

# AUSTRALASIAN RECORD

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## ADVENTIST WINS BIBLE CONTEST

R. K. BROWN, Communication Director, Trans-Australian Union Conference



Rabbi I. Porush presented the certificate for winning the Australian section of the International Bible Contest to Mrs. Linda Curson at St. Kilda on May 17. Rabbi Porush was formerly chief minister of the Great Synagogue, Sydney.

Photos: R. K. Brown.



Mrs. Linda Curson received congratulations from the Consul-General for Israel, David Ben-Dov. Mrs. Curson will compete in the international contest with the finalists of twenty-eight countries on September 2, 1981.

A SEVENTH-DAY ADVENTIST of nine years and a mother of two children won the Australian section of the International Bible Contest held in Melbourne on Sunday, May 17. She is Mrs. Linda Curson of Townsville, Queensland.

Sister Curson, along with five other state finalists, faced the judging panel of Hebrew scholars in the Jewish auditorium, St. Kilda. Among the state finalists were three other Adventists, a Uniting Church member and a Roman Catholic.

All contestants sat behind an overhead projector, and their written answers were flashed onto the screen behind when the time for answering had expired. The four male contestants were eliminated in the first round and the two ladies fought it out in the second and third rounds. All questions were taken from the Old Testament.

Samples of the questions in the first round are:

**QUESTION** In which two prophetic books do we find the warning, "Zion shall be ploughed like a field and Jerusalem shall become heaps and the mountain of the house as high places of a forest"?

**ANSWER** Jeremiah 26:18; Micah 3:12.

**QUESTION** Who was the first to call the children of Israel a "people"?

**ANSWER** Pharaoh. (Exodus 1:9.)

One interesting aspect was the fact that one of the state finalists was the pastor, now living

in Tasmania, who brought the Adventist message to Mrs. Curson.

"My interest in the Bible began at high school," says Mrs. Curson. "I was friends with the pastor's daughter and began asking her questions on the way home from school. She witnessed to her faith and trust in God's Word, and I learned many things. Finally I was introduced to the pastor and studies began."

We asked Mrs. Curson about her method of Bible study. "I read through sections of the Bible in context about six times. I also pursue a topical study method of following through on a particular subject."

What does Bible study mean to her?

"It has done a lot for me. My faith and confidence in God grows stronger each day. I'm eager to witness for my Lord. I enjoy my Sabbath school class, too."

By winning the Australian contest, Mrs. Curson has earned a trip to Israel for two weeks, all expenses paid by the Government of Israel. This will enable her to compete in the international contest in which twenty-eight countries will participate. The last contest in Australia was held fourteen years ago. The last Adventist winner was Mr. Graham Mitchell in

1964. He is now a college lecturer at a college in northern New South Wales. ##

### MRS. CURSON'S TESTIMONY

"I am very thankful to God for my win in the Bible contest. But amid my elation, it occurred to me that I would never have attempted it, if it had not been for the encouragement of two people, namely Pam Ludowici, a chaplain at the Sydney Adventist Hospital, and my husband, Brian. Firstly, during a counselling session last year, Pam expressed confidence in my abilities and encouraged me to start using my talents. Then when I saw the advertisement in the RECORD for the Bible contest, I had a great desire to enter it. Self-doubt and fear of failure made me hesitate, so I asked my husband what he thought. I was really heartened by his enthusiasm. 'Go for it—you can do it,' and he reminded me what Pam had told me.

"So I say: Thank God for sons and daughters of encouragement! (Acts 4:36.) Let us all do more to 'provoke one another to good works.' Heb. 10:24. I have enjoyed a blessing and thrill that I would not have had if it had not been for a few words of affirmation. I am sure there are others in our church and families who would do more for the Lord, if we would encourage them with our confidence and belief in them." ##



# A TEENAGER'S TESTIMONY

MRS. A. R. DONALD

WITH HER PERMISSION, I would like to share with you part of an assignment completed by Joanne Pickett at her convent high school last year. Part of her assignment included a life inventory, listing such things as Peak Experiences; Things I Do Well; Values I Want to Acquire and Things I Would Like to Learn.

Under the heading "My Religion," Joanne wrote Seventh-day Adventist. The following is her description of her religion:

"The religion I believe in is based absolutely on the Bible. It has no man-made traditions. This religion is not known to the church members as just a religion, but is to them Christianity.

"We believe that only God is to be worshipped and not Mary, or any other person or thing. We also believe Mary did not go to heaven, because this is not in the Bible. We believe that only a sprinkling of water on a baby's head will not baptise a baby. To be baptised as Jesus was, you have to be taken under water completely, so as it will cleanse your body. But before you are baptised into a church you have to be sure of what you are doing and what it means. It means that you fully pledge your life to Jesus, and try to do what He would want you to do.

"Seventh-day Adventists do not believe in celebrations for things like Jesus' death and Christmas, because they were not the exact times of these happenings. No one knows these times, because they are not given to us in the Bible. It is only another of man's traditions.

"Sunday is not a day to keep holy, because the true Sabbath day is each and every Saturday. The Bible clearly states this in the Ten Commandments. Exodus 20:8: 'Observe the Sabbath and keep it holy. You have six days in which to do your work, but the seventh day is a day of rest dedicated to Me. On that day no one is to work, neither you, your children, your slaves, your animals, nor the foreigners who live in your country. In six days I, the Lord, made heaven and earth, the sky, the sea, and

everything in them, but on the seventh day I rested. That is why I, the Lord, blessed the Sabbath and made it holy.' (Exact quote from the Good News Bible.) This says that God made earth and everything in it in six days, but on the seventh day He rested.

"By counting off seven days on a calendar, starting from Sunday, the first day of the week, through to Saturday, the seventh day of the week, it is obvious which day is the Sabbath day. The changing of Saturday to Sunday was not changed by God but by man. If God wanted Sunday to be the Sabbath day, He would have made it so."

"Seventh-day Adventists have been able to prove the Bible to be true by all that has happened and is happening as the Bible predicts in Revelation. Revelation tells all about the future. Such things that have been predicted are earthquakes. The end is near, when Christ comes in all His glory to save all Christians and believers and take them up while He restores the old earth to become the New Jerusalem.

"We believe that no one enters heaven until the last day on the return of Jesus. This is said in the Bible. However, the Bible does say that Moses and Elijah were taken into heaven because of their faith in God. It is also believed that Mary did not rise up into heaven because the last thing mentioned about Mary in the Bible is when Jesus was on the cross and He told John to go and look after His mother.

"We believe that prayers should come from the heart and not read off some book or pieces of paper which someone else made up.

"When Jesus taught the disciples to pray, He gave them an example. This example was the



Joanne Pickett.  
Photo: A. R. Donald.

"Our Father, and was merely an example. When Jesus spoke to God, He did not read off any piece of paper, but instead all of it came from His heart and His mind."\* (\* At these places the Sister has marked with a tick.) In addition to the ticks, Joanne's teacher wrote, "This is very interesting Joanne. Thank you."

Who knows how far-reaching Joanne's unwittingly powerful little "sermonette" may be. Would you or I have been the Daniel she was in such a situation? ##

## Warburton's Investiture and Family Day

M. ROSENBERG, Assistant AJY Leader, Warburton Church, Victoria

AN INVESTITURE is always an important occasion, not only for the young people involved who receive their new pins and woggles as evidence of having completed their set classwork, but for the leaders in the AJY Society and Pathfinder Club. It is a day of tenseness and a little nervousness, coupled with subdued excitement, and all tied together with prayers for a smooth-running programme. When all the planning and organising is over, all that is needed is fine weather and an enthusiastic union Youth director, and the day is set.

Such was the occasion on May 2 in the Warburton church, when twenty-two AJYs and twelve pre-AJYs were invested during a morning service led by Pastor R. Possingham of the Trans-Australian Union Conference.

It was a real family day, as the service included the dedication of a baby. Just prior to the actual investing part of the programme, all the Master Guides in the congregation were invited to come to the front of the church and assist in presenting the pins and woggles to the juniors, some whom were receiving badges for two classes. Afterwards a "thumb-nail"

sermon was delivered on the various "syndromes" that confront young people and families today. Encouragement was offered to parents to cherish the precious heritage that is theirs in their children, by being a friend to them, even when some of the projects the young people want to do, or the time they choose to do them, seem a little way out in the parents' eyes. To pray for and with them is something that should be done to help keep the family unit together. I'm sure Pastor Possingham was mentally looking for answers to tomorrow's nominating committee problems,

for the young people of today are, as we know, tomorrow's leaders, especially in church departments. May God bless them and keep them faithful, so that they may indeed be able to take their places in His work.

That wasn't the end of a good day together, as many returned in the afternoon to enjoy a teacher/pupil search into the four-faced creature of Ezekiel chapter one. That particular book isn't the most fascinating on the surface, but once Pastor Possingham began to explain it a little, even the young people began to take an interest. This was only a whetting of the appetite for further study into the hidden treasures in the Scriptures.

Thank you, Pastor Possingham, for helping our investiture day to be so meaningful, and I know that the AJYs and ATYs are already into the next phase of their classwork. To the incoming officers of this particular department of the church I would say—You have a most rewarding time ahead of you. ##



# FOR ALL TO SEE

HEATHER J. EDWARDS, Bankstown Church, Greater Sydney



The Seventh-day Adventist sign on the Bankstown railway station is visible on the right-hand side.  
Photo: H. J. Edwards.

WHEN QUEEN Elizabeth II walked down the stairs onto the Bankstown railway station last year after declaring the suburb to be a city, she could not help but see our welcome sign on the wall of the signal-box, since it is situated directly facing the stairs.

