

Australasian Record

and Advent World Survey



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

VOL. 87, NO. 16

April 19, 1982

"TO HELL AND BACK"

JANET BELLING, Wahroonga Church Member, Greater Sydney

I'M JANET and I am an alcoholic. Many people think of an alcoholic as a person going around with a dirty old trench coat and sandshoes, sleeping in the park and drinking methylated spirits. Actually this type of alcoholic comprises only about 5 per cent of all alcoholics. But this isn't an article on statistics. This is my story.

I was born in England. My parents were refugees from the occupied Channel Island of Guernsey. In 1945, when I was five years old, we returned to Guernsey where we attended the Methodist church. I went to church four or five times on a Sunday and often during the week too. There was no alcohol in our home, although my mother and father did smoke.

The one thing that stands out from my childhood is that I never felt at ease. I know today that I wore a thousand masks. I was never myself. I always tried to be what I thought other people would want me to be, or how they would want me to behave. I wanted to be liked and loved, and most of all I wanted to be the best at whatever I did.

Although I was awarded a scholarship to Guernsey Grammar School, I left before I was sixteen and went to the local hospital to work as a probationary nurse. I planned to go to England when I was eighteen to do my nurses training. However, before I turned seventeen, I had joined the British Army and was posted to Hong Kong.

A Fantasy World

I remember thinking how unbearable it would be to do as so many of my contemporaries on Guernsey did—simply leaving school, getting married to the boy next door and raising a family. I really wanted to do something with my life and that meant travelling a lot. I wanted to be a star—I lived in a fantasy world from a very early age.

By the time I reached Hong Kong I was drinking heavily. But I was young and healthy and the alcohol did not seem to be causing too much damage physically. Mentally, however, I was in a turmoil, inasmuch as I was living the kind of life that was completely at variance with the way I had been brought up. I was filled with

feelings of guilt and remorse. Either I had to change my way of life, or God had to go—and God went out the window.

I found it impossible to get involved in a decent relationship with anyone, because as soon as someone got close to me they found out what I was really like. I will not go into the sordid details of my life in Hong Kong. Suffice it to say that I reached the point where I absolutely loathed myself, and when one loathes oneself it is impossible to love anyone else. I became a very lonely person. Even in a crowd I felt completely alone.

I then got a job with British Airways which provided me with a flying bar, twenty-four hours a day. A lot of drinking goes on in the airlines, and so my heavy drinking was not all that conspicuous. I did notice however, that after an evening out, the other members of the crew would go to their hotel rooms, take a shower and go to bed, whereas I would just sit there in my room, with my bottle and fantasise throughout the night.

Many things happened in the ensuing years, including a try at domesticity. That marriage lasted about a year. Thank God my daughter, born during that time, was adopted at birth. I wasn't to know then the depths to which I would eventually sink.

In 1973 I came out to Australia. I had always been the sort of person who believes that grass is greener on the other side. What I didn't realise at that time was that wherever I went,

(continued on page 3)



INSIDE:

- **The Compleat Person, page 2.**
- **Alert—For the Good Life, page 5.**
- **How Much Is Too Much? page 8.**
- **Big Pela Meeting, page 11.**
- **and more . . .**

TEMPERANCE WEEK SPECIAL

Australasian Record

and Advent World Survey



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

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

Special Correspondents:

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

Regional Reporters:

Central Pacific A. J. Bath
Greater Sydney E. B. Price
North New South Wales M. R. Potts
North New Zealand C. A. Townend
North Queensland G. B. Scott
Papua New Guinea K. R. Price
South Australia N. E. Devenish
South New South Wales R. Tindall
South New Zealand R. L. Coombe
South Queensland M. M. Kennaway
Tasmania E. H. Winter
Victoria H. J. Stanton
Western Australia R. H. H. Thomas
Western Pacific G. M. Smith

Local Reporters: Church Communication Secretaries

Annual subscription—post paid:

All areas covered by the Australasian
Division \$A12.50

Other countries \$A18.50

Air Mail postage rates on application

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

All copy for the paper should be sent to The Editor,
RECORD, Signs Publishing Company, Warburton,
Victoria 3799.

Editorial Office: Phone (059) 66 2501.

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

DIRECTORY

AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

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

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

Departmental Directors

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

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

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

First 25 words \$5.00

Each additional 5 words 25 cents

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

GUEST EDITORIAL . . .

The Compleat Person

WILLIAM G. JOHNSON

FROM TIME TO TIME people ask, "What has Christianity to do with what I eat or drink? What has the gospel to do with smoking?" Occasionally they go on to say that they think the life-style advocated by Adventists is too restrictive, too negative. They even may appeal to Christian freedom as a principle that should liberate us from scruples of life-style.

But the Adventist philosophy of health is more than a list of prohibitions. To see it in terms of abstinence—abstinence from alcohol, abstinence from tobacco, abstinence from drugs—is to miss its point entirely.

Further, to think of the philosophy only in the light of possible increase in longevity—the "Adventist advantage"—is to fall short of the mark. While the practices we advocate will promote longer life, that in itself is not the ultimate reason we follow them. For what is the value of a long life if that is all we live for? What worth is 100 years merely devoted to self-conscious discipline and determination?

No, Adventists are involved with health matters on other grounds. We are more concerned with the *quality* of life than with its length, although we acknowledge that the two are interrelated. We seek for fullness of life, now and eternally. We follow the quest of wholeness, the compleat person.

We take our point of departure from the life and ministry of Jesus Christ, our Saviour and Lord. For Him the gospel was not merely a theory, an idea whose time had come; it was something to be lived out and imparted.

So Jesus preached the liberating word of the forgiveness of sins, but also *acted* to liberate men and women from their sickness and disease. The gospel *proclaimed* and the gospel *demonstrated* were inseparable for Him: "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed." Luke 4:18, R.S.V.

"And He went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people." Matthew 4:23, R.S.V.

That, then is the first plank of the Adventist philosophy of health—Jesus was interested in the whole person, and we as Christians seek to walk in His steps.

Our view of the person, which we derive from the Bible, is the second plank in our philosophy of health, and reinforces plank one. The Bible teaches the indivisibility of the human being: we are physical, mental, social, and spiritual creatures, each aspect being necessary for fulfilment of our divinely ordained potential. It is un-Biblical to carve us up into body, soul, and spirit, as if each were an independent constituent or one were more important than another. Stressing the undivided unity that characterises humanity, Genesis 2:7 (R.S.V.) states: "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."

Thus, Adventist health principles have nothing in common with philosophies that deny the value of the flesh. We are not ascetics; we are not trying to put down the body so that the soul or spirit may be nurtured. To the contrary! Because we believe in the compleat person, we seek, not to deny the body, but to raise it to its fullness of well-being; and this so that we may live life in its fullness—physically sound, mentally alert, socially compatible, spiritually prosperous.

This leads us to the third plank in the Adventist philosophy of health—we belong to God. Not only our "spirit," not only our "soul"—we belong to God. We take seriously Paul's words "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body." 1 Corinthians 6:19, 20, R.S.V. So we seek to glorify God in all things, whether it be our eating and drinking, our conversation, our thoughts, or our actions.

Two aspects of *belonging* especially impress us—worship and service. For us, while we enjoy the blessings of Sabbath services, worship is wide-reaching. The judgment-hour call to worship, found in Revelation 14:6, 7, touches all our living; we invite the abiding presence of Christ into all life's experiences. Likewise we seek to serve Him, not merely forty hours per week or one day in seven. All life is service, even as it is worship.

And, we hold, God deserves the best from us. Because He gave His all for us in the gift of His Son, we can give back to Him no less than our all. So we seek to keep our bodies in the best condition possible and our minds clear so that we may worship and serve to His greater glory.

Almost from their beginning Adventists have been concerned for the compleat person. While Ellen White's major vision on health-related matters was not given until 1863 (at Otsego, Michigan), as early as 1848 she had received light on healthful practices.

The Adventist philosophy of health is more than a list of prohibitions—it is concerned with the quality of life.

With increasing light and growing consciousness of the interrelation of the gospel and health, Adventists quickly developed health ministries. They began to disseminate information fostering wholeness of being to church members and to the general public. They set up institutions based on the emerging Adventist philosophy of health for restoring those physically and mentally broken. They began to train physicians and nurses, seeing medical work as a necessary perpetuation of Christ's ministry to the complete person.

By 1901 the church ran twenty-seven sanitariums, thirty-one treatment rooms, a home for the aged, and a home for orphans. The Battle Creek Sanitarium, internationally known and patronised by presidents, was the largest and best-equipped health institution in the world. The American *Good Health* had a circulation of 30,000 copies monthly. Forty-five people had graduated from the American Medical Missionary College; 115 undergraduates were enrolled. (Leo R. Van Dolson and J. Robert Spangler, "Healthy, Happy, Holy," pages 65-67.)

Apart from these avenues of health-related outreach, the church was active in publicly opposing the liquor traffic. Ellen White took the cause to heart, frequently speaking to large audiences at rallies organised by the national temperance movements. Adventist social activism, once directed toward freeing slaves, now crusaded against the slavery of alcohol.

The Adventist philosophy of health is deeply rooted in our history. The passing years have only confirmed its soundness. Although occasionally some people have presented it in a one-sided manner, distorting the very wholeness that it advocates, it can and does lead to a happier, richer, more abundant life—the life of the complete person. ■

William G. Johnsson, an Australian, is associate editor of the Adventist Review.

TO HELL AND BACK

(continued from page 1)

whatever country I lived in, whatever job, relationship or situation I was in, the first person I had to contend with was myself. I had almost lost the ability to think. My life was absolutely wracked with fears. I had known fears as a child, unfounded fears, but nothing to compare with the way I was now. I was unable to get on a train or bus, or drive my car because I felt that everyone was out to get me.

