delightful reception and

joined in wishing the happy bride and groom God's richest blessing in their life together.

J. P. Holmes.

SANDERS—HOPKINS. The Redcliffe church, Queensland, provided the sacred setting for Neville Sanders and Phyllis Hopkins to be united by the sacred vows of marriage. Relatives and friends found pleasure in their shared joy on this happy occasion. Neville expressed his double joy of baptism and marriage. We know the Lord has His hand over this dedicated couple and will continue to bless them as they serve the Master. G. H. Ormiston.

SYDENHAM—WADLAND. Dundas church, New South Wales, was chosen by Glenda Wadland and Owen Sydenham for their wedding service on November 18, 1981. Glenda, daughter of Mr. and Mrs. Alfred Wadland of Yagoona, Sydney, New South Wales, has worked in the Division office as word process operator for the Education Department during the past two years. Owen, son of Mr. and Mrs. Alfred (Russell) Sydenham comes from Macksville. The staff of the Division office and friends rejoice with the new Mr. and Mrs. Owen Sydenham as they establish their home in the Macksville district. K. E. Martin.

UPU—APORO. On Friday, September 11, 1981, Taunga Upu and Teremoana Aporo were united in marriage. Many friends and relatives gathered at the Porirua Adventist church, New Zealand, to share the happy occasion with them. We wish them much of Heaven's blessings as they set up another Christian home. W. V. Fedorow, P. H. Ballis.

WARD—MARSDEN. At the Waitara church, New South Wales, on November 1, 1981, Murray Charles Ward and Sonya Louise Marsden were united in marriage. Mr. and Mrs. Max Ward of Wairoa, and Mr. and Mrs. Ross Marsden of Bowen Mountain, welcomed the guests after the ceremony. Pastor Charles Mitchell, grandfather of the bridegroom, assisted in the service. May God bless the newly established home. G. W. Rollo.



ARAGNARO. On Sabbath morning, October 17, 1981, Sister Tangituaie Aragnaro passed away at the Mangere Rest Home, Auckland, New Zealand, at the age of eighty-seven years. She was baptised just a few years ago at the Otara church, Auckland. She will be greatly missed by her loved ones and friends. Pastor Eliu assisted in the services at the Manurewa church and at the cemetery. L. W. Ritchie.

BAYLES. After a long period of ill-health, Gwenneth Agnes Bayles passed to her rest at St. Margaret's Nursing Home, Launceston, Tasmania, on the morning of November 19, 1981. She was born on October 30, 1904, and became an Adventist sixty years later. The blessed hope and comfort of the Scriptures meant much to the relatives and friends as we laid our sister to rest, awaiting the call of the Life-giver, in the Launceston Lawn Cemetery. P. E. Roenfeldt.

BEAUMONT. Stanley Rupert Beaumont passed to his rest in the Lord after a short illness at the Mater Misericordiae Hospital, Newcastle, New South Wales, on Wednesday, September 30, 1981, at the age of seventy-one years. Stan, although a Christian for many years, accepted the Advent message as a result of the ministries of Pastor L. Robinson and P. Walter. He was baptised with his wife, Myra, by Pastor Chester Stanley on December 2, 1978. Stan was a much loved member of the Dorrigo church and was a highly respected member of the community. A large number of friends and relatives gathered at the Dorrigo church to pay their last respects. He was laid to rest at the Dorrigo Cemetery, awaiting the call of the Life-giver. For surely he was a child of God. T. D. Kingston.

BUYS. Katharina Buys was born in July 6, 1910, in Rotterdam, Holland. Her father was the first literature evangelist leader of the Netherlands Union. Baptised at the age of seventeen, she loved her Lord and was loved and respected by all. Her death is a great loss to her husband Gijs, whom she married almost fifty years ago, her daughter Tineke, and her three sons Dick, Theo and Henk, and their

families. Sister Buys took ill early in September and was laid to her rest only six weeks later, on October 18, 1981. Pastor Theuerkauf offered words of comfort to her family, and her friends, who mourn her passing. A large number of relatives and friends accompanied her to her last resting-place at the Wollongong Seventh-day Adventist Cemetery, New South Wales. W. van Vliet.