The question may well be asked, Are we churches in Australia applying the basics of good public relations and communication by the use of billboards? Good public relations is certainly essential.

I chose, years ago, as my special missionary project, to pay for space on the Hurstville railway station, and erected a glazed billboard for church notices.

I made it my business to change the notices weekly, so that the public would not be bored with the sameness of a permanent sign. They would be informed of such things as future "It Is Written" programmes; and by word and illustration, this display board was used to stimulate train travellers' interest in this and other programmes of the church.

I transferred the board to Bankstown in 1967, after a prejudiced station-master at Hurstville pulled it down.

At different times the messages on the board were used to promote the Appeal for Missions, the 5-Day Plan, health lectures, Christian education, youth programmes, or sometimes just prints and texts from the Bible, or pictures from Sabbath school rolls.

Many a time, when I was changing the display, a passer-by would stop and comment on the subject matter. The most popular illustration was the print of "Our Saviour," by Ayres. People would say, "Please don't take that picture down, I like

it very much." Another time a lady wrote to our church—normally the name and address of the church and its services were clearly defined under the weekly messages—and asked where she could purchase a copy of the particular picture used that week. She lived quite a distance away, in the eastern suburbs, and I was pleased to post her the picture and a letter after I replaced the print.

Presently the signboard is used to publicise church community services. From past experience I have found that it is the religious pictures which hold the interest of the public more than anything else. Pictorial illustrations tell a story so

briefly and concisely to a busy commuter. It was the Lord who told Habakkuk to "Write the vision and make it plain upon tables, that he may run that readeth it."

My earnest desire is to see Seventh-day Adventist churches using the advertising opportunities available on selected suburban railway stations to preach the gospel.

Churches are normally given reduced rates by the advertising department of the Government railways, but because we selected such an obvious position we are charged commercial fees, which amounts to approximately two dollars per week. Our church board feels that it is money well spent, especially since it is generally the trend of local newspapers to delegate church news to the wastepaper-basket.

It is important also, I feel, to use the full title "Seventh-day Adventist" or to abbreviate it to "7th-day Adventist," rather than the less obvious title Adventist Church or Hospital, when contacting the media or public. There are many "Adventist" churches, but only one "Seventh-day Adventist" Church. Wouldn't that just suit Satan for us to leave out the word "Seventh-day" when we use our denominational name?

Let's clearly define, at all times, who it is that is giving the message, because two cardinal doctrines are incorporated in that name. In "Testimonies," Vol. 1, page 223, there is a statement which says, "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. The great conflict is between the commandments of God and the requirements of the beast—if they [we] will lower the standard—the dragon will be at peace." The Seventh-day Sabbath is the peculiar and prominent feature of our faith, along with our looking for the appearing of our Lord Jesus. ##

## A "BRIGHT IDEA"!

HOWARD G. DAVIS, Communication Secretary, Warburton Church, Victoria

THE "BRIGHT IDEA" popped up when high school teacher Miss Ruth Ellis chatted with Mrs. Jean Mack (of Preps, and Grade I) about her twelve-month visit to Fiji as a volunteer teacher.

A well-stocked library would be a sight to make many south-western Pacific eyes sparkle, and Vatu vonu school, at Buca Bay on the island of Vanua Levu, Ruth informed us, was one of those needy schools.

So the suggestion was made to the Warburton School children that they collect appropriate books for Fiji and raise money to buy other books and send them over.

The idea caught on, and by means of a bike-athon, car-washes, shoe-shines, a toy display, food stalls, and a cake competition, plus "you name it," \$500 was raised this year before the May holidays—and the best part of 1,000 books besides!

Vatu vonu, with its seventy primary and 130 junior high students, will share suitable books with Navesau Junior High, while Fulton College will benefit from books more suited to their needs.

And so this is another occasion when youthful enthusiasm has shown that the spirit of caring is the spirit of action.

Give youngsters a good lead and they'll work wonders!

##





# "PRAYER CHANGES THINGS"

"PRAYER CHANGES THINGS . . . prayer changes you," are six short words stating a great but simple truth. These words appeared some time ago on 500 platform billboards in the subway system of New York City. Several million people using the subway trains in that great city must have been impressed by this message during the month it was displayed. A humble Christian woman from Pennsylvania paid the bill. She had picked up a card with the quotation on it, was deeply impressed with and blessed by its message, and felt she must share her experience with as many people as possible.

There are a lot of things that need changing in this old world, and in our church too. But they are not likely to be changed unless we do a lot of praying about them. Not that our prayers change our God so much as they change us, and make us more able and willing to be used to accomplish His purposes. Jesus left us the following blessed assurance "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8.

Yes, "Prayer changes things." As we stop to think about the significance of these words, various experiences and observations crowd into our minds, as witnesses to the truth they tell. Does prayer change our material and physical circumstances? Not always. But it surely helps us to be more contented and live happier and better lives. Prayer brings a sweet spirit of peace and holiness into an environment. Our Lord's promise of help is to "everyone that asks." His words include you and me. But He urges us to "ask in faith, nothing wavering." If our asking is in harmony with the principles and conditions outlined by our Lord, our prayers will be heard and answered.

Have we really thought about our responsibility to the world and its needs? There are millions who have no home and little, if any, food. There are lonely people living in our neighbourhood. How much they would give just to have one friend upon whom they could depend! There are young people groping through life with no aim or desire to live. There are widows and orphans crying to God for help. I wonder if we did a little more praying for such people if we would not experience a changed heart and become an instrument in the hand of God to change things for at least one of these, God's children? We are commissioned to "go" to our neighbours and friends with the good news of the gospel. How much *praying* and *going* have we done lately? Angels would love to do the work we have been commissioned to do.

The disintegration of home and family life is one of the most frightening things our nation and our church is witnessing today. Marriage vows are broken without much thought of the consequences. Loose living is surely beginning to reap a harvest of sorrow, loneliness and despair. Innocent children are caught

in the web of irresponsible behaviour. We feel so helpless when we see hate taking the place of love. But remember there is still some truth in the statement, "The family that prays together, stays together." As families and as a church we could change things in our homes and in our church if we talked more often to each other and our heavenly Father about our problems.

There are doctrinal divisions among us that should not exist. Christ is not divided. He is the *Way*, the *Truth*, and the *Life*. How can we be divided if we are abiding in Him? There must be something wrong somewhere. We might well ask, "Lord, is it I?" Pentecost came when the disciples put away their differences and gave themselves to earnest prayer. Do you think it could happen again? We do have the promise that when "He, the Spirit of truth is come, He will guide you into all truth." John 16:13. Perhaps a little more earnest praying and a little less theological argument would bring a spirit of "one accord" among us.

The greatest thing that prayer does is to change the life of the person who really prays. Prayer is the great cleanser and sweetener of the life. It banishes ill-feelings, indifferences, and worldliness from the heart, and opens the way for real peace and joy. Prayer feeds the soul with hope and courage. Prayer keeps us in touch with God. He who heard the prayer of Elijah on Mount Carmel still lives and rules, and is as ready to answer the sincere petition of His faithful people today, as at any time in the world's history. You have been invited to join with God's people around the world in a great "PRAYER OFFENSIVE." Have you accepted the challenge? It could change *things* for you. But best of all it could change *you*.

K. S. Parmenter,  
President, Australasian Division.







Back row (from left): Mrs. V. Patton, Oamaru; Mrs. Clarice Smith, Oamaru; Mrs. Mary Nichols, Thames; Mrs. Mavis Miller, Invercargill; Mrs. S. Wilson, Invercargill; Mrs. Margaret Adamson, Oamaru; Mrs. Joan Milne, Palmerston North.

Front row: Mrs. Francis Pearce, Oamaru; Mrs. Averill Groom, Auckland; Mrs. Marjorie Steele, Blenheim; Miss Merle Moyle, Wanganui; Miss Val McIver, Feilding.

Photo: V. McIver.

## N.Z. W.C.T.U. CONVENTION

V. McIVER, Secretary, Feilding Women's Christian Temperance Union, North New Zealand

THE NINETY-FOURTH ANNUAL CONVENTION of the New Zealand Women's Christian Temperance Union was held at Oamaru, a seaside town in the South Island of New Zealand. Forty-seven official delegates from all over New Zealand attended this convention, including the Adventist representatives shown in the accompanying photograph. There were also a number of visitors each day.

There was a decided note of optimism this year, with the emphasis being a positive one—firstly encouraging the wholesome, non-alcoholic way of life—and secondly pointing out the dangers of drinking alcohol. Never has there been such publicity from the Government, the medical profession and the media on the ill-effects of alcohol as there has been this past year; and the delegates were glad to see this public awareness after over a hundred years of upholding the Temperance work in a seemingly unresponsive society.

Mrs. Polglase, the national president, and Mrs. Pearce, the Otago district president,

joined in welcoming the delegates at the opening of this three-day convention. The Assemblies of God pastor took the opening devotions from Psalm 100—which he said was a wonderful psalm, and a wonderful way to begin a convention, by putting God first.

Mrs. Wood, legal and parliamentary director, reported on some submissions about misleading advertising. When Mrs. Wood approached the Health Department about two articles on the "benefits of wine" she was told that they were not advertisements—they were "write-ups." In New Zealand there are no laws against advertising liquor in the press, radio or

TV, only "codes." And there are so many ways of getting round these. Mrs. Wood advised members when writing to radio or TV about objectionable programmes, to first thank and commend them on the good programmes.

Mrs. Polglase gave a good report on the World Convention held in London in 1980, where there were delegates from thirty countries, including eight delegates from New Zealand. Over there the "foetal-alcohol syndrome" (birth defects in babies born of drinking mothers), is recognised as the third most serious world health problem. The world president, Miss Harry (Australia), was re-elected for another three years. The 1983 World Convention is planned for Chicago.