I had been hospitalised many times before coming to Australia, but after arriving in this country the stays became more frequent. There were many attempts at suicide, which I now know were an unconscious cry for help.

It was during this time that I was introduced to Alcoholics Anonymous. I was working as a representative at the Royal Easter Show in Sydney. I noticed that Alan, one of the other reps, managed to get Sunday off. I asked him the reason and he told me that he was an alcoholic and that he had gone to speak at an Alcoholics Anonymous meeting. It didn't make sense to me. He didn't drink!

Over the next few months my drinking became worse. I was sure that I was going insane. I believed that the only answer for me was to be locked up and the key thrown away. In the midst of this, Alan persuaded me to go to A.A. meetings and I went every week for about two months. But I was too proud, and would not admit that I belonged with these people, and stopped attending. For the next ten months I continued down the slippery path into absolute madness. There is no other way to describe it. My life was an absolute wreck.

Plea for Help

One day I phoned a doctor—himself an alcoholic and in A.A.—and pleaded with him to help me. He arranged for me to be admitted to the McKinnon Unit in Leichhardt. The taxi dropped me at the rear of the hospital where there were boxes and crates of empty wine and beer bottles waiting to be collected. I remember draining the dregs from several bottles before

finding the entrance to the hospital and being admitted.

How can I ever forget the "horrors" I went through. I had little Perry Masons in evening dress running all over me, in the wardrobes, the drawers and all over the bed. All the time, the counsellors, themselves nurses and recovered alcoholics, were talking to me about their own lives and what had happened in their own recovery. For the first time I gained a glimmer of hope.

When I left the unit I was taken in by a member of A.A.—a university lecturer—and his wife, who was a member of Al Anon. I was very, very sick. I could hardly walk or see. My hearing was affected. I had great difficulty in remembering, even things that had happened just ten minutes before. It was when they took me back to an A.A. meeting that I took the first step. I admitted that I was powerless over alcohol and that my life had become unmanageable. I began to put the A.A. twelve-step program into practice in my life on a daily basis. The A.A. program is a spiritual program. I know now that the twelve steps are God inspired.

Total Surrender to Love

I was one of the fortunate ones, inasmuch as the word "God" didn't frighten me. But I found it very hard to believe that after all I had done and the depths to which I had sunk, God could possibly forgive me and love me. As I worked through the twelve steps, the most precious thing I learned and accepted was that I could do nothing for myself, but God could and would if I would but ask Him. This meant total surrender, something very difficult to do for a very independent person like me. I did not find it easy to ask for God's will to be done, rather than doing what I had done for the whole of my life—letting my own self-will run riot.

As I regained mental, spiritual and physical health, I began to find my self-respect. After about a year in A.A. I met the man who was to become my husband. He had been in A.A. for two years. As we began our life together we had lots of ups and downs, but we were blessed in that we had one of the most necessary basics to

any relationship—total honesty. We knew each other's past. We accepted it and started a new life together.

Garry's story is his story. But as we two became one, things started to happen to us together. After a while we both felt the need to get involved in organised religion. Garry had been a Catholic—but a non-practising one for many years. We began going to mass and I took instruction in the faith and became confirmed. We then worked with the tribunal to get our previous marriages annulled so that we could be married in the church. This all happened over a period of eighteen months. We were married two years ago in the Sacred Heart church in Pymble.

After a while I felt that my life within the Catholic Church was not consistent with my A.A. beliefs, which was a simple trust in God and a total surrender to Him. So often at mass on Saturday night or Sunday, but often on a Saturday night, the priest would talk about having a beer, and a lot of the congregation had spent the day in the Catholic Club playing the poker machines, smoking and drinking.

I believed that it was necessary for me to make a total change in my life. Not only had Garry and I stopped drinking, but by this time we had been to a 5-Day Plan and had given up smoking too. We had come to believe that our bodies were the temple of God and that they should be cared for in every respect.

About this time I became a patient in the Sydney Adventist Hospital to undergo surgery. I know today that I was led there for a very special reason. I felt the love and compassion of the people who worked there. They not only went to church on Saturday (I could see them as I looked out of my bedroom window), but they *lived* a Christian life. I experienced practical Christianity.

Need to Learn More

I felt the need to learn more about Seventh-day Adventists. Some wonderful people—Dr. and Mrs. Ludowici, Pastor Oliver and then Miss Ruth French, who started coming to my home to give me Bible studies—shared their love with me. I must admit that initially I couldn't quite understand how one could possibly study the Bible. But it became a wonderful adventure, and a whole new world opened up for me.

Then one wonderful day, Garry, who had been coming to church with me, decided that he, too, wanted to study the Bible. Pastor Tom Turner arranged to have studies with us both, in our home. The culmination of this was that in November 1981, Garry and I were baptised. If, in the past, I had felt and known that God had forgiven me, I was now absolutely convinced that I was a born-again Christian.

Today, being a Seventh-day Adventist is in complete harmony with my life in Alcoholics Anonymous. Those of us who are alcoholics and who have been given this gift of sobriety, have been given a very special mission—to share it with those who are still suffering from alcoholism.

I now live life to the full. I don't just have an existence that I want to end, as I have tried to do on so many occasions in the past. I am now able to look forward with great joy to the time when my Saviour, Jesus, comes again. ■

YOUTH PAGE

Let Me Be There

KENNETH GOODWIN

DO YOU want to drink alcohol to have a good time? Or do you want to remember the good time later?

I'm not going into the old bit about alcohol being as addictive as hard drugs, how it causes thousands of highway deaths a year, or how it causes the break-up of families and marriages. You've heard all that before.

The facts always seem to slip to the back of your mind when your friends encourage you to join them in a drink, saying, "Everybody does it." Or they may tell you, "It must be safer than dope because it's legal." Or maybe your date will offer you some booze, claiming, "It'll help relax things."

Many young people promote such ideas, but there's one basic flaw. Although alcohol may help you to relax and may make you and your friends less inhibited, it also dulls the senses and the memory. Therefore, this may wipe out your enjoyment of the party or whatever, and may even prevent you from later remembering it at all.

Remember the joke about the drunk who had to ask a friend about the party they'd attended the night before to find out if he'd had a good time? It's not really funny when you realise that he drank to have a good time and in so doing was forced to ask someone else whether he'd had one.

I like to remember every detail of what I enjoy, and if drinking alcohol might dull my enjoyment or memory, I would rather strive for that natural high that comes from within. I believe that a natural high is addicting, and I've yet to discover any bad effects from it, as I would from alcohol and drugs.

Let me be there to enjoy myself, but also let me be there the next morning to remember. ■

Why not determine to look issues in the face, and despite the neglect or indifference by others, determine that you will have moral courage to resist the evils of society in God's strength with a preventive, educational, and spiritual witness.

—ITA Idea.



Rocky's Thoughtless Joking

ROBERT H. PIERSON



DEANNA was overweight, and she was sensitive to any allusions to this fact. But her husband Rocky found delight in "kidding" her about the "excess baggage" she was carrying around. As we visited the Bostock home for Bible studies, we found ourselves growing increasingly more ill at ease because of Rocky's "jesting."

Obviously hurts ran deep between them, and eventually, along with everything else, Deanna became "fed up" with her husband's heartless practice of joking at her expense.

The servant of the Lord has something to say about this. It is important. "Never should either party indulge in a joke at the expense of the other's feelings. Never should either the husband or wife in sport or in any other manner complain of each other to others, for frequently indulging in this foolish and what may seem perfectly harmless joking will end in trial with each other and perhaps estrangement"—*"The Adventist Home,"* page 177.

"Don't even talk about such things," Paul says, "they are not fit subjects for Christians to talk about." Ephesians 5:4, Phillips. ■

Alert—for the Good Life

W. G. DOWLING, Assistant Director, Health and Temperance Department, Australasian Division

Alert is twenty-seven years old this month! The first pocket-sized edition of *Alert* was published in April 1955. Its first editor was Reuben E. Hare, whose keenness, vision and enterprise established the journal as a forceful influence in the temperance cause.

The first major change in format came in May 1967 when Pastor R. W. Taylor produced the first enlarged bi-monthly issue with a new styled logo designed by Sydney artist Peter Binning.

Then in 1970 Pastor Taylor introduced a new feature—a full-colour *Alert* supplement entitled "If You Smoke, This Is What Your Doctor May See." Several supplements on alcohol as well as smoking have subsequently been produced. Those particularly appropriate for Alcohol Awareness programs are "Alcohol, the Inside Story," "Alcohol, Ten Reasons Why You Don't Need It," "Drinking Damages the Brain Permanently," "Refreshing Party-Time Drinks" (Non-alcoholic), "Road Safety and Alcohol," "From the Bottle Through the Body." Also five other supplements on the effects of smoking have been printed in colour.

Right from the very first these leaflets were extremely popular, and in response to special requests, large quantities have been reprinted from time to time.

"The Good Life"

"Most Australians choose the way they will die. How you live hour by hour, day by day, more than anything, will determine what will kill you and when. Bad living habits have replaced germs as the big killers in our industrial society."

"The good life may be the death of you."

These statements from an *Alert* editorial (November-December 1978) point out the need for wider circulation of our literature that will influence people to adopt healthy life-styles. In this we are supported by many health authorities that declare alcohol, tobacco, overeating and other intemperate habits (characterising the "good life") to be our principal causes of ill-health. Furthermore, the rapidly rising health costs of today prompt the question, "Who has the right to make himself sick when illness could be prevented?" Christians, of course, should know the answer, realising that our bodies are the temples of God. As Seventh-day Adventists we are grateful for the guidance of Scripture and the Spirit of Prophecy, which has enabled us to enjoy a better standard of health than many about us, realising that the greatest cause of illness today is intemperance. This is another important reason why we are keen to share information helpful to others in the community.

Today *Alert* is exerting a positive influence for good, particularly where it is being used in schools by teachers and students in Health Science and Personal Development courses.