COBBIN. William Matthew Cobbin fell asleep after a short illness in the Kilcoy Hospital, Queensland. For eighty-five years he had enjoyed a full and healthy life, and since his baptism fifteen years before, he remained a faithful church member. He died in the hope of the resurrection, and was laid to rest on October 30, 1981, in the Avondale Cemetery, Cooranbong, New South Wales. He will be missed by his loving wife, Edith, two daughters, Priscilla (Mrs. Don Edgeworth), Marie (Mrs. Paterson), three sons, Rex, Bob and Max, and their wives, thirteen grandchildren and ten great-grandchildren. The assistance of fellow pastors Ron Rice and Lindsay Laws at the graveside was much appreciated. R. E. Cobbin.

COOKE. Dulcie Estelle Cooke was a kind-hearted woman, honest through and through, with an intense faith in God. A charter member of the Trinity Gardens church in Adelaide, South Australia, her premature death after a long illness came as tragic loss to her husband Thomas, her children Gloria and Raymond Giles, Rose Cooke, and seven grandchildren. Early on Sunday morning, October 11, 1981, she slipped quietly away to her final rest, aged fifty-eight. She was laid to rest in the Enfield Cemetery on Friday, October 16. "The eternal God is thy refuge, and underneath are the everlasting arms." A. G. Byrne.

CROWSON. Charles Henry Crowson passed quietly to his rest on November 8, 1981, at the Sydney Adventist Hospital, after an illness of several months. He was laid to rest at the lovely rural cemetery at Springwood, New South Wales, on November 11, after a service at the Warrimoo church, attended by a very large number of relatives, friends and church members. He was a much-loved man by all—his family, his church and the community. Our deepest sympathy is extended to his sorrowing wife Irene, his daughters Lorraine, Sandra, Barbara and his sons Ronald, Arthur, David, and his many friends. V. Wood-Stotesbury.

DARKO. Mervyn Stanley Darko, born on April 3, 1902, at New Norfolk, Tasmania, died at Warburton, Victoria, on November 16, 1981, in his eightieth year. He spent the early part of his life in Collinsvale, Tasmania, moving to Warburton in 1958. His wife Kathleen (née Andrews) predeceased him in 1974. Mervyn leaves to mourn his passing, two brothers and two sisters, three daughters, Roma, Valda and son-in-law Bill and family, and Michelle and her family. Many friends remember Mervyn as a warm, friendly, generous person who loved his Lord, and had a strong faith in His coming. Pastor C. O. Lowe, assisted by the writer, offered words of comfort and the consolation of the Scriptures to the bereaved at the Warburton church and at the graveside at the Lilydale Lawn Cemetery. J. H. Rabe.

DYER. Mrs. Doris Dyer (née Larsen) of Hornsby, was called to rest at the Sydney Adventist Hospital on November 19, 1981, aged seventy years. While attending Avondale College in the early 1930s, Doris was baptised, and she was a loving and loyal member for some fifty years (since 1962 at our Wairoa church, New South Wales). Both Doris (eleven years with the Sanitarium Health Food Company) and her husband Reg (thirty-two years in our literature evangelists' team) gave valued service in our denominational work. Their daughter Leona (husband Ian Grant and children Karen and Lisa), and son Lyndon also mourn the passing of this devoted wife and mother. Following the service at our Wairoa church, we committed our loved Sister Dyer to God's care to await her Lord's awakening call to everlasting life. Pastor Tom Turner and the writer were associated in the services. Ralph Tudor.