At the civic reception on the first evening, the Deputy Mayor of Oamaru, Mr. Sim, spoke appreciatively of the work of the W.C.T.U. He feels that the voice of Temperance, though not so popular, is still very necessary, and he is glad to see the traffic officers taking more notice of alcohol problems. Other civic speakers remarked on the prayer, "Lord, change the world, and start with me." Mrs. Polglase, in her presidential address, pointed out that we live in a changing world, with man becoming more of a digit. Drinking alcohol is bringing a world-wide hangover. Norway leads the world in road-safety; those who drink and drive go to gaol automatically.

The second morning began with a combined communion service and a memorial service in the Methodist church. Then in the afternoon a bus tour gave all a chance to see the town and the famous quarry of unique white "Oamaru stone"—a welcome break.

Lunch and tea meals were prepared by different church groups at a reasonable cost, and our Oamaru church ladies are to be commended on the meal they provided.

The Presbyterian minister, who took devotions on the last day, said he had always been a total abstainer. He said he didn't tell his children not to drink, but gave them positive reasons for total abstinence. The closing thought at the end of the convention was taken from verse 5 of the opening Psalm: "For the Lord is good; His mercy is everlasting; and His truth endureth to all generations." ##



May and Clem Hill.  
Photo: D. Watson.

## GOLD FOR HILLS

D. WATSON

IT WAS A HAPPY DAY for May and Clem Hill when they made their nuptial vows in the Methodist Church in Western Australia on April 11, 1931. Fifty years later a momentous occasion took place when they celebrated their golden wedding anniversary with their son Milton, daughter-in-law Valerie, three grandsons and friends in Perth.

Brother and Sister Hill accepted the Advent message in 1932, after attending a mission conducted by Pastor Roennfeldt in the Fremantle town hall. Later Brother Hill attended the then West Australian Missionary College, doing a business course. He and his wife were baptised in the Carmel dam, December 1933, by Pastor Cyril Palmer.

In 1935 Brother Hill received a call to South

New Zealand to be secretary/treasurer of that conference until October 1938, when he was called to the South Australian Conference in a similar capacity, working with three presidents (Pastors E. J. Johanson, W. M. R. Scragg and J. W. Kent). During that time their membership was with the Prospect church, where he was elder for many years.

In 1953 Brother Hill received a transfer to Victoria as assistant secretary/treasurer to Pastor P. A. Donaldson. For his last years in denominational work he was Book and Bible House manager. Brother and Sister Hill arrived back in Western Australia in 1972 to take up residence at Sherwin Lodge, where he has for seven years been senior elder in the Rossmyrne church, the members of which offer them their hearty congratulations and best wishes. ##



# YOUTH ACTION FOR THE 80s

LEO S. RANZOLIN, Youth Director, General Conference

THE "DOOMSDAY CLOCK" flashed on the screen, reading four minutes to midnight, on January 13, 1981. Walter Cronkite of CBS said that the danger of nuclear holocaust had increased, so the clock was moved closer. It has been changed several times since 1947 when it was set at four minutes to midnight. In 1953 the hydrogen bomb put it at two minutes to midnight, and in 1963, because of the "thaw" in cold war negotiations and the Nuclear Ban Treaty, it was set at twelve minutes to midnight.

That day other perplexing events were reported, and it made me even more conscious of the kind of world in which we are bringing up our youth. A calf named Tennyson lived for eight months with an artificial heart; a frigid cold spell had gripped the American Atlantic seaboard, breaking many records; and the death of John Lennon still shook the lives of youth, portraying the spell held by such heroes upon our young people.

An eleven-page article in *U.S. News and World Report*, December 29 to January 5, 1981, gives an interesting profile of this young generation. Youth have turned "inward," and the one word to fit this crop of youngsters is "anxious." Many are bored and not enough demands are made upon them. Edward Wynne, a professor at the University of Illinois, says, "They don't feel needed."

Youth are turning back to traditional values, and this is gaining momentum compared to the sixties. The youth are more thoughtful and serious. Patriotism is on the upswing, and many young people are preaching to their peers about the destructive effects of drugs and alcohol.

Young people talk about the lack of discipline and the disintegration of the American family. They report of the struggles of single parents and children from divorced families. One young boy said, "I have only one friend whose parents aren't divorced. It is rough on everybody." Yet, according to a study made of 17,000 high school seniors from the 1980 graduating class, nearly three-quarters said that a happy marriage and family life are extremely important to them.

Many young people still consider religion relevant in their lives and go to church regularly, believing in God. Youth are responding to the call of service. They came to the rescue when fire raged through California, and played key parts in Red Cross disaster teams. During the Nebraska tornadoes a youth operated a teletype machine, and another assisted firemen in Washington to find shelter for 140 homeless people.

A friend of mine said that it is a miracle our youth remain in the church today under the complexities of the world. Older adults say, "I never went through this. I never had to deal with drugs!" One young man reflected his feelings thus: "I wish I could pay thirty-nine cents for a gallon of petrol!"

How about Seventh-day Adventist youth? The book *"Why Teenagers Reject Religion,"* by Roger Dudley (a study of 400 students in Grades 9 to 12, randomly selected from Adventist academies through the U.S.), mentions some of the feelings young people have about religion. "It is just a bunch of do's

and don'ts. People like to cram it down me and this is what makes young people feel resentment. No fun on Saturdays until the sun is down."

In my work as a Youth director, minister, and father of three sons, I have opportunity to talk to lots of adults and young people. After preaching a sermon or participating in a youth rally, many times I am approached by an anxious mother or father who does not know how to handle a son or daughter.

Many of the problems related in the *U.S. News and World Report* article are found in our church. Some of our young people are trying drugs, premarital sex, alcohol; some have problems due to broken families. Very few families escape the snares of the enemy.

One young person told me, "I can get drugs any place. You don't know how easy it is!" As parents and leaders, we must admit the fact that our young people have tremendous problems and temptations and we need to do everything we can to help them.

There is a bright side! Seventh-day Adventist youth are also turning to the needs of their fellow-men. I have many young people asking me, "How can I serve my church?" We have young people who are burning their rock 'n' roll tapes and records and saying, "I don't know why I have been under the spell of Satan for so long. I want to be a real Christian." Many are serving in summer camp ministries, or as student missionaries or Taskforce volunteers or are holding evangelistic series. While some adult members have been shaken because of current events regarding Ellen White, I have heard how youth have remained firm and are interested in the Spirit of Prophecy. They are also starting Bible study groups.

The *Oregonian*, January 17, 1976, reported, "Young climbers walk off Mount Hood. Three credit religious faith for survival. They attributed their survival to training, discipline and their strong religious faith." In a later interview, Randy Knapp said, "The Lord watched over us and guided us." All three never lost hope and put their faith in the Lord. At the time these Seventh-day Adventist youth were juniors at Walla Walla Academy.

## Seven Modules for Youth Action

The General Conference Youth Department wants to give answers and solutions to the problems that youth are facing. Seven modules have been developed to help youth and to keep them active and strong in the church. Each module is compact with plans and ideas, but I will share only the main cores of each one:

**Organisation**—"Let there be a company formed somewhat after the order of the Christian Endeavour Society. . . . We have an

army of youth today who can do much if they are properly directed and encouraged."—Ellen White letter, October 2, 1892, and General Conference Bulletin, January 29, 30, 1894, page 24.

Remember the MV Society? Parents and youth were together in church. We must revitalise the local Youth programme! I challenge Youth directors, pastors, Youth leaders, and parents to help us. The youth need to get together besides their meetings in Sabbath school. There must be a time to charge their batteries and to be trained for service. This module will include the Pathfinder Club, Youth Sabbath school, and guidance in the structure of the youth programme in the local church.

**Leadership**—A world-wide emphasis on the Master Guide (now for Pathfinder leaders) and Adventist Youth Leader (for senior Youth leadership) programmes will be implemented. "Satan . . . well knows there is no other class that can do as much good as young men and women who are consecrated to God. The youth, if right, can sway a mighty influence."—*"Messages to Young People,"* page 204. Ellen White knew that youth must be trained for service. She says they can be more effective than their leaders in the work with youth. To establish this will be of paramount importance!

**Commitment**—The church wants every young person to commit his life to Christ. Our goal is to strengthen the devotional lives of our young people so they can make their decision for baptism. The North Pacific Union called it the "Great Commitment Celebration"; South America calls it "Spring Baptism." Weeks of Prayer, baptismal classes, and Bible study are stages for this great event. We want to set aside one day during the year to see youth commit their lives, and we need help from parents and pastors.

Dudley quotes Michael Davies' suggestions in *"When Your Teen-Agers Rebel,"* and I will mention the first two: "Accept the rebellion as normal. He's trying to experience self-identity." "Avoid giving sermons like the plague."

Parents can help by exercising the three Ps: prayer, patience and power! A lot of patience and prayer will bring power in the lives of the family members! Pastors can help by remembering that youth are a part of their parish. Young people say, "The pastor never preaches to our level. We never had a Pathfinder Day in this church, but when it comes to Ingathering he remembers us very well."

**Worship**—"What time is sunset, Mum?" Have you heard this before? How do we make the Sabbath a meaningful experience for our youth? This module will attempt just that. To make Sabbath a joy instead of a burden; happy instead of tedious and boring. How can youth enjoy the Sabbath if they are "tubeholics"? Many are spending five to six hours a day watching television. By the age of eighteen a youth will have logged about 22,000 hours. Have you tried to shut it off for one week? Is it the battle of "Star Wars" versus "Parents'?"