The following brief statements, culled from letters recently received from schools across Australia, reveal genuine appreciation of *Alert*:



"... used extensively by Physical Education students."

"... articles most useful especially in Social Education."

"... filed under Health and Medicine of great use."

"... useful reference tool for Personal Development courses."

"... demand increasing—pleased to receive twenty copies."

"... invaluable resource for students doing special projects or researching, debating topics."

"... teachers and students use it for reference."

It is encouraging to know that our community sponsorship program is appreciated. We know *Alert* is read also in many waiting-rooms, public libraries and in homes and offices by people in all walks of life. Many today realise the need for educational material such as presented in *Alert*. Still more will make use of it if brought to their attention.

This is where every church member can play a part, realising that *Alert* in Adventist homes can help safeguard the family and provide information that we can use to assist others. We also invite you on Temperance Sabbath, April 17, to support the *Alert* sponsorship plan as it reaches out into your own neighbourhood, realising that this is a vital part of fulfilling our gospel commission. We thank you for your support which could be the means of leading some souls toward an understanding of Heaven's purpose for their lives, which truly is the good life.

SAY IT! WE'LL LISTEN

LISTEN magazine is sponsoring the "Say It! We'll Listen Contest." We think many RECORD readers would appreciate knowing about a contest which has total winnings of \$2,600. The purpose of the contest is to obtain quality manuscripts for the magazine as well as to discover new talent.

The judging will be in two categories of writers: student and professional, and in two categories of writing: article and story. An author may enter as many manuscripts as he wishes, but only one prize will be awarded to any author.

A grand prize of \$400 will be awarded to both the best story and best article with a first, second, and third prize in each category of \$200, \$140, and \$100, respectively.

The deadline is May 14, 1982. Winners will be notified within six weeks of that date. Manuscripts that don't win an award will be considered for purchase at regular rates of 4¢ to 7¢ per word. Those which receive neither award nor payment will be returned only if a self-addressed stamped envelope has been submitted.

Interested authors may write for a packet containing a sample magazine, writer's guidelines, and entry form with further details concerning the contest.

A Big "Thank You" from Uni Students

PETER KNIGHT, Vice-President, Adventist Students Association

THE PLACE: The Basin, Melbourne. THE DATE: August 1981. THE REASON: Convention '81. THE PEOPLE: Seventh-day Adventist tertiary students.

Each year the Adventist Students Association puts on a convention in a different capital city, with the intention of letting Seventh-day Adventist students from around Australia and New Zealand enjoy good fun, good Christian fellowship and good food. Convention '81 had all of this, as well as some lively spiritual discussions.

But the purpose of this article is not to inform you of past events, but to acknowledge the support given to us by the church. The Greater Sydney Conference gave \$350 to be divided among the sixteen students from the Sydney area to help cover the costs of getting to Melbourne. This money was greatly appreciated.

Not only that, but the Youth Department of the Australasian Division has seen fit to allocate \$1,000 to A.S.A. funds in support of the programs to be run in 1982. On behalf of the Adventist Students Association I would like to thank all those concerned for this contribution. A special thanks to Pastors Lansdowne, Craig, Fischer and Gzaski for their personal support of Convention '81.

Any tertiary students who were unaware of A.S.A.'s existence and who would like to become involved may ring Diane Staines (07) 268 5631, and she will be happy to give you further information.

Does the Bible condemn "moderate" drinking?

JAMES COFFIN

THE QUESTION is not at all uncommon. More and more we seem to be encountering people, both within and without the church, who demand to be shown that the Scriptures require *total* abstinence. And unless we have done our homework, we may discover ourselves on the defensive. The truth is, the Bible does not contain the type of concise and explicit directive enjoining total abstinence that many of us would like to see.

But before you decide to break out the bottle or shamefacedly slink into the corner to rewrite our Statement of Beliefs, let me hasten to add that we are on safe ground when we espouse total abstinence: It is a Biblically supportable position. The problem—and it is not unsurmountable, as we shall see—is that the Biblical position is not stated in an unequivocal, propositional "Thus saith the Lord" format. However, total abstinence is but one of a number of areas where the Bible gives no explicit directive. Often the Bible lays down basic principles of behaviour but then leaves it to us to make specific applications. It is our responsibility, through study and prayer, guided by the Holy Spirit, to apply those principles in every given situation.

Nowhere in the Bible do we encounter a flat prohibition of polygamy or slavery, yet Christians all but unanimously condemn these practices. There were many practices in Bible times that were tolerated, sometimes even regulated (for example, divorce), that were contrary to God's will. If Bible study were to reveal that in ancient times God's people drank alcoholic beverages, that fact in and of itself would not indicate His approval of such behaviour. With these points in mind, let us look at what the Bible says in regard to alcohol consumption.

A number of words are used in the original Biblical languages (Hebrew, Aramaic, Greek) to refer to wine. However, there is no absolute consensus among scholars as to their meaning. While many scholars maintain that a given word in the Hebrew or Greek must refer to a fermented or unfermented beverage, others demure. Some scholars maintain that *every* word for wine in both the Hebrew and Greek, like our English word *wine*, can refer either to fermented wine or to some form of unfermented

wine. Almost all scholars grant that at least some of the words are quite elastic in meaning, and thus must be interpreted according to context. But a further complication is that the context itself is not always clear.

That makes certain texts undeniably difficult to explain. (Our discussion here is limited to the topic of alcohol use, but the problem applies to other subjects, as well.) However, every such problem text has a plausible, if not strongly convincing, argument favouring total abstinence, based on circumstantial evidence. But it must be realised that it is *circumstantial* evidence. The stronger arguments for total abstinence come from a consideration of Biblical principles. But another observation is in order at this point.

Many have contended that in the hot, dry climate of the Middle East it would have been impossible to avoid fermentation. Surely all wine with age would have begun to ferment. However, this is not established historically. There were many methods of preserving grape juice so as to avoid fermentation, the most common being to boil the juice until it thickened to a consistency much like jam. This substance was then sealed in an airtight container, to be mixed later with water.

However, even when wine was fermented, it did not go through the elaborate distillation processes known today. The alcohol content never exceeded 14 to 16 per cent, since that is the maximum achieved through natural processes. Thus, even the most scathing denunciations and warnings against wine were against what, by today's standards, was a relatively mild beverage.

The consumption of alcoholic beverages is costly—physiologically, socially, and to Christian witness.

Warnings Against Wine

We cannot escape the fact that the Bible demonstrates great urgency in warning against wine's devastating capabilities. From the Bible's first mention of wine—the drunkenness and subsequent humiliation of Noah—the Bible is unequivocal in its warnings regarding misuse. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine.

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it

moveth itself aright [an allusion to the fermentation process]. At the last it biteth like a serpent, and stingeth like an adder." Chapter 23:29-32.

"Woe to the crown of pride, to the drunkards of Ephraim, . . . that are overcome with wine!" "But they . . . have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isaiah 28:1, 7. "Whoredom and wine and new wine take away the understanding." Hosea 4:11, margin.

Perhaps the most devastating pronouncement of all is Paul's assertion that no drunkards will inherit the kingdom (1 Corinthians 6:10). When we stop to consider that even by a conservative estimate one in every ten social drinkers will become an alcoholic—a drunkard, though we shy away from that term these days—can we afford to play that kind of Russian roulette with our eternal destiny? Surely, if the odds were only one in 100 we would avoid even that kind of risk. To complicate matters further, there is no way of knowing in advance who is susceptible to alcoholism. Only when a drinker has fallen victim does the picture become clear.

This brings us to one of the most important themes of the Bible: concern for the weaker brother or sister. While I personally might be able to drink moderately (though I have no way of knowing for sure), someone else—a close friend, a relative, a son, or a daughter—may, due to my example, begin to drink and through

alcoholism ruin his or her present life and forfeit eternal life. That is a sobering thought indeed. Thus, the Apostle Paul states: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Romans 14:21. Although Paul was not addressing the problem of alcoholic abuse specifically, he does lay down a principle of concern for the weakness of others.

As a Christian, commissioned to spread the good news of salvation, how can I risk influencing people, for whom Christ died, to engage in a practice that leads, at the minimum, one person in ten to perdition? While many might contend that they have little or no influence on anyone, the Bible states that "none of us liveth to himself, and no man dieth



itself has, for good reason, deemed evil. To embrace total abstinence does not guarantee overwhelming success in evangelising these parts of the world, but it does remove a formidable barrier.

Final Bible Theme

A final Bible theme that deserves consideration is how we care for that which God has bestowed upon us. Are we being faithful stewards? The consumption of alcoholic beverages is not only costly physiologically and socially, it impairs our Christian witness. Also, it is a costly activity in terms of dollars and cents. Can we as Christians justify expending money for liquor when that money might be used to honour God or benefit humanity?

It can be argued that liquor is a good form of escape. But obviously liquor thus used is an open door to abuse. Further, as a Christian I am promised power to meet and conquer. Surely to overcome temptation and problems is greater self-actualisation than escape through drink. God will help me learn to control my response to circumstances rather than to be controlled by circumstances, however devastating. His grace is sufficient.

Some would argue that alcohol makes them more social, better conversationalists, more fun to be with. Yet the fact remains that it helps to camouflage their inadequacies rather than to overcome them. Most drinkers only *think* they are more interesting, because their sense of judgment has been impaired sufficiently to blind them to their own defects. But God can teach us to have a true sense of self-worth. He can implant within us a lovable and Christlike nature that will make us attractive to others. He will give us such concern for others that we will find it easy to talk to them and inspire them with hope and courage. It must be a far greater honour to God to have us—in communion with Him—develop our true potential than to find significance and fulfilment only when under the influence of an intoxicant.

The preceding discussion of the Biblical basis for abstinence is by no means exhaustive. Numerous areas have been left unexplored or only examined briefly. A great amount of data

to himself." Romans 14:7. Further, a most elementary study of human nature reveals that human beings are influenced rather easily, particularly in certain circumstances.