EASTON. Isabella Easton was an only daughter born to John and Isabella Easton of Edinburgh, Scotland, on December 11, 1927. After the death of her father, she and her mother immigrated to Australia in 1950. She became a member of Thornleigh church in 1955, and remained a faithful member until her death at the Sydney Adventist Hospital, Wairoa, New South Wales, on November 21, 1981, at the age of fifty-four. The funeral was conducted in the Wairoa church, and the interment was at the Northern Suburbs Cemetery on November 25. She sleeps in Jesus and

Australasian Record

and Advent World Survey 

VOL. 87, NO. 2

Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

Editor - G. E. GARNE
Associate Editor - R. W. TAYLOR
Editorial Assistant - LINCOLN E. STEED
Office Secretary - GLENDA FAIRALL

Special Correspondents:
Australasian Division - R. M. Kranz
Avondale College - W. A. Townend
Trans-Tasman Union - J. B. Trim
Trans-Australian Union - R. K. Brown

Regional Reporters:
Central Pacific - A. J. Bath
Greater Sydney - E. B. Price
North New South Wales - M. R. Potts
North New Zealand - R. W. Townend
North Queensland - A. D. Craig
Papua New Guinea - K. R. Price
South Australia - N. E. Devenish
South New South Wales - R. Tindall
South New Zealand - R. L. Coombe
South Queensland - M. M. Kennaway
Tasmania - E. H. Winter
Victoria - H. J. Stanton
Western Australia - R. H. H. Thomas
Western Pacific - J. T. Banks

Local Reporters: - Church Communication Secretaries

Annual subscription—post paid:

All areas covered by the Australasian Division \$A12.50
Other countries \$A18.50
Air Mail postage rates on application

Order direct from the Signs Publishing Company, Warburton, Victoria 3799, Australia.

All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria 3799.
Editorial Office: Phone (059) 66 2501.

Printed weekly for the Division by the Signs Publishing Company, Warburton, Victoria.

DIRECTORY

AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

148 Fox Valley Road, Wahroonga, N.S.W. 2076.

President - K. S. Parmenter
Secretary - R. W. Taylor
Treasurer - W. T. Andrews
Assistant Secretary - R. A. Evans
Assistant Treasurer - W. H. Stokes
Field Secretary -
Auditor - S. H. Macfarlane
Associate Auditors - G. J. Bland, C. E. Fisher, K. M. Hughes, M. E. Mitchell

Departmental Directors

Education - G. F. Clifford
Education (Assistant) - H. T. Irvine
Health Food - F. C. Craig
Lay Activities and Sabbath School - H. C. Barritt
Assistant Sabbath School (Child Evangelism) - Miss L. R. Chester
Health and Temperance - Dr. R. J. Swannell
Health and Temperance (Associate) - Dr. H. R. Dailing
Health and Temperance (Assistant) - W. G. Rowling
Ministerial Association, Stewardship and Development - A. N. Duffy
Ministerial Association, Stewardship and Development (Associate) - E. C. Lemke
Communication - R. M. Kranz
Publishing - J. T. Knopper
Public Affairs, Religious Liberty and SAWS - G. A. Laxton
Youth - K. E. Martin
Youth (Assistant) - L. A. Lansdown
Christian Services for the Blind - R. A. Vince
Trust Services - O. L. Speck

ADVERTISERS PLEASE NOTE: All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria 3799.

Advertisements approved by the editor will be inserted at the following rates:

First 25 words - \$5.00
Each additional 5 words - 25 cents

For your advertisement to appear, your payment must be enclosed with a recommendation from local pastor or Conference officer.

CARMEL COLLEGE

T.A.E. is a Tertiary Admittance Examination available at Carmel College, and a satisfactory result offers students access to a wide range of courses at tertiary institutions in Perth; for example, Murdoch University, Western Australian Institute of Technology and University of Western Australia. Enrol now for 1982 school year. Write to The Principal, Carmel College, Carmel, W.A. 6076, or phone (09) 293 5203.

AIR FARES—CHEAP

Heavily reduced prices from Australia to London, the Far East, India, Los Angeles, etc. Honest and very efficient service. We will save you money. Write to Newbold's own travel agency, BAM-AIR, Newbold College, Bracknell, Berkshire, RG12 5AN, England. Phone 0344 - 21468/55024.