## PHILIPPINES RESEARCH CENTRE

Wars"? The Youth Department is committed to prepare materials to help youth make the twenty-four sacred hours of the Sabbath an exciting, stimulating and inspiring experience!

**Discipleship**—"Master, what can I do to inherit eternal life?" Youth today are asking the same questions: "What career should I take?" "Who should I marry?" "How can I overcome temptation when everybody is doing it? Is it sin?"

We are developing Youth Awareness Seminars to give answers to young people and make them aware of pertinent problems before they make a decision. For instance: marriage. More than a million children in the United States are hit by divorce. These seminars will help young people to understand what married life is all about. It might not solve all the problems, but will make youth aware of the nuances.

It has been verified that when young people go through a seminar or counselling session before marriage, the divorce rate drops considerably. Some even decide they are not yet ready for marriage, and postpone it. The seminars will include subjects like love, sex, dating, vocations, Spirit of Prophecy, and righteousness by faith—these last two geared especially for youth.

**Fellowship**—In Greek it is *Koinonia*. This is a new Youth Department programme or group Bible study. It centres around Acts 2:42: "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer." N.I.V.

Ellen White says, "Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action?"—*The Youth's Instructor*, August 9, 1894.

**Witness**—Youth are looking for a flag! On February 6 and 7 many young people from all over the United States convened at Columbia Union College, near Washington, D.C., for Humanitas '81—the challenge to reach humanity with the gospel. Youth will be ready to embark into a new mission and stand "In the Gap." This is the title of a book by David Bryant, showing what it means to be a "world" Christian. He challenges youth to take the gospel to the world. There is a gap between God and humanity. Humanitas '81 challenges youth to stand in the gap!

You can participate in the Voice of Youth; like the thirty Voice of Youth teams in the Philippines during Christmas, 1979.

You can join the 110-year-old schooner of the Ana Rodge Mission that sailed with a youth team, sharing Jesus on the coast of Norway!

Youth can witness on Pathfinder floats in parades such as the recent one in Takoma Park, and help distribute "Steps to Christ" during the parade.

You can join the VIP (Visit in Person) in South Africa and try to bring other youth back into the church.

You can take flowers to the tombs, under "Projecto Balsamo" (Balm Project) and leave a card inviting the mourners on Memorial Day to come for a series of meetings entitled "Is There Hope After Death?"

You can be a Taskforce volunteer or student missionary and find out the fun, the joy and the challenge of working for the Lord. ##

IN 1972 THE AUTUMN COUNCIL of the General Conference passed an action to establish Ellen G. White Research Centres in major divisions of the world field. Soon centres were founded at Avondale College in Australia, Montemorelos University in Mexico, Newbold College in England, and River Plate College in Argentina.

In conformity with this goal, Mrs. Hedwig Jemison, assistant secretary of the Ellen G. White Estate and director of the Andrews University Ellen White Research Centre, recently left Berrien Springs to set up a new research centre at Philippine Union College, in the Philippines. She also took materials regarding Mrs. White to Japan and Korea.

### Heavy Reading

Mrs. Jemison took with her two tonnes of resource materials relating to the history of the Adventist Church and the life and writings of Ellen White.

The resources soon available in the Philippines include: articles from the *Review and Herald* and the *Signs of the Times* on microfiche; 500 file folders, recording answers to questions of denominational interest processed over the past fifty years; an index to the letters and manuscripts of Ellen White, topically arranged; 2,000 references in chronological order on the life and work of Mrs. White; 4,600 articles written by her in different periodicals; documents concerning major issues in the Adventist denomination; 5,000 names of Seventh-day Adventist workers and church pioneers; and files on hundreds of early Adventist books and pamphlets, topically arranged.

### Modern Facilities

Modern equipment assists researchers to find the desired materials quickly and efficiently. One small file drawer, the size of a shoe-box, stores 48,397 pages of the *Review and Herald* on microfiche. IBM microfiche readers magnify the copy twenty-five times, and some make duplicates of the text in readable size.

Mrs. Jemison is also in the process of setting up the microfiche portions of the research centres at Korean Union College in Seoul, and Japan Missionary College in Chiba-ken. She will familiarise the curators of the colleges with their new holdings and assist students using the materials.

People in the Far East interested in doing research on Ellen White and the denomination no longer need to travel to the United States to examine church documents. Mrs. Jemison says, "This is just another indication that the Seventh-day Adventist church is truly an international one." ##



This elderly lady thanks God for her grandson.  
Photo: G. Damte.

## Thanksgiving Session

GIRMA DAMTE, Communication Director,  
West Ethiopia Field

PERHAPS its like does not exist anywhere else in the world. Even in the Ethiopian Union you don't see it anywhere except in the West field. I am referring to the heart-touching thanksgiving session in between the close of the Sabbath school programme and the beginning of the divine service. The session is by no means long and dreary, but it is rather short and sweet.

The young, as well as the old, those whom God had raised from the bed of sickness, mothers who had been blessed with new babies and others who are recipients of divine mercy, take part in the well-ordered but spontaneous thanksgiving service every Sabbath throughout the churches in the West field. The service leaves a lasting impression upon visitors, and also inspires the rest of the church members to consider anew the blessings that the Lord has granted them.

Following the injunction of the Scripture, "Give unto the Lord the glory due unto His name: bring an offering, and come into His courts" (Ps. 96:8), members very often bring a thank offering with them. In many of the churches there is an indication that this particular offering is more than the Sabbath school and church offering.

The thanksgiving service is so unique, we believe it is worth sharing it with others hoping that others will be moved to do the same.

##

(Brother Damte, who sent us this news item from Ethiopia, was a student at Avondale College several years ago. Many former Avondale students will doubtless remember him. Editors.)



Australasians Abroad . . .

# A NEW ZEALANDER IN MALAWI

JUDY BAKER



Set among graceful trees, the large Malamulo church is a focal point in the community life of the institution.



The main entrance to Malamulo Hospital. The name above the door has since been modified to clearly identify it as Seventh-day Adventist.

HAVE YOU EVER HEARD of a place called Malawi? Maybe you have, but two and a half years ago when it was mentioned to me, I hadn't heard of it—geography not being one of my best subjects. But now Malawi is so familiar to me it is like my second home.

But to begin at the beginning. Just over seven years ago I was living in Auckland, New Zealand. My life was in a real mess at the time, for various reasons, mostly because I had rebelled against the sound Christian standards of my Anglican home. One evening, coming off duty from the hospital where I worked as a nurse, I happened to turn on the radio and heard a spot advertisement for a Bible correspondence course. It reminded me of the past, so, as a last resort, I decided to try the Bible. When the lady answered the phone number I had been given in the advertisement, I first asked what church was running the studies, and when I was told the Seventh-day Adventist Church, I almost hung up. The only thing I knew about Seventh-day Adventists was they they went to church on the wrong day! But while still on the phone, I thought, "I'll try it. If they go off the Bible I will know." So Miss Nellie Knowles (now Mrs. Day), the Bible Correspondence School teacher in Auckland at the time, sent me lessons. I studied, enthralled with what I found. Soon Miss Knowles and I met and she took me to church, making a personal friend of me, and answering my endless questions. Within six months I was baptised. Often I thank God for

dedicated Bible workers like Miss Knowles.

## Desire to be Missionary Nurse

Already a trained nurse when I found Jesus, I became convinced that He meant me to become a missionary nurse. So began years of preparation, first improving my nursing, and gaining experience at our Auckland Adventist Hospital, where I worked for a year in 1975. Then to Avondale College in 1976 to do Biblical Studies. Then back to New Zealand to train as a midwife and gain experience in that field, which I found to be my nursing "niche." And only then did I feel ready to serve the Lord overseas. So I wrote to the General Conference, who chose Malawi for me. After finding out where it was and a few other facts, I finally went there in 1979.

Malawi is an independent African country, a republic, with a one-party Government, whose leader is Dr. Kamuzu Banda. It is approximately half the size of my homeland, New Zealand, with almost twice the population—six million at the last count. We have about 50,000 church members, a seminary to train Malawian pastors and among other institutions, a hospital called Malamulo.

Malamulo (which means "The Commandments" in the local language), is a 180-bed hospital, about seventy kilometres from Malawi's largest city, Blantyre. The hospital was started in 1908, so is well-established, and in fact, very well-known. The mission station is not only a hospital, though. We have a publishing house, and primary and high schools also.

My position at the hospital is as charge sister of the thirty-six-bed maternity unit, and teacher of the student midwives. With only two doctors for such a large hospital, quite a lot of responsibility falls on the midwife, so, with God's help, I have learned fast! Many things which I do are normally a doctor's responsibility back home, so I have prayed often to God for wisdom, and have had my own lack of experience made up with the Great Physician's help.

There have been some adjustments to make, such as to the heat and a different culture, but also I have found wonderful warmth and friendship from the Malawian people. One of my students became a Christian while doing her training and decided to be baptised. The morning of her baptism, she was suddenly prostrated with illness—vomiting, fainting, weak. So the baptism was postponed. The next Sabbath the same thing happened. Then when the third Sabbath came and again she found herself really ill, Dorica took a stand. She said to her friends, "This is Satan trying to stop me giving my life to Jesus. Please carry me to the church." So she was carried down to the church, and there, beside the baptismal pool, the mysterious illness left her as suddenly as it had come, as she went into the waters for baptism. Dorica is now a happy Christian; she has finished her training and is working in another Malawian hospital and is glad she resisted Satan.

The most devastating personal thing which happened was the death of a little premature baby, weighing only three and a half pounds, who was born early because his mother took *mankwala*, African medicine which starts labour. The poor little boy didn't have much of a chance, but twice in the few hours after his



Nearing completion is the new paediatric and isolation unit at Malamulo.