While it may be true that only one in ten or one in eight drinkers within American or Western European society becomes an alcoholic, it is equally true, though not so readily documented, that certain cultures have been and still are more susceptible to the ravages of alcohol than others. In areas where Europeans have colonised and introduced liquor to the indigenous people, the result has often been scarcely less than genocide. To assume, for example, that only one in ten of the drinking aborigines of Australia is an alcoholic would be to ignore the most glaring facts to the contrary. Thus, when Christians, through a lack of concern for the weaker brother or sister, have pampered their own desire for fulfilment or escape through alcohol, they have brought ruin to virtually entire ethnic groups.

Throughout the preceding discussion I have assumed temporarily that one can drink moderately without adverse effects. However, such is not the case. Even moderate consumption, particularly of hard liquor, is detrimental physiologically. Moderate drinking impairs a person's ability for moral judgment, making him more vulnerable to the onslaught of the devil. Can anyone afford to have his mind in any way beclouded when "the devil, as a roaring lion, walketh about, seeking whom he may devour"? 1 Peter 5:8.

It is interesting that on the one occasion where contextual evidence clearly demonstrates that Christ was offered an intoxicant—"wine mingled with myrrh" (Mark 15:23)—He refused it, even though its mind-numbing effect would have relieved His suffering to some degree. He refused that which in any way might make Him vulnerable to His adversary.

Not only is alcohol detrimental spiritually and physiologically, it is devastating socially. Divorce, emotional disorders, poverty, crime, child abuse, car accidents, drownings—all have been multiplied many times through drink.

As Adventists, we know that the evangelisation of the whole world is our very reason for existence (see Matthew 24:14; Revelation 14:6-12). We believe that Jesus is soon to return to this earth and that the entire world must be told of the way to salvation in preparation for that event. Every person must be told of God's

love, His forgiveness of sins, and His power to enable even the weakest to overcome sin.

Adventists have always viewed their mission to be parallel to that of John the Baptist. As John prepared the way for the first coming of Christ, we, as a church, are commissioned to prepare the way for Christ's second coming. The responsibility placed upon John was of such a magnitude, the message he presented so crucial, that he could not afford to risk impairing either his influence or his relationship with God through the use of intoxicants. In the light of the significance of our call, can we as a people afford to be less cautious than he was?

Non-Christian Stand

It is ironic that many of the non-Christian systems of the world for centuries have taken a fairly firm and consistent stand against the use of alcohol. For a devout Moslem or Hindu to embrace a form of Christianity that allows even moderate consumption of liquor would inevitably be seen as a retrograde step. It would be viewed not merely as a break with tradition, but as a headlong rush into a life of debauchery. More sobering still, Moslems, who have great respect for both the teachings of the Bible and the great personages of the Bible, have no doubt whatsoever that the Bible teaches total abstinence. They feel sorry that in this regard Christians have ceased to be people of the

We cannot escape the fact that the Bible demonstrates great urgency in warning against wine's devastating capabilities.

Book. If we truly want to lead these non-Christian people into a relationship with our beloved Saviour, should we not be willing to remove as many stumbling-blocks as possible?

Of equal interest is the attitude displayed by many of the Marxist-Communist regimes, particularly in the Third World. Having seen the devastating results of alcohol, often during the colonial period, the leaders of these revolutionary governments want to see the emergence of a new, self-disciplined kind of people who need neither a source of escape from reality nor an elixir to make them more capable. With this in mind it becomes apparent that if Christianity is to make its optimum impact it cannot condone that which the society

for the position of total abstinence is available to anyone wishing to pursue the topic. But I hope that this discussion will at least have made clear that there is far more to establishing Biblical truth than the mere search for an explicit text to condemn or condone. No single propositional text can be discovered to establish the doctrine of total abstinence coercively. Likewise, no text establishes coercive support of moderate consumption. However, I am fully convinced that the bulk of circumstantial Biblical evidence favours total abstinence. And when that information is coupled with the other concerns of Scripture, a clear responsibility emerges: our loving God wants us to refrain from that which has such devastating potential for evil. ■

HOW MUCH IS TOO MUCH?

R. J. SWANNELL, Temperance Director, Australasian Division

THE SUBJECT OF ALCOHOL keeps cropping up in the news in one form or another. Just now, in New South Wales, the debate concerning random breath testing has surfaced again. Recently, renewed warnings were being sounded regarding the harmful effects of the maternal consumption of alcohol on the developing foetus. Alcoholism is reported to have increased dramatically as a teenage disease.

From different quarters, we hear expressions of concern for the havoc alcohol and other drugs are exacting upon the community as a whole, and upon the individuals who make up that community.

It is entirely appropriate, therefore, that the church should pause at this time to consider these vexing social problems. In fact it is more than appropriate; it is mandatory that the church redouble its efforts to shield its members from the all-pervasive effects of alcohol, while recognising and accepting its responsibility to carry out the same task in the wider community.

While we are focusing our attention on alcohol again this year, we would not want to lose sight of, or minimise the many other pressing drug-related problems.

Marijuana

As I write, the media are involved in discussing the pros and cons of the recommendation of the Australian Foundation for Alcohol and Drug Dependence to legalise the use of marijuana. As one follows the various arguments for and against, it becomes very apparent that the issue is a complex one. Trying to deal with the problem by maintaining the status quo is like trying to quell a bushfire on a dry, hot, windy day. Put it out here and it flares up somewhere else. No sooner is a drug raid carried out in one place than supplies spring up in another.

On the other hand, decriminalising marijuana would be seen by many people as synonymous with placing upon it the official stamp of approval. No matter what might be said by authorities, consumption would inevitably rise, and that, despite the fact that we already have more drug problems on our hands than we can deal with.

It all boils down to a realisation that man, living in this topsy-turvy, complex and stressful world, feels the need to escape the harsh realities of life in order to



cope. It matters little whether the escape is achieved by alcohol or heroin, marijuana or nicotine, or even valium. And with the topsy-turviness, complexity, and stressfulness of life becoming less tolerable year after year, more and more people, at a younger age, are turning to the use of psycho-active substances. We should expect it. It is the natural and almost inevitable consequence of the disharmony between man and his environment.

Evidence of that disharmony became apparent almost immediately after sin made its entry into this world. Both Adam and Eve sought to hide from one another by means of crude garments hurriedly sewn together. Mutual distrust replaced the perfect relationship that had existed between them until that time. In addition, the harmony that had existed between them and the remainder of creation had been broken. But not only that, and far more importantly, their relationship with the Creator had been shattered.

And ever since, man has been at variance with himself, his fellow-man, with nature, and with God.

The use of alcohol and other psycho-active drugs, in essence then, is none other than man's vain attempt to dispel the feelings of disharmony between himself and his environment.

True, these substances have come to acquire a social and "recreational" significance. Many of them are addictive.

All of them are physically, mentally and socially damaging. But the basic, underlying problem with them is that they result from, and give rise to an imbalance between an individual and the world at large. We sometimes use the word "intemperance" to describe this state of affairs.

Temperance, conversely, is a matter of regaining one's balance, of redressing disharmony, and re-establishing one's relationship with creation and the Creator.

It is for this reason that the church needs to have a voice and needs to have it heard on these important issues. It needs to spell out the principles of temperance, and it needs to be concerned in a very practical way with those who have succumbed in any way or another to intemperance.

Just how effective will it be, should the actions of church members believe the message of temperance being taken to the world? What impact will we have on men and women in persuading them to adopt a life-style incorporating total abstinence, if some of us do not believe and practise this virtue?

This week, then, is a time for us all to clarify our own understanding and attitudes toward alcohol and all of those other substances and practices that would interfere with our relationship to Christ.

As an adjunct to this process we have included in this issue of the RECORD a number of articles which seek to place this

whole subject within a spiritual context. I commend them all to you.

After a very successful "Alcohol Awareness Week" campaign last year, it was decided to follow the same format this year. This year's campaign is entitled: "How Much Is Too Much?"

The emphasis in alcohol education today is directed toward "moderation"—"responsible drinking." We get this message beamed to us from public health authorities, educational leaders, and medical experts. Yet despite all their efforts, greater numbers of men and women are drinking immoderately and irresponsibly.

The "moderation" propaganda has been so successful, however, that there remains but a relatively small minority of persons in the community who do not believe it.

Ask the average "man in the street" (either drinker or non-drinker) what his attitude toward alcohol is, and he will most likely answer: "Alcohol's OK, as long as you don't drink too much!"

The purpose of Alcohol Awareness Week this year is to evaluate the above attitude and to ask the question, "How much is too much?"

Beginning with a level of consumption that everyone would agree is "too much," we look at progressively smaller amounts, all of which we demonstrate as being "too much." The argument concludes with the proposition that the only level of alcohol consumption which can be considered perfectly safe, and therefore not "too much," is zero.

The campaign is a ready-to-go community outreach program for each church to take out into the highways and byways. No special expertise is called for, other than a commitment to help alleviate the suffering brought about by intemperance.

A series of ten colourful posters for display and a brochure for distribution have been printed. (A total of 250,000 brochures and in excess of 1,000 sets of posters are available. These have been paid for in full by the Division's share of last year's Temperance offering, and so come to churches completely free of charge.) It is suggested that this display be combined with a demonstration and sampling of a variety of non-alcoholic beverages.

Full details of the campaign strategy have been sent out to church Temperance secretaries. Plan now to take part in this community outreach program, and pray that it will be the means of directing men and women toward that kingdom where the message of Alcohol Awareness Week will no longer be needed. ■

No Time for Intemperance

KENNETH H. WOOD

THE TIME in which we live is unique. In God's eternal plan to redeem the world and deal with the sin problem, this time corresponds to the ancient Day of Atonement, the solemn day at the end of the year on which Israel's sanctuary was cleansed.