FOR SALE

Caravan, 30 ft. Chesney Sheraton. Four rooms, shower, toilet, 4-berth. Suit Avondale student 1982. \$7,950. O'Hara, 25 Dalley Street, Bonnells Bay, N.S.W. 2265. Phone (049) 73 2092.

FOR A RELAXING HOLIDAY come camping at *Peak River Holiday Farm*, Tumut, N.S.W. Enjoy swimming, horse riding, bushwalking and the tranquillity of this beautiful valley. Book your site today. Your hosts, Trevor and Helen Oliver. Ph. (02) 487 1706.

ILLAWARRA SEVENTH-DAY ADVENTIST SCHOOL

A modern one-teacher primary school is now operating at Corrimal, 8 km north of Wollongong, New South Wales. School bus available. Inquiries: Principal, P.O. Box 45, Corrimal, N.S.W. 2518. Phone (042) 83 3391.

PRaise HIM!

Warburton Children's Choir

New cassette now available. Contains sixteen gospel songs from this excellent junior choir.

Write, enclosing \$8.10 (extra postage N.Z.), to: Warburton Adventist School, Warburton, Vic. 3799.

GOVERNESSES SOUGHT

Two governesses wanted for 1982 school year (supervising correspondence lessons).

1. Family of 4 boys aged 5, 7, 11, 14. 110 km. S.W. Bourke. Write Mrs. I. Muirhead, "Wilga Downs," Byrock, N.S.W. 2743, Phone 16D.

2. Family, 2 girls aged 10, 14, boy aged 12, 100 km. north Bourke. Mrs. J. White, "Congarrara," Enngonia, N.S.W. 2840, Phone 11U.

Both have very pleasant living and working conditions. Own car an advantage. New church in Bourke. Include 2 references with applications. Teaching qualifications not necessary, but an advantage.

COME TO BOURKE

Be a missionary in your own country. Bourke is a very pleasant town to live in with very good facilities. It needs a good plumber and drainer, qualified nursing sisters, a vet and public school-teachers. Come and join the active company with a new church complex opening early 1982. Help bring the good news of Jesus to western N.S.W. For information write Pastor F. Cantrill, Box 249, Bourke, N.S.W. 2840. Phone (068) 72 2275.

LILYDALE ADVENTIST ACADEMY ALUMNI ASSOCIATION

Have you forgotten to join the L.A.A. Alumni Assoc. (past staff and students association)? It's not too late.

Write to L.A.A., P.M.B. 1, Lilydale. Registration fee is \$5 (includes Myalla, circulars, reunion plans, etc.). Send your name, address and \$5 today!

BALLARAT PRIMARY SCHOOL

Is situated in a quiet suburban area (Sebastopol); and is a modern complex with ideal facilities to cater for an increased enrolment; pleasant playground and garden plot.

Students can be assured of concerned interest in their education, and personalised teaching.

Ballarat is a large provincial city; living conditions leave nothing to be desired. Climate—invigorating autumn/winter; delightful spring and pleasant summers; conditions are conducive to healthful living. Housing and job opportunities are good. Any family contemplating moving to avail their children of primary church school education, would be wise—and welcome—to move to Ballarat.

so rests from her labours—but soon will see her Redeemer face to face on that glorious resurrection day.

T. T. Turner.

GUIHENNEUC. On November 1, 1981, Sarah Guihenneuc passed to her rest at seventy-eight years of age. She was a charter member of the Nunawading church, Victoria, in which a service was held in her memory. The hope of the resurrection was shared with her two children, Victor Guihenneuc and Yvonne Harrington, along with loved ones and friends. Brother L. Jones, in his life-sketch of Sister Guihenneuc, mentioned her activity in local welfare work and in the community. Brother L. Hardy assisted the writer at the church and at the Springvale Crematorium.