Photos: J. Baker.



birth, I managed to successfully resuscitate him. Others have died since, for the same reason, but I will never forget the first one I cared for in Malawi. The pain and sorrow and death that Satan has caused makes me long more and more for Jesus to come and take us home.

Malawi has become my second home. Life is interesting, challenging, absorbing and faith-strengthening. Soon there will be another "Kiwi" at Malamulo, Mr. David Bathurst of Christchurch, who is coming over with his wife, Jill, and young daughter, to serve as tutor at the School of Nursing.

We are really going ahead at Malamulo. In February a new paediatric and isolation ward was opened, thanks to funds from the United States Government, as well as our own church, and a grant from the Malawian Government. Soon a new maternity unit will be built and we have also recently opened a new private patients' ward, where we plan to go ahead in the areas of community education about smoking, drinking, etc. The public health field is expanding, with more clinics for children opening in the surrounding areas, and we will also start more antenatal clinics soon, too.

As a New Zealander far from home, and as a fellow Christian, I would like to appeal to you to remember us all in Malawi. The church is growing well there, but more and more we see things which tell us Jesus is coming soon. ##

(In our issue No. 21, dated May 25, we printed a story about how two Australians, Dr. and Mrs. A. V. Piper, are witnessing for the Lord in British Columbia, Canada, where they now live. We have also shared with our readers in recent issues, stories sent in by Australians working in Kampuchea and Pakistan, etc. Recently we received the interesting story we are sharing with you this week, from Miss Judy Baker, a New Zealander serving the Lord as a nursing sister at Malamulo Hospital in Malawi, Central Africa. We have several other reports from sons and daughters of Australia and New Zealand who are serving in different parts of earth. So we have decided to share them with you from time to time in forthcoming issues under the general heading, "AUSTRALASIANS ABROAD." If this feature inspires any of our readers serving outside of our Division to send us their stories to share with our church family, they are herewith cordially invited to do so! We would be delighted to hear from you!—Editor.)

TOP: A real "United Nations" Malamulo staff (from left): Gloria Kabigting, Philippines; Trudie Comm, Canada; Lee Clarke, South Africa; Doug Garner, U.S.A.; Evelyn Jordan, Swedish-American, and Judy Baker, New Zealand.

CENTRE: Freshmen pin the caps on graduate nurses.

LOWER: The 1980 two-year course graduates. Joyce Mumba (left) and Missie Daudi (second from right) sat the state finals in April.





# WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD



Finding new tracks for Adventist Mobile Clinics in Nigeria.



Patients travel many miles among a meshwork of lagoons and mangrove swamps to get to Ugbo Clinic.

## A Report on the Work of Adventist Health Services in Nigeria . . .

### Through Turmoils and Take-overs

O. OLAVI KARI-KOSKINEN, Former Health Director,  
Adventist Health Services in Nigeria

ADVENTIST MEDICAL WORK in Nigeria has experienced turmoil—then take-over of all our four hospitals. The last hospital which was lost on October 2, 1976, was Jengre in the North. Transition from the "glorious and flourishing days" to almost non-existent health services was a bitter reality.

The health work had formerly followed the hospital care pattern. People in the area still speak about those "good" days. The high standard of those four hospitals established the name and reputation of the Seventh-day Adventist medical work in Nigeria. There is no doubt it gave a strong thrust to our church growth and expansion of the hospitals.

#### New Approach in North Nigeria

Dr. I. Karlman, together with former matron Miss Y. Eurick, pioneered a mobile clinic programme with plenty of faith, prayer, and a tankful of petrol. Government, Union and Division approval were obtained and on January 2, 1977, they started the clinics and developed a programme for children under five years and for pregnant women.

It was felt that prevention should have the main emphasis along with some curative activities.

#### Involvement and Training of Village Level Workers

It seemed almost impossible to begin with minimal funds and little manpower. However, creative thinking led to use of local church laymen who were trained to carry out simple duties and to help in various clinic activities to prepare patients for weekly mobile clinics and help staff them.

In each target village local persons who had primary education, wrote Hausa, and had the respect of the community were chosen for the training programme. Four to five were selected from each village. Some trained dispensers and aides were called to help the new ones in the apprentice-type training. Continuous supervision was maintained while the clinic activities were going on. These health workers were trained to carry out simple responsibilities: registration of patients, weighing children and pregnant women, BP checks, and simple urine tests.

There are five members in a mobile team at the moment: one doctor-dentist, one nurse-midwife, one mobile assistant, one translator, and one mobile assistant in training. The doctor and midwife are expatriates and the rest are locally trained persons. The programme started on a voluntary basis and the church members were willing to contribute time. But later, in order to keep up the motivation and interest, a small salary was paid. Plans have been laid to establish a training centre for our lay people in the north. Instruction will be given to provide them with practical knowledge about their own health and how to improve the health in the community.

#### Starting the Programme in a New Locality

From the very beginning this programme involved the people of the local villages. There is a Seventh-day Adventist church with an evangelist or pastor in each target village or nearby village. The local church board must take action to be involved, thus tying the laymen as well as the pastor with the programme from the beginning.

New target villages are selected only where there is close co-operation on the local bush-level.

They participate in the negotiations with the local chiefs and traditional kings. That is the most vital step to ensure the co-operation and acceptance of the people. The next step is to negotiate with local government officers and finally with the State Government, who must approve each new target village as a clinic post for the mobile team.

#### Clinic Facilities

The accommodations are simple. Grass roofed huts protect against the hottest sun, but not against tropical rains. When rain comes, the clinic quickly takes shelter under the tin roof of the church. The Government of Finland has granted money to finance a cross-country vehicle for better access to the remote villages.

#### Starting Again

The health work in Nigeria, despite former hospital work, is like a newly born child, starting again from almost zero to grow and develop in a new direction and to gain maturity and greater strength for God's services. Now a blessing is seen in those bitter experiences of successive take-overs of Adventist institutions because leaders find new ways to continue. Now we are reaching further at a much lower cost. As a result of the spiritual emphasis there has been remarkable growth of churches in the difficult Moslem areas and other places. Even if it happens that some of the hospitals are returned to us and we can afford to operate, it is vital to develop these new community health services.

The new health correspondence course is serving as a training programme for the church membership. As they learn more about self care they can share their knowledge with family and neighbours. They too will influence the community for improved health. ##





Willowdale Primary Sabbath school leaders and children, with the wheel-chair. Tasma is in the back row, second from the right.  
Photo: K. D. Lofton-Brook.

## Project Wheel-Chair

**K. D. LOFTON-BROOK, Retired Minister, Auckland, New Zealand**

THIS IS THE STORY of a Primary Sabbath school, across in the Willowdale church, Ontario, Canada.

Our daughter-in-law, Tasma, heard a missionary from Papua New Guinea give an account of a native boy born with a twisted body. Mack was finally brought to the Sopas Hospital where he was able to use a wheel-chair. He used that chair extensively until it began to wear out, and had to be repaired daily.

In September of 1980, Tasma, the Primary division leader at Willowdale, related the story to the children and asked what they would like to do about Mack's immediate need.

The children worked hard to raise sufficient funds; and they, along with the teachers, were able to purchase a brand new wheel-chair and to send it to Papua New Guinea. Mack is now the possessor of a chair that gives him mobility.

The children have also decided to "adopt" Mack as a foster child, and are now saving to send him to school.

##

## Offering Increase Is \$US2.5 Million

IN SPITE of the problems inflation has caused for church members around the world, Sabbath school offerings for 1980 showed a steady increase. Members contributed approximately \$2.5 million more in 1980 than they did in 1979.

North American offerings for the year reached a total of \$19,193,423.50 (an increase of \$1,083,003.62); other divisions, \$14,751,024.98 (an increase of \$1,446,685.82); combined, \$33,944,448.48 (an increase of \$2,529,689.44).

While 1980 was a record year for Sabbath school offerings, the fourth quarter's offerings also set a record. The North American Division's fourth quarter offering was \$6,113,966.65, which is \$386,731.76 more than a year ago. The total offering from the other divisions was \$4,140,322.26 (an increase of \$783,739.27). The total was \$10,254,288.91 (an increase of \$1,170,471.03). ##

# General Conference Minutes of Interest

## APPROACH TO ISLAM

Pastor N. C. Wilson spoke about the need to do something positive and creative to reach the Moslem people both in their homelands and in other lands.

Voted: To approve the following plan for work among the Moslems:

1. Develop an interdivision evangelistic team composed of Arturo E. Schmidt and Chafic Srouf.
2. Take the initiative in preparing necessary materials, such as appropriate literature and films, etc.
3. Authorise the administration of the General Conference to take whatever steps are necessary to experiment with various approaches to put this concept into operation.

## POLYGAMY

The complex problem of polygamy was discussed. Many requests have been made for a restudy of the present policy of the church and an examination of the reasons undergirding the decision made. Although cultural differences must be recognised, principles transcend culture and whatever practice is established must be in keeping with the standards of the world church. Further study will be given to this subject.

## MINISTRY FOR HOMOSEXUALS

The problem of homosexuality has become much more open and discussed, emphasising the need to help those who are enslaved by this perversion to find deliverance. Material is being prepared to assist the ministry in providing help for those who wish to be free. The September issue of the *Ministry* will deal with this subject, and information will be given on how and where to receive help.

## ELLEN G. WHITE AND OTHER STUDIES

Pastor W. R. Leshar outlined the present research being conducted by the Biblical Research Institute. Topics regarding Ellen G. White are being studied in the context of faith in and reconfirmation of the prophetic gift. Research is also being carried forward on the Adventist concept of sexuality and marriage, divorce and remarriage, the family, the single person, and sex variations. The institute is also involved in a study of the Books of Daniel and Revelation.