The ancient Day of Atonement was different from all other days. On it the people were to eliminate or avoid activities and practices that normally were acceptable. They were to refrain from work and afflict their souls (Leviticus 23:27-32). They were to focus their attention on the sanctuary and the ceremonies of atonement that the high priest was performing for them there. Their one desire was to be right with God.

More than a century ago God awakened the minds of Bible students to the relevance of the ancient Day of Atonement to the present generation. By studying the prophecies of Daniel 7 to 9, particularly Daniel 8:14, these students gradually came to understand that on October 22, 1844, Jesus as high priest began His work of final atonement in the heavenly sanctuary. On that day the cleansing of the heavenly sanctuary began. On that day a new era commenced—the antitypical day of atonement!

When we grasp the full significance of the fact that we are in the antitypical day of atonement and fix our eyes steadfastly on our great High Priest, we will turn from the attractions of the world, repudiate frivolity, forsake pride, dishonesty, and hypocrisy, and seek the traits of character that will reflect the Master. Certainly we will know exactly how to relate to alcoholic drinks—we will "touch not, taste not, handle not" (*The Ministry of Healing*, page 335); and we will follow whole-heartedly the urging of the Apostle Paul to eat and drink "to the glory of God" (1 Corinthians 10:31).

Good Health Essential

From apostolic times Christians have been counselled to "glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:20. But in this age—the antitypical day of atonement—it is especially important for God's people to keep their bodies in the best-possible condition. Why? Because good health is related to sound thinking, and to appreciate fully the day of atonement a person's mental faculties must be at their best, his spiritual perceptions highly sensitive.

"Intemperance of any kind benumbs the perceptive organs, and so weakens the brain

nerve power that eternal things are not appreciated, but are placed on a level with common things. . . . If the physical habits are not right, the mental and moral powers cannot be strong; for great sympathy exists between the physical and the moral."—*"Temperance,"* pages 148, 149.

People who live in the day of atonement must neither eat nor drink anything that might benumb "the perceptive organs," thus weakening the ability to distinguish between right and wrong and to perceive the difference between the sacred and the profane.

In Ezekiel 9 the prophet describes a solemn scene. Six men with slaughter weapons are about to pass through Jerusalem to slay all who lack concern for "the abominations that be done in the midst thereof." Verse 4. Apparently a large part of the populace—even leaders—are not identified with heavenly concerns. Secular in their outlook, they are satisfied to ape the ways of the world. But before the six carry out their work of death, an angel marks for protection those who "sigh and that cry for all the abominations that be done in the midst thereof." This marking is the same as the sealing in Revelation 7.

Of the sealing work Ellen White comments: "Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognised and marked as worthy of God's protection."—*"Testimonies to Ministers,"* page 445.

Today, during the antitypical day of atonement, the Holy Spirit pleads earnestly and tenderly, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7.

It is good news to know that even now the Saviour will pardon and accept His wayward, wandering children who repent of their back-sliding. It is good news to know that He can empower them to overcome every temptation, every sin. And it is good news to know that when Christ completes His final work of atonement in the heavenly sanctuary He will return for His purified, prepared people.

We believe that Jesus is coming soon. The day of atonement is drawing to a close. It is time for us to heed Christ's plea "Be ye . . . ready." Matthew 24:44. ■

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

Angola: Prayer Priority

ERICH AMELUNG

THREE O'CLOCK in the morning is not the most pleasant time for a take-off from Lisbon to Angola. But in spite of the early hour, I was happy to be able to visit this country. One day before, I had picked up the entrance visa at the embassy of Angola in Lisbon, after having requested it four months earlier.

Luanda, capital and main port of Angola, is cool in August, something like an agreeable summer day in Switzerland. I was accompanied by Joaquim Sabino, director of the Portuguese Publishing House and former missionary in Angola.

At the Luanda airport we met Brother Sukina, president of the Luanda Mission. With a small Renault utility he took us to a guest-room in the Adventist chapel, the Templo de Egreja Adventista. Our final destination was Huambo, where the headquarters of the Angola Union is situated.

Angola is divided politically. The official government is represented mainly in the cities, whereas the opposition operates in the countryside. Six of our workers, operating the only Adventist print-shop in Angola, were killed when they drove over a land-mine near our Bongo Mission. Since that tragic event no printing has been possible, because there are no qualified printers.

When visiting our print-shop on the campus of Bongo Mission Hospital, we met a young man who had some knowledge of printing and was trying to get the press running. Meanwhile, the Euro-Africa Division voted to bring Francisco Condumula to Portugal to get the necessary training in printing. It is encouraging to hear that, although we do not have literature evangelists, Adventist literature can be sold throughout Angola through our church members, now numbering about 50,000. Books are imported from our Portuguese and Brazilian publishing houses. As the local currency, kwanzas, cannot be transferred, the division helps in paying the invoices for these books.

At our well-known Bongo Mission Hospital all 100 beds are occupied. The only medical doctor, Ferran Sabate, from Spain, and his wife, who is a midwife, are doing an extraordinary work. A nurse from Argentina, Victoria Duarte, is assisting them. Besides caring for the sick, they have started a training program for national nurses. The main diseases in this area are malaria, typhus, and leprosy. Although not a surgeon, Dr. Sabate often has to operate on patients. The Euro-Africa Division is searching for a second doctor, preferably a surgeon, for Bongo.

The hospital also runs an agricultural program. Recently thirty cows were purchased to supply the hospital with milk. Funds coming

from West Germany development-aid programs financed the purchase of two tractors, a Land Rover, and the necessary seed. Medical instruments valued at \$100,000, also financed by the development-aid funds, will arrive within a short time at Bongo hospital.

With its own funds the hospital financed an annex to serve ambulatory patients. Recently one tonne of medicines arrived at the hospital, financed by our churches in the German Democratic Republic and shipped by air freight at the expense of the German Democratic Republic Committee of Solidarity.

The Swiss Government has provided four tonnes of dried milk to be distributed through our hospital and other mission stations.

Our secondary school in Bongo has been nationalised, but a small seminary provides theological training for about fifty-five students. One of the greatest problems is the education of our children on the secondary level, because they do not have Sabbath off. Our seminary tries to offer a combination of theological and secondary training, but it is not recognised officially.

On Sabbath we worshipped with the Huambo church, where 600 members were assembled in the main chapel. In an annex hundreds of children and young people were having their Sabbath school classes together. During the Sabbath school many classes were scattered throughout the campus.

The Word of God is received enthusiastically by our church members. The Adventist hope for the future kingdom of God is a living faith. More than 4,000 persons are baptised every year in Angola.

The Euro-Africa Division is placing Angola on its priority list for the church's intercessory prayer offensive. Angola needs our prayers. ■



At the Huambo church in Angola, 600 members meet in the main chapel, while children and youth meet in an annex. Many classes meet outdoors.



Francisco Condumula tries to get the press at Bongo Mission running again. The death of six press workers brought printing to a standstill.

Photos: courtesy Adventist Review.

Big Pela Meeting

J. T. KNOPPER, Publishing Department Director, Australasian Division



The Papua New Guinea literature evangelist force. Sixty-six were in attendance.
Photos: D. Woolley



The Papua New Guinea Publishing leaders: Pastor F. Cometa, union leader; Jerry Mose, North Solomons; James Blintey, Madang-Manus; Silas Bokum, Western Highlands; Peter Serepa, Central Papua.

"IT WOULD be the responsibility of health workers and leaders to encourage mothers to obtain the first-aid kits." These were the words of a Papua New Guinea provincial government leader during the graduation service of a nursing school.

What was he talking about? He was referring to a new medical book published by the Signs Publishing Company and released for distribution by literature evangelists in the South Pacific region—"Modern Medical Guide." When this government official was introduced to the new book by one of our literature evangelists, he became so excited that he called it "A 'first-aid kit' which should be in each family." He went on to say that "each mother in the province should obtain this kit."

I had the privilege to visit this man in his office and to ask him about this statement. He was happy to confirm it in my presence.

This experience gives a good example of what literature evangelism is doing in this great land. When this type of evangelism was fully launched early in 1976 we had to start at point zero. In 1979 the first all-union literature evangelist institute was conducted on the campus of Mount Diamond High School, and at that time thirty-five literature evangelists attended the institute.

During the week of March 2 to 6, 1982, a record all union-wide literature evangelist institute was conducted. This time it took place on the campus of Kabiufa High School, outside Goroka. Sixty-six literature evangelists were in attendance, including four local mission Publishing department directors. Among these literature evangelists we had twelve who had credentialled status. Quite a number had a length of service of five continuous years. Since the beginning of 1976 up till the end of 1981 a total of \$A600,000-worth of literature has been distributed in this way in the country

of Papua New Guinea. The soul-winning result during the same time has been 425 baptised.

First of all we thank God for the progress. We also give a sincere "Thank you" to Pastor F. Y. Cometa and his wife, who have accepted a call from Papua New Guinea to the Philippines. They have tirelessly laboured to establish the literature ministry in Papua New Guinea. We do thank the literature evangelists for their labours and efforts to bring the books into the homes of the people of Papua New Guinea.

Currently the aim is to increase the number of literature evangelists to 100. The country is wide open for a strong literature ministry program. Freedom for their work is currently unlimited. In villages, towns and cities great interest is found for Adventist books. One large hospital told a literature evangelist that they have an annual budget for their hospital library, but did not know how to use the money. The literature evangelist established a library in that hospital of all Seventh-day Adventist titles.

The Union mission planes have been used to take literature evangelists to remote towns. In one village they stayed for a week, selling books in virtually every home. New islands, never entered before, have been approached, and currently new churches are in the process of developing. Mr. David Woolley, general manager of the Signs Publishing Company, attended the recent institute. He informed the literature evangelists concerning the production program in Warburton and of plans for new titles.