W. H. Doble.

GUIOT. Miss Cecile Francine Guiot was born in Paris on February 15, 1898, and died in the Charles Harrison Memorial Home, Cooranbong, New South Wales, on November 16, 1981. In March 1923, she immigrated to Australia. In 1925 she became a patient in the Sydney Sanitarium and Hospital. From there she studied herself into the message and was baptised in 1926. Later that same year she joined the late Pastor and Mrs. G. F. Jones and worked in Noumea until 1949. We can truly say of her, "She was a loving and a lovable Christian." Pastor O. Twist, manager of the Avondale Retirement Village, assisted the writer in the service at the Avondale Cemetery.

W. J. Cole.

HODGE. At the grand old age of ninety-one years, Grace Miriam Hodge passed peacefully to her rest at the Kurri Kurri Hospital, New South Wales, on November 9, 1981. She was born in Birmingham, England, on January 26, 1890, and came to Australia in 1913. In the same year she married George Hodge, who predeceased her by twenty-eight years. As a charter member of the Kurri Kurri church she believed and looked for the blessed hope. She was laid to rest in the Kurri Kurri Cemetery on November 10, where she awaits the great resurrection day. She leaves to mourn, three sons, Harry, Samuel and Oliver, two daughters, Mona (Wilson) and Clarice (Carthew), eight grandchildren and eleven great-grandchildren.

A. G. Probert.

KINGMA. Saekje Kingma was a beloved new member of the Ilam church, south New Zealand, having been baptised in June of this year. She, with her husband Geart and children Wanda and Mina, came from Friesland in Holland and settled in Diamond Harbour just two years ago. There Saekje met an Adventist neighbour who studied English with her, reading the New Testament as a textbook. Saekje responded to the wonderful love of Jesus and soon accepted Him as her Saviour, as did her husband. Shortly after her baptism, however, a recurring sickness placed her in hospital for what proved to be a terminal illness. She fell asleep in Jesus on November 7, 1981, at her home in Diamond Harbour, aged twenty-five. Her family and mother, Mrs. Seinstra, who came from Holland to be with Saekje for the last few months of her life, are left with many happy and encouraging memories, as they, with us, wait for the great eternal day to begin.

G. E. Coombs.

ADVERTISEMENTS

FOR SALE

100 acres of beautiful hill country nine miles from Gloucester, New South Wales, two miles off Waukivory Road. 30 acres cleared, the rest open timber to rainforest, orchids, elkhorns, ferns, over fifty species of birds, kangaroos, beautiful views. The serenity of this property has to be felt to be believed. New three-bedroom home to lock-up stage, power, 40 h.p. tractor. Selling to become literature evangelist. Write Richard Warden, Paterson Road, Woodville, N.S.W. 2321, or phone (049) 30 1717.

MEDICAL PRACTITIONER

An opportunity exists for a general practitioner to join a multi-disciplinary group located in a modern air-conditioned medical centre situated in a south Queensland seaside resort, population 15,000. Apply Manager, Hervey Bay Medical Centre, 119 Torquay Road, Scarness, Qld. 4656, or telephone (071) 28 2966.

CASUAL ACCOMMODATION, Atherton, centre beautiful Tableland, north Queensland. Rooms, use kitchen & conveniences. Ladies or married couples. Book ahead. Ph. (070) 91 2049 before 9.30 p.m.

Flash Point

PASTOR LEN BARNARD, our veteran "flying missionary," is now engaged in an exciting, new kind of mission work. He says he is "having a wonderful time looking up the missing members in the city of Newcastle. They number 160 at this time, and I know there are many more that I do not know about. This year we have seen thirty come back to church and most of the others would like to. But it takes time. In the case of most who left, it could have been prevented with more concern when problems first arose. I use **RECORD** consistently in my visiting and find them most helpful," Pastor Barnard says. "It is a wonderful journal that helps to bind us all together and gives us a feeling of belonging." Look for the challenging article from Pastor Barnard's pen when it is published in our columns a few weeks from now!