## NEW CHURCH HYMNAL

Pastor L. L. Bock reported on the work of the committee studying the need for a new church hymnal. The matter will be studied further with the Review and Herald and overseas divisions will be consulted. Consideration must also be given to the financial aspect of the plan.

## TELESEMINAR AND MEDIA CENTRE

Pastor R. R. Frame gave a brief report on Teleseminar held on March 1, 1981. Of the 7,000 who participated it is estimated 78 per cent were non-Seventh-day Adventists. Letters have been received indicating that the seminar was greatly appreciated across America.

Daily broadcasts of the Voice of Prophecy were initiated on sixteen stations last year. In North America the broadcast is now heard on 1,600 stations. Mail for the Voice of Prophecy alone reaches a volume of 12,000 letters a week. ##



## Medal for Service

Communication Secretary,  
Shepparton Church, Victoria

"I HAVE THE HONOUR to inform you that Her Majesty the Queen, the Sovereign Head of the Most Venerable Order of the Hospital of St. John of Jerusalem, has been graciously pleased to sanction your admission as a Serving Sister of the Order of St. John as from November 1, 1980, the date of Her Majesty's signature manual."

So read the letter to Mrs. Mary Bell of Shepparton, Victoria, who received her medal from the Governor-General, Sir Henry Winneke, at a ceremony at Government House, Melbourne, during March.

This award is not one that is given frequently, as there are only about 200 Serving Sisters in Australia, and even less seldom to a non-commissioned officer.

After twenty-three years in active service to the St. John Ambulance Brigade in Shepparton, Mary Bell attained the office of Sergeant NCO, which she held for fifteen years, and has received her long service medal and two bars.

How did all this start? With an interest in nursing! When a youngster during the Depression, Mary was not able to pursue this career because she could not afford the uniform or books, but found work as a cook more lucrative.

She enrolled in a home nursing course with the Red Cross, then later completed a first-aid course with the St. John Brigade, along with their home nursing course.

With a family of seven children, Mary wanted to be ready for the unexpected accident.

Her association with Red Cross was as a blood-bank worker for four to five years, and as a blood donor for twenty-five years.

She was the foundation nursing member of the St. John Brigade in Shepparton, receiving medallion standard in her first exam in first-aid and missing only one mark in her home nursing exam.

After her family had grown, Mary found employment as a first-aid officer, and has served all major local canneries over a period of years.

Since retiring from active service with the brigade, she is still called upon to give lectures and to pass on her wealth of knowledge and experience to others in the community, last year instructing a group of teachers at one of the local technical schools, even though her years are nearly threescore and ten.

But Mary's life is not all first-aid and bandages. Her desire to help people has seen her working for Meals on Wheels and active in community welfare within the church. She served a term as secretary for the local society, and is currently welfare leader of the local church. This office she has held for the past four years.

Although her health has deteriorated over the last few years, Mary's yearning to be of assistance to those less fortunate is yet as bright as ever. If one were to visit her home, one would invariably find the sewing-machine or iron being used.

Mary, may God be with you in your "retirement" years. You have shown us true practical Christianity—a modern Dorcas! ##



Robert and Joyce Aveling.  
Photo: A. P. Cooke.

## Life-Sketch of ROBERT LESLIE AVELING and JOYCE AVELING

ERIC H. CLARK

ROBERT AVELING was born in Adelaide, South Australia, in September, 1909. His wife, Joyce, was born in Sydney, in April, 1919. They were snatched away from us suddenly on Thursday, May 7, in a tragic car accident on their way to the North New South Wales camp-meeting at Byron Bay.

In his early youth, Robert Aveling and his brothers and sister worked in their parents' market garden on the Mornington Peninsula, Victoria.

As a young man on the farm, in his early twenties, Bob gave his heart to the Lord Jesus and became a dedicated Christian and offered his life to spreading the gospel as a colporteur. Using a heavy bicycle, his dauntless energy and zeal led him to cover the whole western district of Victoria, visiting every home in the district. Later, using a motor-cycle, he sold hundreds of Christian books from door to door and farm to farm in Gippsland.

Sensing a need of self-improvement for more successful missionary work, Robert attended Avondale College, after which his talents as a sales leader were soon recognised and he was appointed as Publishing Department director in the Queensland Conference.

JOYCE AVELING (née Robinson) was born at Concord, Sydney, in April, 1919. She was the fifth of seven children, born of Adventist parents—Albert and May Robinson. Joyce was baptised in her early youth by Pastor E. L. Minchin. When her family moved from Concord to the farm at Epping, she was a great assistance to her parents on the farm. She then served in the Sanitarium cafe in Sydney, and it was there that she met Robert Aveling. They were married at Thornleigh church in 1945.

Joyce stood beside Bob loyally and faithfully and shared with him fully in their selfless service for God and man. To the marriage were born three children, Graham, Cheryl (Cooke) and Allan.



Mary Bell and the award she received.  
Photo: courtesy Shepparton Newspapers.



Following their marriage, Robert and Joyce were called to colporteur leadership in Western Australia, and then in 1950 they were called to the islands to direct the departments of Sabbath School, Lay Activities and Publishing. They were located in Fiji for a period of eight years. Then once again to Publishing Department leadership in South New South Wales, followed by a period of seven years again directing the Sabbath School, Lay Activities and Publishing departments in Papua New Guinea.

Following their years of mission service, Bob and Joyce were appointed to pastoral work in the Victorian Conference, first at Ararat and Stawell and later at the Ringwood church.

In 1975 Bob and Joyce began well-earned retirement in the Bunnells Bay area of New South Wales. But they could not retire from loving their Lord and loving people, and during these past few brief years they have been sharing their faith and sharing themselves with all their neighbours in a wide variety of caring ways. There are neighbours in Bunnells Bay who have found Christ as their Saviour and await baptism because of Joyce and Bob.

Throughout his lifetime Robert was ever a man of strong spiritual and moral convictions which he followed with unwavering integrity, always sharing his faith as opportunity offered. He was a tireless toiler who worked in a variety of ways to bring Christian hope and cheer.

Robert loved his garden, and combining his skill with hard work he produced a wide variety of fruit and vegetables which he shared with pleasure among neighbours and many friends in the Bunnells Bay area. Any profits from the sale of this produce Robert and Joyce applied to several missionary projects.

One day a week Bob would ask for a ride with me in the car as I went to my Newcastle office, and he walked around the poorer areas of Newcastle city selling or mostly giving small Christian books and papers to bring cheer and hope to many people.

#### Loyal and Loving Wife

Joyce Aveling was always a loyal wife and caring companion, and a loving, understanding mother of her children. She kept her home with meticulous care, and there was ever a warmth and serenity that made their hospitable home an attractive place to guests, whether in Fiji, Papua New Guinea or Bunnells Bay. But Joyce did not limit her loving hospitality to her own home. She always found time to be around and about in the community, seeking out the poor, the sick, the lonely and the aged. It is said that Joyce's name should have been "Dorcas," because of her continual concern for the poor and needy. Joyce has said, "The greatest pleasure in my life is in helping others." Ever selfless, unassuming and humble, few people in Bunnells Bay would not know Joyce's consistent, loving ministry.

If ever there were two people who loved their Lord supremely and their neighbour as themselves and were ready to meet their Lord, it is Bob and Joyce; and although at the time of their sudden death they believed they were on their way to the camp-meeting at Byron Bay, their next conscious moment will be when they meet the Lord they loved and all of God's loving children at His glorious appearing in the clouds of heaven. # #



## The Editor, Australasian Record

### COUNTRY RETREAT

I am a Seventh-day Adventist brother who, like Sister Berketa, has endeavoured to find a solution to the calls of God via Sister White. On the one hand there is the call to have our children brought up in Adventist schools, most of which are in cities and big towns; and the other call to live in the country where we can be largely self-supporting. Well, my wife and I talked about these matters and we decided that the solution was to keep our children in the Seventh-day Adventist schools and to purchase a block of land in the country which we would gradually develop as a self-supporting country retreat. The land is about 1½ hours drive from the city. The plan is working very well; our children are receiving Christian education and they are helping us to develop our portion of the country retreat.

I do hope that from our experience you may see ways of achieving your own objectives, i.e., have your children growing up in an Adventist school environment, perhaps live on the outskirts of a town or city and still own a piece of land in the country within driving distance of your urban home. Such a scheme will allow you to still develop a country home as the providence of God permits, for the obvious benefits now and/or for the crisis ahead.

C. W. Gates,  
North New Zealand.

### STANDING FOR TRUTH

I agree with the sentiments expressed by "Seeker, W.A." in the RECORD of May 25, under the heading "Back to Basics."

It is still good to hear from the pulpit our "reasons for living" and our church's sense of destiny in the light of Revelation 10 and 14. Never let us be ashamed of our message for these closing days of earth's history. We must not compromise with error outside or inside our church. We have a distinct, separate and peculiar message—not some "bland" message reduced to the "lowest common denominator" so we can be popular with other churches.

If you can come by Pastor Charles E. Bradford's 1973 lecture tapes on Adventist preaching, do so and it will fire your heart and soul. We can know the reasons for our faith from the Word of God and the Spirit of Prophecy, beginning with "Early Writings." In these books are contained counsel and solemn warnings to prevent us from being deceived.

"Satan looks with great satisfaction upon those who profess the name of Christ, yet closely adhere to the delusions which he himself has originated. His work is still to devise new delusions, and his power and art in this direction continually increase."—"Early Writings," page 221.