The writer of this article presented instructions to those at the institute to make them more effective salesmen and soul-winners. The men and eight women present were very keen to learn these principles. Emphasis was given to the selling of "Modern Medical Guide," "For a Better Pacific" and "Your Bible and You." This combination gives a medical book and two

full-message books.

You may be interested to learn of the type of men and women we have in the literature evangelist force in Papua New Guinea. We have a woman graduate from Port Moresby university; an ex-government provincial education department leader with seven years of service; we have a former policeman, a nurse, Sonoma College graduates, ordinary workers and housewives. This gives the literature evangelist force in Papua New Guinea as good a standard of workers as in any other country of the world field; for which we are very happy. Yes, it was a real *big pela* meeting. The workers went home most enthusiastic and determined to do greater things for God and Papua New Guinea.



Manasseh Yeandlan, Papua New Guinea's top-selling literature evangelist. His total sales for 1981 were \$A40,000.



Quiet Hour Annual Board Meeting

PRODUCING a "Search" telecast for The Quiet Hour, Dr. A. Graham Maxwell (second from left), specialist in Biblical studies at Loma Linda University, displays his facsimile of the original King James Bible printed in A.D. 1611. Under the bright lights and cameras are Kelth Johnson, Pastor LaVerne Tucker (speaker) and his wife, Alma.

THE 1981 RECORDS of The Quiet Hour radio and television organisation were opened for examination by the board of directors on February 14 at the annual meeting in the international headquarters. Radio Pastor J. L. Tucker, president and founder, invited the board of control to hear the seven reports of progress for the year.

For the first time in The Quiet Hour history more than a million dollars was sent this past year to overseas mission stations.

Vice-president L. E. Tucker, producer of the Search telecast, noted that with \$80,000 for new equipment, thirty-nine television programs were produced in July. He also observed that a fifty-fourth aeroplane was sent to the Philippines, and that 40,000 Bibles and \$200,000 benefited work among the East Indonesian people. The records also showed that 5,000 students are enrolled in the Bible correspondence school, with more diplomas being awarded in 1981 than ever before. The Child Care program is directed by Sharon Bird, and she indicated that more than 1,000 children are now being sponsored by 800 persons in North America.

According to the computer there were 1,500,000 transactions in 1981, and in Southern Asia and the Far East in The Quiet Hour-sponsored crusades, 23,000 persons were baptised into Christ and this last-day message.

Pastor J. L. Tucker, now in his eighty-seventh year, concluded the season by saying: "During these forty-five years of radio ministry, each gets better. The Quiet Hour is a self-supporting Seventh-day Adventist Christian organisation sponsored by loyal, unselfish friends on this globe." ■



SHERWIN LODGE is well known as our Western Australian retirement village. But this does not mean inactivity for Mr. Will Chapman, a former missionary and ex-farm manager of Carmel College. He still finds time to "till" the soil for a harvest of potatoes, beans, sweet corn and onions, to say nothing of his beautiful dahlias. But we must give credit to him for his latest achievement in growing tomatoes. We see him here with a specimen of his talents—each tomato weighs approximately 1 kilogram.—Mrs. Doreen Watson, Communication Secretary, Rossmoyne Church, Western Australia. ■

LIFE-SKETCH OF PASTOR HERBERT WHITE

O. K. ANDERSON

HERBERT WHITE was born at Brandon, north Queensland, on October 23, 1909. After a protracted illness he passed away on January 18, 1982. In his early life he loved the handiwork of the Creator God and he also grew up to love Jesus his Saviour. Herbert enrolled at Avondale College in 1927 and spent three years in close study of God's Word and in secular studies.

He met his future life-partner at Avondale College, and after spending about three years in colporteur literature ministry in Queensland and Western Australian Conferences, he was united in marriage to Vera Zeunert on December 19, 1932. To this union twin daughters were given, Veronica (Mrs. Ronald Baird of Poona, India) and Yvonne (Mrs. Hedley Eager of Karachi, Pakistan).

Our late beloved brother leaves a devoted wife and his esteemed talented twin daughters with their families to mourn their loss of a dedicated husband and father, grandfather and great-grandfather. All are closely bound by the ties of blood relationship and glorious everlasting ties of gospel of Jesus Christ in His remnant church.

In 1933 Herbert White was appointed to South New Zealand as Field Missionary secretary, or Publishing director. After two busy years he was transferred to the South New South Wales Conference in a similar office, where he spent the period of 1935-1937. In 1938 Pastor White was assigned the acting superintendent's oversight of the mission field of Papua New Guinea. The burden he carried for the nationals of this mission area was very real. Herbert White realised the worth of the dedicated national members and assigned added responsibility to them. In turn, in the dark and terrible days of World War II, living history was made by the "Fuzzy Wuzzy Angels" in aiding the many wounded soldiers—and above all, in working to the glory of God.

In 1939 Pastor White organised the Appeal for Missions work in south New South Wales. In 1940-42 he was once again given the responsibility of Publishing Department director in South Australia. From 1943-45 Herbert White accepted the responsibility as Publishing director in the Trans-Australian Union Conference. From 1946 through 1948 he was the Mission superintendent for the Solomon Islands. From 1949 through 1954 Herbert White served as president of the South Pacific Union Mission. Under his tireless organisational leadership, wonderful gains accrued in church membership through the enthusiastic support of our loyal national workers.

From 1955-1957 Pastor White was assigned the position of president of the Western Australian Conference. He was known and loved throughout this vast territory. He set himself the task of visiting every country church member's home. This task surely took

time—Herb never worked to set hours, he was only off duty when sleeping.

Pastor White most surely geared his whole conference staff and membership to lift their sights and make a concerted evangelistic drive throughout the conference. Splendid results were achieved; over 500 souls accepted the third angel's message during Herb's term as president.

I can state personally that throughout my own long years in evangelism no man in leadership surpassed the interest and enthusiastic support so warmly given by Herbert White to any effort.

For the period of 1958-59 our late brother served as Victorian Conference president. From 1960-65 Pastor White was called to the Australasian Division headquarters, where he ably cared for the Lay Activities, Sabbath School and Publishing Departments. For one year he carried a threefold leadership, but to the Publishing work he gave five years of concentrated and enthusiastic leadership. He organised the Australasian Division Home Health Education Service system. Then, from 1966 through to 1975, Pastor White served as associate secretary of our world publishing department.

As one reviews the capacity our late beloved brother exhibited throughout a long and surely fruitful ministry, one is led to agree with the statement of Pastor J. T. Knopper, our Australasian Division literature ministry leader, that Herb inspired the colporteur army the world around to "beat the devil book by book."

Before closing this brief sketch of the life of Pastor Herbert White, we would be remiss if we did not express our heartfelt sincere condolences to Sister Vera White and Yvonne, Veronica and their dear families. We, as colleagues and friends sorrow with you, but not as others who have no hope. I feel it is incumbent upon me to quote the sincere words written by the leaders of one of the most prominent publishing sectors of our work. Engraved on an impressive copper plaque, paying a tribute to our late esteemed brother, are these words composed at the time of his retirement in 1975: "With heartfelt appreciation to Elder Herbert White whose forty-six years of fruitful ministry throughout the world field has been instrumental in winning thousands to Christ. The impress of his selfless leadership will ever bear its mark upon the publishing program of the church and upon individual lives his ministry has touched."

Wrote Ken Tilghman of the Review and Herald Publishing Association: "Only in eternity will it be known the full extent of the influence of your dedicated life."

Almost all other publishing departments throughout the world have written in tribute to the inspirational, organisational and practical ministry of Herbert White. ■



Pastor Herbert White.

*The Editor
Australasian Record.*

DATE CORRECTION FOR MONTEVIDEO MARU

Thank you for publishing my piece on the *Montevideo Maru* (February 1, 1982). I regret, however, that there were two errors which are mine.

One page 14, lines 14 and 29, I wrote 1945 instead of 1942. I am sorry for any embarrassment that may have been incurred because of my carelessness.

Robert D. Dixon,
North New South Wales.

CORRECT DATING FOR ELLEN WHITE IN AUSTRALIA

A minor error appeared in the RECORD of March 1, 1982, page 7, under the picture. The figure 1900 ought to have been 1890. Mrs. White's "The Desire of Ages" was published in 1898, I understand; and she lived at Cooranbong (Avondale) for the last few years of the 1890s, before returning to the United States of America some time around 1900 or early 1901. She certainly was in Granville, New South Wales, in 1895.

M. Pascoe,
South Queensland.

THE TONE OF THE VOICE

It's not so much what you say,

As the manner in which you say it;

It is not so much the language you use,

As the tone in which you convey it.

—Author Unknown.

GOOD FOOD

WITH SALLY HAMMOND



Here is another bread recipe for you to try. Shaped into round loaves and baked to a delicious golden brown, studded with dried fruit and whole hazelnuts, spiced gently to give a tantalising aroma—wow! What further introduction could I give to tempt you to try this bread from Central Europe?

HUTZELBROT (meaning dried fruit bread)

Approximately 6 cups whole-meal flour (or equivalent)
 ½ cup gluten flour
 2½ cups warm water
 1 tablespoon fermipan yeast
 (OR 1 oz (30 g) compressed yeast)
 ½ cup sultanas
 1/3 cup mixed peel
 2 teaspoons mixed spice
 ¾ cup chopped dried fruit (I use Fruit Medley OR ¼ cup EACH of dried apricots, pears, apples)
 1 cup whole shelled hazelnuts
 1 tablespoon oil
 1 tablespoon salt
 1 tablespoon brown sugar

In a large bowl: Mix together 4 cups flour, gluten flour, oil, salt, sugar and yeast. Stir in water then add all other ingredients. Add enough more flour to make a workable dough and knead till smooth and elastic. Cover and rise in a warm place—about 1 hour. Punch down. Shape into two round loaves. Cover and rise 30 minutes, then bake in a preheated 375°F (190°C) oven 35 to 45 mins till done. Cool on racks.