WHY BLAME GOD?, the article in the June issue of **SIGNS** of which a reprint was requested, is now available as a tract. It is ideal for keeping in the glove-compartment of your car or in your brief-case or handbag to give to the folk you meet "along the way," to enclose with the letters you write, or for letter-boxing. Those who expressed an interest before the tract was printed should place their orders with the publishing house **NOW**. We are giving you first option to get your supply before disposing of the balance of our stock to our retail outlets. Send \$7 per hundred including postage, or \$50 per thousand including postage. This is the last chance to get them at this special first-offer price, which is virtually at cost. Hereafter they will be sold at a higher price.

A LARGE BAPTISM of 170 candidates took place in the Laloki River behind the Laloki Teachers' College, Port Moresby, Papua New Guinea, near the end of 1981. Seven ministers officiated and a large crowd witnessed the baptism, which included students from Mount Diamond and many interests from the John Carter campaign.

SEVERAL OF OUR MEMBERS have inquired why the "Missions Extension Week" was not held at the year-end as in previous years. At the year-end meeting of the Division committee, it was voted to delete the "Missions Extension Week" policy from the policy book and to replace it with an annual "Missions Extension Offering," which will "be used for capital expenditure in extending publishing, educational and medical work in the mission fields of this Division. The specific project to benefit from this offering shall be approved annually by the Division committee." Up to now the "Missions Extension Week" has been devoted to the raising of funds for special mission projects from the sale of selected literature. This has now fallen away and has been replaced by the special offering.

MORE THAN 10,000 people visited the Temperance exhibit at the Hobart Show. Our exhibit received a special award for the display and tasting of non-alcoholic wines.

FULTON COLLEGE STUDENTS conducted an evangelistic series with up to 500 people attending their meetings each night for a week. Pastor Saula Ratu was the speaker. More than fifty people signed decision cards to keep the Sabbath, and forty people are still attending Bible studies in the local church.

EIGHTY-THREE GRADUATES received diplomas and certificates at Sonoma College graduation at the end of the 1981 academic year. This included students from Kiribati, Vanuatu and the Solomon Islands.

PASTOR LESTER HAWKES, Health and Temperance director of the Greater Sydney Conference, and a missionary in the South Pacific for thirty years, has been appointed as Health Educator at Warburton Health Care Centre and Hospital, replacing Dr. B. Smith, who is leaving to pursue private plans.

THE FIVE CONFERENCES of the Trans-Australian Union have set an ambitious goal of \$806,000 in literature sales for 1982. The total for 1981 was in the region of \$630,000. Tasmania, the smallest conference in the union, has set a goal of \$97,000.

PORT MORESBY town planners have approved the building of a Seventh-day Adventist church on Koki Knoll, a prominent position on the city's foreshore. An architectural design competition will probably be launched to provide suitable plans. The new Koki church will cater for many members who now crowd into the inadequate Ela Beach church.

"NO HIGHER CALLING" is the name of a new book which has just been released. Early in the rise of Adventism, God urged His church to begin publishing truth-filled literature. History has shown that the publishing work played a major role in the formative years of Adventism, and prophecy declares that it will play a vital role in the finishing of the message. In fifty-two short, pithy chapters—one for each week of the year—the Associate General Conference Publishing Department director, Joe Hunt, challenges, encourages, and inspires all those who distribute truth-filled literature. The house-to-house book work may not always be easy, but there is "no higher calling!" Take advantage of the special introductory offer of only \$A3.95. Regular price \$A5.75.

STORY OF THE WEEK: At their year-end closing exercises, the students of Kabiufa High School expressed their concern for the disabled by presenting a wheel-chair to Yameyu Ajemo, who is completely crippled and who up to now has been getting around on his hands with his legs pulled up in front of him. Yameyu can now look forward to a brighter future, thanks to the Christian thoughtfulness of the students and staff of Kabiufa!

"FINALLY, BRETHERN . . .": The secret of being a saint, is being a saint in secret.