"I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause. But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past

Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God. . . . God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks."—"Selected Messages," Book 1, pages 161, 162.

Our decisions, moment by moment, are determining whether we will remain in God's remnant church or whether we will be sifted out for others to take our place; others who will, by God's grace, stand stiffly for the truth.

"Impressions and feelings are not sure evidence that a person is led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not safe guides. All should thoroughly acquaint themselves with the evidences of our faith, and the great study should be how they can adorn their profession and bear fruit to the glory of God."—"Testimonies," Vol. 1, page 413.

Mrs. G. R. Davis,  
North New South Wales.

### FOLLOW THE SPIRIT

In reply to the letter "Country Living," I would ask the writer to carefully study Mrs. E. G. White's book by that name. What Mrs. White says is definitely true.

We stepped out in faith, and chose the "real" country life—deciding that the salvation of our children meant more to us than the easier and more financial life of city or town. Oh yes, there are all the hardships you mention, plus many more (also some less, as we chose land with running water on it, and did not have the problems of huge acreage that finances couldn't handle).

This is not written to boast, but the children grew strong spiritually and intellectually (top grades and scholarships at school), and are practical, mature and well-adjusted. This is written to encourage others to follow the Spirit of Prophecy.

We have experienced both town and country life, and country life wins out—away from the sights, sounds, influences, and worldly companions. Train the children and fill them with spiritual things and good music and a full, practical life on some land. We need Daniels, Josephs, Esthers and Ruths. I hope and pray that this letter will help someone else. We know of other families who have also done this with good results.

No Regrets,  
Victoria.

### PARENTS, WHERE ARE YOU?

I would just like to share my reflections on the recent Victorian Pathfinder Fair.

The programme was very interesting and very well organised, which is a credit to Pastor Gazsik and the Youth Department.

Not only could one enjoy watching the Pathfind-

(continued on page 14)



## LETTERS

(continued from page 13)

ders, but also the view, as the reserve is set on a lovely spot overlooking the Dandenongs.

I felt so proud as I watched those young people march around the grounds and participate in the various events. But I felt sad because there were so few parents in attendance. I felt proud of those young people, even though none of them were my children.

Our own group received an A-grade pennant on the day. They had worked hard for this. What a pity more parents could not have been there to share their joy!

So next year, parents, when your children go to the Pathfinder Fair, go with them. I can guarantee that you will enjoy the spectacle and also give encouragement to your Pathfinder Club.

Mrs. K. Symon,  
Victoria.

## RECORD APPRECIATED BY ISOLATED MEMBERS

In Kununurra we are only a small group of believers, six adults in all, but a very close-knit, love-filled company it is. We don't have anything exciting to write and tell you about as we are really only seed-sowing in this isolated town. As yet we have seen no harvest from our work, except in our own lives as we keep in touch with Jesus. This will naturally overflow into a harvest of souls in the near future. Then we can write pages for you to include in the RECORD.

We appreciate reading the RECORD each week and receive a great blessing from it. We do not see a minister very often—in fact, our minister lives 1,600 kilometres away from us in Port Hedland—so you will realise how we appreciate the spiritual blessings that the RECORD brings us. It is also good to keep up with social events and hearing about old friends all around Australia, and in the mission field.

I endeavour to remember the prayer group at the Signs each Tuesday morning, and pray for you and with you.

Thank you again for the RECORD.

Julie Schofield,  
Western Australia.

## MRS. JACQUES' VISIT

I have just received the RECORD of June 8. On reading of the visit of Mrs. E. G. Jacques of California, I note the places she visited in our land.

Yes! She was very welcome, on her own behalf and because of her relationship to our dear Sister White.

This letter is to say I was disappointed that her visit to our "Coronella Homes" at Nunawading, Victoria, was not mentioned. I was very happy to be able to speak with her during that visit.

Ellen G. White, while in Melbourne in the 1890s, met my mother at a tent mission in Caulfield. She asked my mother—"Friend! are you seeking TRUTH? If so, you will find it." Mother did find the truth and became an Adventist and a faithful member of the Windsor church until her death in 1952, aged ninety years. My sister, Miss M. C. Barlow, and myself also joined this faith.

I told this story to Mrs. Jacques. She was very interested and wrote her name in my Bible.

Mrs. I. Irvine,  
Victoria.

(Thank you, Sister Irvine. We unfortunately were not able to mention every detail of her visit. There are undoubtedly many other appointments she met that were not included in our story.—Editor.)



FORD—WILSON. On Sunday afternoon, May 16, 1981, at the Naracoorte Adventist Church, South Australia, David Ford and Patricia Wilson exchanged wedding vows in the presence of friends and relatives. The happy occasion was further shared by the guests at the reception, and we wish that every meal for David and Patricia will be as happy and blessed as their first as husband and wife. As they establish their home in Sydney, our prayer is that God's blessing will always rest with them.

A. J. Croft.

GROVE—PORTER. December 28, 1980, was a glorious summer day. A large group of relatives and guests assembled at the beautifully decorated Brighton Adventist church, South Australia, to witness the marriage of David William Grove, eldest son of Albert and Judy Grove, and Pamela Joanne Porter, eldest daughter of Robert and Corrie Porter. All present wished this delightful couple a happy and successful future as they set up home in Adelaide.

Robert Porter.

(The writer apologises for the lateness of this notice.)

JACKSON—LITSTER. On Wednesday, May 13, 1981, in the beautifully decorated new Lilydale church, Victoria, Ross Jackson and Glenda Litster met to exchange their wedding vows. Later, at the Nunawading church hall, many relatives and friends gathered to wish the young couple every happiness. As Ross and Glenda establish their home in Lilydale may God abundantly bless their lives.

E. S. House.

JUKES—ROSENQW. The Tamworth Adventist church was the setting in which Gary Jukes and Debbie Rosenow gave their lives to each other on Sunday, May 24, 1981. Debbie and Gary are new Christians who have found not only new friends, but also their Saviour. It was with great happiness that friends and relatives wished them God's blessing as they seek to establish a Christian home in Tamworth.

D. J. Colheart.

O'MALLEY—VITIELLO. Craig O'Malley and Gildina Vitello were married at St. John's Uniting church, Wairoa, New South Wales, on the afternoon of May 3, 1981. Gildina is the eldest daughter of Pastor and Mrs. Dino Vitello of Austral, and Craig is the first-born of Michael and Judy O'Malley of Kellyville. Many relatives and friends were present to rejoice with the bridal couple and to wish them well as they establish their first home in the Wairoa area, where they will both continue working at the Sydney Adventist Hospital.

H. J. Bolst.

PHILLIPS—FLANDERS. On a beautiful Sunday afternoon, April 19, 1981, Susan Louise Flanders and Carl Douglas Phillips met at the altar of the Coffs Harbour Adventist church, north New South Wales, to exchange their wedding vows. Susan is the daughter of Ross and Betty Flanders of Coffs Harbour, and Carl is the son of Roy and Allison Phillips, also of Coffs Harbour. A very large gathering of relatives and friends were present to wish Susan and Carl God's abundant blessing as they establish another Christian home.

E. C. Lemke.

PIEZ—ROFE. Friends and relatives gathered at the Ringwood church, Victoria, on April 19, 1981, to witness the happiness of the union of Barry Piez and Prue Rofe in holy matrimony. Barry is the son of Mr. and Mrs. A. Piez of Robinvale, and Prue is the daughter of Mr. and Mrs. R. Rofe of Nunawading. The wedding reception was a happy

occasion held at Sherbrooke Lodge, in the delightful setting of Sherbrooke Forest. May the sunshine of God's love continue to shine on Barry and Prue in their united happiness.

W. H. Doble.

ROWE—CROKER. On April 19, 1981, in the Avondale Memorial church, Albert Edward Rowe and Dawn Croker, in the company of many relatives and friends, exchanged mutual vows of fidelity. Brother Rowe has been a much-loved teacher in church schools of the conferences of the east coast of Australia. The floral decorations in the church and in the youth hall for the reception proved the high esteem with which these gracious people have been held and will be held as they establish their home in the Cooranbong community.

W. G. Ferris.



AVELING. Pastor Robert Aveling and his wife Joyce, were tragically killed in a car accident en route to Byron Bay camp-meeting on May 7, 1981. They were laid to rest in the Avondale Cemetery, Cooranbong, New South Wales, on May 12, with a wonderful assurance of the resurrection in Christ. Robert was seventy-one years of age and Joyce was sixty-two years. Left to mourn are their three children, Graham of Canberra, A.C.T., Cheryl (Cooke) of Balcolyn, and Allan of Melbourne, Victoria, as well as Robert's brothers, Frank and Harley, and sister, Flora, and Joyce's sisters, Ruby and Audrey, and brother, Kelvin. A life-sketch appears elsewhere in this issue.

A. P. Cooke.

BEER. Born in England in 1889, Sister Daisy Beer came to Melbourne in 1911, and in 1913 she was united in marriage to her late husband, our brother Harry Beer. She was baptised in Glenhuntingly in 1931 by Pastor Louis F. Were, and joined the newly formed Seventh-day Adventist church there. Due to advancing years she transferred to the Nunawading Homes, and it was there that she peacefully fell asleep in Jesus on Sabbath, May 23, 1981, in her ninety-second year. Left to mourn the loss of a devoted mother is her only child, Ada (previously Mrs. G. Pennington, now Mrs. H. Norbury), and one granddaughter Joy (Mrs. D. Camps), both of Melbourne. We reverently laid her to rest with her late husband in the Brighton Cemetery.

Llewellyn Jones.