P. S. Hazelnuts are also called Barcelonas. Same nut, different title.

Weddings

HANKINSON—EYRE. Sunday, February 28, 1982, was chosen by Steve Hankinson and Jackie Eyre to unite their lives in Christian marriage. Steve is the second son of Allan and Enid Hankinson of Mullumbimby, and Jackie is the eldest daughter of John and Margaret Eyre of Murwillumbah, New South Wales. After the ceremony in the beautifully appointed Bray Park church in Murwillumbah, guests assembled to celebrate this happy occasion. We wish Steve and Jackie God's rich blessing as they unite their lives in Him.
 E. C. White.

JAWORSKI—BARON. On the sunny afternoon of February 28, 1982, John and Krystyna were married at the East Prahran Adventist church, Victoria. This delightful occasion was shared with many relatives and church members from both the Dandenong and Oakleigh Polish churches. John is the youngest son of Mr. and Mrs. John Jaworski of Dandenong, and Krystyna is the youngest daughter of Mr. and Mrs. Aleksander Baron of South Clayton. We wish this beautiful young Christian couple God's richest blessings as they establish their home together.
 R. Varzonek.

KOREN—BREADON. In a warm church family atmosphere, Kim Bredon was united in marriage to John Koren at the Dora Creek church, New South Wales, on December 6, 1981. Their many friends wished them God's blessing as this happy couple make their home in the Cooranbong district.
 Michael Chamberlain.

MANNERS—DEACON. It was a very joyful occasion in the Hughesdale Adventist church, on Monday, February 22, 1982, when Kevin Manners and Denise Deacon exchanged marriage vows. Many friends and relatives were present to wish them God's blessing. Kevin is the son of Ray and Joyce Manners of Adelaide, South Australia, and Denise is the daughter of Dulcie and Lionel (deceased) Deacon of Melbourne. May the Lord's blessing continue to be with this dedicated couple as they set up their Christian home.
 D. A. Pearce.

MICHEL—HAYHOE. A showery day did not dull the splendour of Jennifer Hayhoe's marriage to Gerard Michel. Solemnised at Dundas church, Sydney, New South Wales, on October 11, 1981, the parents of the bride, Mr. and Mrs. Stewart Hayhoe of Melbourne, Victoria, were present with the groom's parents, Mr. and Mrs. Sylvain Michel of Mauritius. The host of friends and relatives wished Jenny, an S.A.H. nurse, and Gerard, a theology student, God's blessing as they embark on life's journey together.
 Michael Chamberlain.

O'ROURKE—WONG. Patrick (Paddy), son of Mr. and Mrs. O'Rourke of Nowra, New South Wales, and Wendy, daughter of Mr. and Mrs. Wong of Pennant Hills, publicly made their commitment to each other in the Wahroonga Adventist church on Sunday, March 7, 1982. The large group of friends and relatives wished them well for their life ahead together. May God's peace abide with you now and always, Paddy and Wendy.
 M. Krieg.

REYNOLDS—CATTS. Colin Reynolds and Deanne Catts exchanged marriage vows in the Macksville church, New South Wales, on Sunday, February 14, 1982. The old-world atmosphere chosen by Deanne and Colin symbolises their strong faith in the One who made their marriage possible. Friends of the Reynolds family from Macksville and the Catts family from Newcastle, join with the writer in wishing the newly-weds God's blessing as they unite their lives in Jesus.
 E. C. White.

SCHICK—CHRISTIE. The Ladies' Chapel at Avondale College, Cooranbong, New South Wales, was the venue on Sunday, February 14, 1982, when Darrel Schick and Fiona Christie exchanged wedding vows. Fiona, who is a graduate of Sydney Adventist Hospital, is the eldest daughter of Brother and Sister B. Christie of Port Macquarie, and Darrel, who is currently a student at Avondale College, is the second son of Pastor and Mrs. L. F. Schick of Auckland, New Zealand. Friends and relatives gathered to wish the radiant couple much of God's blessing as they walk life's road together.
 L. F. Schick.

STANLEY—STRASDOWSKY. On Sunday, December 27, 1981, just as the sun broke through the summer cloud, Wayne and Martina met at the Galston Adventist church,

New South Wales, to exchange vows of love and loyalty. Martina is a graduate of Newbold College and the eldest daughter of Dr. and Mrs. Ron Stradowsky who came from the Far Eastern Division, where they are currently serving the church in educational ministry. Wayne is the younger son of Pastor and Mrs. Raymond Stanley. We wish them God's special blessing as they establish their home in Kingaroy, Queensland, and unitedly serve the churches of that area.
 C. R. Stanley.

STEPHENS—SHANKS. Sunday, March 14, 1982, was a very happy day for Kevin, son of Mr. and Mrs. Stephens of Yeoval, New South Wales, and Sharon, daughter of Ron and Lola Shanks of Dubbo. On that day they were married in the Adventist church in Dubbo. Many friends and relatives gathered to witness their commitment and to wish them well for the future. May God be with you in all your ways, Kevin and Sharon.
 M. Krieg.

TOEPFER—GRAY. Adrian Peter Toepfer and Suzette Doris Gray met in the flower-decked Warburton church, Victoria, on February 21, 1982, to plight their troth each to the other. Adrian is a valued member of the engineering department of the S.H.F. factory at Warburton, while Suzette makes an important contribution to the smooth running of the Warburton Health Care Centre. Their many friends who attended the ceremony wished them well both at the church and later at a delightful reception at "The Cuckoo" in the beautiful Dandenong Ranges. As Adrian and Suzette set up a Christian home in Warburton, we pray the blessing of God upon them.
 R. H. Parr.

TOMPSON—KING. On Sunday, December 30, 1981, David Tompson walked out of the Hamilton church, New South Wales, with his wife, Janelle, to the magnificent sounds of brass played by Janelle's father and brothers. Janelle is the daughter of Mr. and Mrs. Ted King of Cooranbong, and David is the son of Mr. and Mrs. Tom Tompson, of Galston, Sydney. David is an accomplished trombonist, having won state awards over the past several years, and Janelle plays both piano and tenor trombone. May they both constantly sense God's love and care.
 T. A. Fischer.

WHYTE—SERRET. Gregory Allen Whyte and Medgee Marie-Anne Serret exchanged marriage vows with each other and before the Lord, on Sunday, February 14, 1982, in the Belmont church, Western Australia. A large group of relatives and friends were assembled in the beautifully prepared house of God to witness the ceremony and to wish this young couple much happiness. Greg and Medgee have returned to Avondale to complete their studies.
 G. A. Lee.

Till He Comes

BUTLER. Mrs. Audrey Butler, after fighting disease for about two years, quietly fell asleep on January 13, 1982, in complete confidence that in the not-too-distant future she will have the great joy of waking to see her Lord and King coming in all His majestic glory. Audrey and her husband Roy accepted Jesus and the Advent message after some years of careful study, and for the past few years shared Jesus with friends and relatives. Audrey will be long remembered by her loving husband and the members of the Redcliffe church, Queensland, for her love, companionship, helpfulness and her burning passion to see souls saved. We farewell Audrey at the Albany Creek Crematorium on March 16, 1982.
 K. D. Grolimund.

CURNUCK. On Friday, March 5, 1982, Stephen Roy Curnuck was laid to rest in the Griffith Cemetery, New South Wales. Stephen was the son of Harold and Maureen Curnuck of "Pleasant Valley," Binya. Stephen had suffered severe burns twelve days before his death, and was improving very well in the Griffith Base Hospital. His death was unexpected by all. Stephen was a strong young man of seventeen years and a deacon in the Griffith church. Having committed his life to Jesus, the encouraging words of Scripture were shared in a positive way together. What a wonderful time of reunion the resurrection day will be! Pastor Nelson Palmer and the writer associated in the service.
 M. Krieg.

HEATON. As a new day was dawning on March 3, 1982, Sarah Ethel Heaton passed from life to that sleep from which the Lord Himself shall awaken her when He comes. A true mother in Israel to so many, her active years were spent in selfless care for her family and those who needed her. Her love knew no limits and she gave of herself unreservedly to the end. Now her work on earth is done, and we laid her to rest beside her husband in the Avondale Cemetery, Cooranbong, New South Wales. The hope of all present was directed to the certainty of the promises of God and the joy which we all may share on another day soon to dawn.
R. E. Cobbin, B. Heaton, K. V. Cobbin.

JOHNSON. On February 9, 1982, Mrs. May Johnson went to sleep in Christ. Born in 1900, she was one of the foundation members of the Kaikohe church, north New Zealand. One of the members commented, "Lots of nice things are said about people when they die, but everyone said them of May when she was alive." The large congregation present at her funeral at the Kaikohe church on February 11, was a living testimony to this.
Denis Hankinson.

MUNN. After a long, active and fruitful life of ninety-one years, Constance Mary Munn entered into a well-deserved rest on December 16, 1981, at Elizabeth Lodge, Normanhurst, New South Wales, where her happy disposition and musical talent is greatly missed. We laid her to rest in the Pine Grove Lawn Cemetery to await the call of the Life-giver. Words of comfort and solace were expressed to her only surviving sister, other relatives and friends.
A. D. Pietz.

PEATEY. Edith May Peatey passed quietly to her rest in her sleep at the Parklea Nursing Home, Kings Langley, Sydney, New South Wales, on Sabbath, February 20, 1982. Born in Queensland on May 1, 1890, Sister Peatey attained the ripe old age of ninety-two years. Many of her years were spent in Rockhampton, Queensland, where as a young lady she did her nursing training. Later she served as matron at the Thargomindah, Springsure, Longreach and Worrabindi hospitals in Queensland, and at the private hospital in Nimbin, New South Wales. Sister Peatey was known throughout her long and efficient nursing career for her generosity and kindness. She passed to her rest with the blessed hope of Jesus' return as her dominant theme. We farewelled her at the Rookwood Crematorium.
N. K. Peatey.