BEDNARCZYK. Edward Bednarczyk passed to his rest in the Alfred Hospital, Melbourne, Victoria, on April 27, 1981. He was sixty-one years of age. Through the study of the Scriptures, he accepted Jesus Christ and was baptised on December 24, 1977, and became a member of the Polish church in Oakleigh. He had poor health in recent years, but he could express his faith in Christ. We laid him to rest in the Springvale Lawn Cemetery with the hope of the resurrection through faith in Jesus Christ.

R. Varzonek.

BOOTH. Edith Mabel (May) Booth fell asleep in Jesus at the Sydney Adventist Hospital, New South Wales, on February 25, 1981, at eighty-one years of age. Sister Booth was a member of a very early Adventist family and a life-time member at the Wairoa church, with an almost perfect record of church attendance and daily study. She is survived by one sister, Mrs. F. Black (Flo), her brother-in-law Forest Black, and nephew Alan Black, who cared for her over her last, long illness. We laid Sister Booth to rest among sleeping relatives and friends in the Adventist section of the Northern Suburbs Cemetery. The writer was assisted at the service by Pastor R. Tudor.

K. F. Wright.

HALL. Soon after he commenced to attend church with his wife, Brother Clem Hall was overtaken by a terminal illness. Several months later, on May 14, 1981, he passed away at the age of sixty-seven. His loved ones, Sister M. Hall and family



and visitors, had been greatly encouraged by his positive acceptance of the Christian faith. The respect in which he was held could be seen in the large number of people who attended the services in the Adelaide City church and at the Centennial Park Cemetery, Adelaide, South Australia, where God brought comfort to all through His promises of the reunion day.  
J. N. Beamish.

**HOWIE.** A tragic road accident claimed the life of Phillip Howie on Monday evening, May 18, 1981. He was twenty-five years of age. His attendance at the Vandeman Seminar and at church services, his assistance at Ankara Youth Camp and his application for volunteer mission service as a mechanic, gave evidence of a young man seeking to serve God. At the Enfield Crematorium, Adelaide, South Australia, Pastor Glenn Roberts and the writer were associated in a service pointing his loved ones and friends to the resurrection day. To Brother and Sister Bert Howie, John and Robert, we extend our deepest sympathy.  
J. N. Beamish.

**KNIPE.** More than forty years after accepting the truth as it is in our Lord Jesus Christ under the ministry of Pastor Aubrey Mitchell, Mrs. Nora Knipe was interred in the Mangere Lawn Cemetery, Auckland, New Zealand, on May 25, 1981, after a service at a funeral parlour in Papakura. Three daughters and a son, with grandchildren and great-grandchildren look to the resurrection reunion. One daughter, Lee, is the wife of Pastor Eric Hursey of Fiji. The whole family of God join these sorrowing ones in the comfort and assurance of Holy Scripture.  
R. Pavitt Brown.

**QUANCHI.** Robert Alexander Quanchi was born at Broomfield, Victoria, in 1892, and passed away on April 22, 1981, at Wyong, New South Wales. Married in 1913 to Annie Robina Lee, the happy union lasted for sixty-six years when his wife predeceased him in 1979. Left to mourn are Nancy (Mrs. Williams), son Bill and son-in-law Gordon. The service at the Northern Suburbs Crematorium was conducted by the writer.  
H. B. Bryant.

**SWAIN.** A long, sweet life came to its close on May 26, 1981, when James Morton Swain closed his eyes in death just twelve days before his ninety-fourth birthday. A truly loving and lovable Christian, he was the means of turning many to the Saviour. As a supervising inspector with the New Zealand Health Department, he had close contact with the Maori people, whose confidence and respect he won to such an extent that they adopted him as a chieftain. In recognition of this office he was buried with a chieftain's cloak at the Ruru Lawn Cemetery, Christchurch, New Zealand, on May 28, 1981, where he rests beside his wife and daughter who predeceased him. The Sydenham church will greatly miss this friend of all.  
A. A. Godfrey.

**WILSON.** John Thomas Wilson passed away on November 18, 1980, at Sherwin Lodge, Rossmoyne, Western Australia, and was laid to rest in the Guildford Cemetery on November 20. Many remember him as a cheerful maintenance man at Avondale during the sixties.  
L. G. Parker.

(The writer apologises for the lateness of this notice.)

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If you would like more information or an inspection of the development, please telephone Pastor S. Uttley on (02) 449 5972, or write to Mr. G. Fraser, A.B.P.M. Limited, Box 3502, G.P.O., Sydney, N.S.W. 2001.

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## AUSTRALASIAN RECORD

and advent world survey

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

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ADVENTIST CHURCH

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# FLASH POINT



☆ The first reunion of ex-students and staff was held at Lilydale Adventist Academy on Saturday night, May 9. More than 250 happy people came together, some from great distances. The programme was chaired by David McClintock, and included flashbacks in film and slides to earlier times. L.A.A. was born early in 1964 through the vision and dedication of men like W. J. Gilson, T. C. Lawson and others now gone to rest. Today it is a flourishing school offering a high standard of education, and is a happy place for students and staff. At present there are over 250 students attending.

☆ Ann Cobbin, missionary's wife at Atoifi Adventist Hospital, has asked us to place this Thank you notice in our columns: "Stationed here at Atoifi, which is isolated, we are very dependent on folks in more civilised areas. We are thankful for the aid that comes to us in so many different ways. In particular are we thankful to the Dorcas societies which are made up of individuals. From time to time we receive parcels for our welfare work and also for the national folk on our compound, with no name or address of sender. This makes it impossible for us to thank folk personally for their kindness. The welfare ladies here at Atoifi as well as the families on the compound would like to thank all those who have so kindly given clothing and materials for the hospital, to help with yet another aspect of the Lord's work. The hospital, too, depends on your assistance, and for this we are grateful. Thank you for your help, and please accept this as a personal Thank you."

☆ The Victorian Conference has called a minister, Pastor A. Bujak, from the Canadian Union, for the Melbourne Polish congregation.

☆ Congratulations to our Wahroonga Photographic Society, which for the seventh successive year has won the Shield for the audio-visual competition sponsored by the New South Wales Federation of Camera Clubs. The laurels this year were won for them by their entry, "A Child's World." Mr. Bob Fairfoul of S.H.F., Chatswood, won the Silver Plaque in the Pictorial Slide competition, and Pastor Athal Tolhurst, president of the Trans-Tasman Union, won a Certificate of Merit in the Nature Colour Slide section. The successes scored by the club and its members give us hope to believe we will be receiving some really good entries from them in response to our appeal for cover pictures for *Signs and Good Health*. Remember that your entries should be colour transparencies and vertical in format, and should be clearly identified. We will pay \$50 for each slide accepted for use. Address them to Editor, Signs Publishing Company, Warburton, Victoria 3799. All slides will be returned. The invitation is wide open to everybody!

☆ Melbourne's second Polish church was officially opened at Dandenong on Sabbath, May 30. Pastor R. Varzonek, minister of the "mother" church of Polish Adventism in Australia, Oakleigh, reported the purchase of a fifteen-year-old Uniting church and house for \$84,000. Located at 100 James Street, it has seating for 120. At present there are sixty Polish members in the area. The "mother" church at Oakleigh has 424 members, and there are over 800 Polish members in Australia.

☆ A new church has been dedicated at Kapikave village in the Kongara District of the Northern Solomons Mission on March 11, 1981. Between 400 and 500 people attended the special occasion, including representatives of other churches and the premier for North Solomons Province, Mr. Leo Hanneet. Pastor Alwyn Jonah conducted the service of dedication, and the Inus Male Choir presented many lovely items. The first convert to the S.D.A. mission in Kapikave in 1924 was present, and he recounted the church's history and gave a stirring testimony. Mr. Leo Hanneet made a speech, and presented the mission secretary-treasurer, Nolly Noah, with a cheque for K5,000 in appreciation for what the Seventh-day Adventist missionaries have done for the people of Kapikave.

☆ Scattered around the Australasian Division are many folk who at some time have served on the staffs of the aboriginal missions at Karalundi and Wiluna in Western Australia. No doubt these dedicated people were saddened by the news of the closure of these missions some five or six years ago, and may be wondering what has become of the many children they taught, served and grew to love. As one would expect, with so little help or church contact, many have fallen to the devil's snares and devices, particularly alcohol. But take heart—all is not lost! This has been proved by former staff members David Dyson and his wife Isobel, who have taken on as a retirement project, to visit and work among these folk. In Meekatharra there is a small but faithful core of believers held together by Sister Avy Curley, and later helped by Brother and Sister Lee Barrett who purchased the Karalundi property. Yet more of a miracle is a faithful little group at Wiluna who live cleanly and abstain from alcohol and tobacco. By God's grace Ken and Jorna Farmer have held on and been witnesses, even though it has not been possible to meet in an organised way. They are the nucleus around which others are joining. The Dysons are making periodic visits, staying for three weeks at a time, doing evangelistic and pastoral work, plus temperance work in five state schools. A fuller report will appear later—hopefully with pictures!

☆ More news about the Karnak-Cana-Colosseum New Bible Lands Tour 1982: Pastor Fletcher has chosen the word Karnak to signify those places that are associated with the story of the Old Testament and will be visited on the tour; places like Luxor and Karnak, Sinai, Mount Nebo and Petra. The word Cana stand for places associated with the life and ministry of Jesus, such as Galilee, Gethsemane, the Garden Tomb, Bethlehem. Colosseum is a word that excites our interest in places associated with the life of the early Christians, their sufferings, the apostasy and reformation of the church. Not far from the Colosseum are places like the Mamertine Prison where Paul was beheaded, and places the student of prophecy finds tremendously interesting.

☆ "Finally, brethren . . .": If men speak ill of you, live so that no one will believe them.