RIDGEWAY. March 3, 1982, produced a triple surprise for Peter and Karen Ridgeway of Leeton, New South Wales. This joy was lessened two days later when Paul, triplet brother to Julie and Steven, died while undergoing emergency surgery. The promises of Scripture brought hope and comfort as Paul was laid to rest in Cooranbong on Wednesday, March 10.
M. Krieg.

TAYLOR. Florence Augusta Taylor, nee Passmore, was born in Barnes, England, on October 28, 1897, and passed away at her home in Adelaide, South Australia, on Tuesday, February 23, 1982. The day before her sudden and unexpected death, the family had been together to celebrate her husband's ninety-third birthday. She stood lovingly and loyally at the side of her husband for sixty-five years, and to him and his two daughters, nine grandchildren and fifteen great-grandchildren, we tender our sincere Christian sympathy. We tenderly laid her to rest in the Centennial Park Cemetery, assured of a glorious resurrection to life eternal when Jesus our Lord returns. Services at the Brighton church and at the graveside were conducted by the writer, assisted by Pastor K. Barrett and Pastor N. Moore of the Church of Christ.
J. H. Wade.

TURNER. Ethel Gladys Anne Turner (nee Dixon) was born at Adamstown, New South Wales, on December 19, 1934, and passed to her rest at Cardiff, New South Wales, on February 23, 1982, leaving to mourn her devoted husband Bill, three children, Geoff, Dixie-Anne and Lloyd, her father Evan Dixon and brother, Dr. George Dixon. A faithful member of the Wallsend church, her great talents in musical and oral presentations have blessed congregations from her early years. The huge congregation which attended the

service at the high school where she had taught, testified to the high regard in which she was held. To Ethel's family we offer sincere condolences. We tenderly laid her to rest in the Avondale Lawn Cemetery, awaiting the imminent return of her blessed Lord and Saviour. The services were conducted by Dr. Colin Standish and the writer.
O. K. Anderson.

WHITE. Pastor Herbert White passed away on Monday, January 19, 1982, while being taken to hospital by ambulance. Living in retirement at Bonnell's Bay, he had been afflicted with health problems for a number of years. A service was held in the Avondale Memorial church, where the writer was assisted by Pastors O. K. Anderson and A. G. Jacobson, while Pastor S. G. Winter officiated at the graveside. We sympathise with the bereaved wife, Vera, daughters Veronica (Mrs. Ron Baird of India) and Yvonne (Mrs. Hedley Eager of Pakistan), their families and other relatives, but we "sorrow not, even as others which have no hope." A life-sketch appears elsewhere in this issue.
R. A. Wood.

RETURN THANKS

To our many friends, we would like to say "Thank you" for the love, prayers, cards, letters and flowers which we received at the time of the loss of our beloved husband and father, Herbert White, who died January 18, 1982. Your thoughts and expressions of sympathy were greatly appreciated by his wife, Vera, and daughters, Yvonne and Veronica and their families. We await the resurrection with an even greater hope than before.

The family of the late Sarah Ethel Heaton would like to express their heartfelt thanks to the staff at Charles Harrison Home for their loving care of our dear mother till she fell asleep. Also, to the many friends who expressed their love in so many ways and visited and brought Mother cheer while she lived. Please accept this as our personal thanks to you each one.

Advertisements

BAMFORD'S FUNERAL SERVICES, AFDA

Cremations and funerals arranged and conducted anywhere—city, suburbs and country.
Phones (057) 82 1140
(057) 72 1259
24-hour personal service

CHEF WANTED

Avondale College requires the services of a chef experienced in vegetarian cooking to take charge of a shift in the college cafeteria. The work is challenging and interesting in the preparation of the cafeteria food, and in the supervision of college students in the kitchen area. Rental accommodation can be provided. Apply to the Business Manager, Avondale College, Cooranbong, N.S.W. 2265, or phone (049) 77 1107, A.H. (049) 73 3061.

TWENTY-FIRST ANNIVERSARY LOWER HUTT CHURCH

50 Witako Street, Lower Hutt
New Zealand
23—24—25 July, 1982

All former pastors, members and friends are invited to plan ahead and make bookings early to attend this special occasion. A warm welcome will await you. For catering and accommodation purposes, early replies would be appreciated. Visitors contemplating coming, please advise and register with:

The Celebrations Committee Chairman

Mrs. M. Kendall
c/- above address

Friday evening: Vespers 7 p.m.
Sabbath: Special
Saturday evening: Dinner, 8 p.m. (\$10 per person approx.) Dress—formal.
Sunday: Afternoon "Get-together."

DO YOU HAVE A CHEQUE ACCOUNT:

- ★ That has more in it than your present needs?
- ★ That earns interest—but not for you?
- ★ That is idle and unproductive?

WHY NOT CONSIDER opening a term or AT CALL account with A.C.F. INVESTMENTS LTD. At Call and Term Accounts give you returns and help the Avondale College Foundation build a better Avondale.

Write to A.C.F. Investments Ltd.

8 McIntosh Street

Chatswood, N.S.W. 2067.

for their brochures.

HOUSE FOR SALE

This newly remodelled home, with colonial interior has much to offer: established gardens, fruit trees, swimming-pool, privacy, barbecue, beautiful views, open fireplace in lounge-room, separate family room and dining-room, master bedroom with built-ins, 2 extra bedrooms/sunrooms, 2 garages, one is workshop. 15 minutes pleasant walk to college, primary and high school. This all for \$56,000. Write to H. Eisele, 11 Avondale Road, Cooranbong, N.S.W. 2265.

HOUSE FOR SALE

CENTRAL COAST, Hardiplank/tile, 3 bedrooms, ensuite and walk-in wardrobe. Carpeted throughout. Unique open-plan living area. Garage 23' x 17' with internal access. Sewered. Close to public transport. Buses a.m. and p.m. past Erina S.D.A. School. Attractive garden. \$69,950. (043) 88 1156.

INVESTOR SOUGHT

Investor wanted for two-storey, insulated, W.B. dwelling comprising 1 B/R suite (occupied), 2 B/R suite, available on completion of sale, 3 B/R suite (occupied). Permit for 1 B/R suite with quantity materials. Full particulars and price on application to owner, 31 Alton Road, Cooranbong, N.S.W. 2265.

SITUATION VACANT

Upholsterer and/or motor trimmer wanted for established business at Murray Bridge, South Australia. Opportunity to work on lease or share basis. House available, good S.D.A. church community. Phone (085) 32 4404 or reply P.O. Box 913, Murray Bridge, S.A. 5253.

TWENTY-FIFTH ANNIVERSARY

WYNYARD CHURCH

Inglis Street, Wynyard,
Tasmania.

May 28-29, 1982.

All former pastors, members and friends are invited to plan ahead and make bookings early to attend this special occasion. A warm welcome will await you. Visitors planning to attend, please advise and register with:

The Celebration Committee Chairman

Mrs. C. Walsh

10 Quiggan Street

Wynyard, Tas. 7325.

Friday evening: Vespers 7 o'clock.

Sabbath: Special speaker, Pastor C. Judd, T.A.U.C. president.

Saturday evening: Concert in the Burnie Church Hall.

25TH ANNIVERSARY REUNION

Arline, Audrey, Lorna, Merilyn, Leon, Estelle, Dorothy, plan attending S.A.H. Graduates' Association Tea, May 2, 1982. Hope see Mona, John, Daphne, Shirley, Claribel, others.

Flash Point

WE HAVE just received word that Pastor J. N. Hunt, associate Publishing leader at the General Conference, was killed in a car smash on his way back from a publishing leaders' convention. Further details will appear in our columns at a later date.

MR. RAY WILLIAMS, editor of Goulburn's *Evening Standard* gave practical and valuable instruction on news story writing to the church communication secretaries of the South New South Wales Conference at their seminar held at Lilac Grove camp-meeting grounds, Goulburn. Other instructors were Pastors Reg Brown from T.A.U.C., G. E. Garne from RECORD and Rex Tindall, S.N.S.W. Communication director. Mr. Williams spent thirty-eight years in broadcasting before going into newspaper journalism.

OVER 2,000 PATHFINDERS are expected to attend the combined T.T.U.C., T.A.U.C. Camporee in Queensland, January 4 to 9, 1983. Plans are well underway for a fast-moving, fun-filled, spiritual feast the likes of which our boys and girls have never known before. Our world leader will be out from the General Conference, and clubs will be attending from all over Australia and New Zealand. As this will be a once-only opportunity for every Pathfinder, parents and directors are encouraged to do all they can to see that the children in their care have the chance of attending.

A FEW WEEKS BACK we mentioned in Flashpoint that Sister J. Bignell of Gisborne, New Zealand, had 106 living descendants, and wondered whether anybody in our Division could equal or surpass this. Well, Mrs. Ada Collins (now Mrs. Jones), of Tasmania, has done even better! She has had 174 descendants, of whom 146 are still living. She is in her ninety-fourth year and lives at our lovely senior citizen's hostel at Rosny, Hobart. Many of her descendants worship in the Launceston and Rosny churches in Tasmania, in the Avondale and Morisset churches in New South Wales, and in the Tauranga church in New Zealand. She accepted the message under the ministry of Pastor Thrift in Launceston in 1930. We pay homage to this mother in Israel.

IT IS PROPOSED to hold a Summer School at Carmel College at this year-end for members of the Western Australian Conference. The two main subjects introduced will be "Bible Prophecy" and "How to Get the Most Out of Bible Study." The Summer School will be open to all lay-members on a "first in, first served" basis. About eighty members will be enrolled as boarders, and a limited number may attend as day students. Just imagine the thrilling time and deeply spiritual experience all will have at the initial Carmel Summer School! It is hoped that this will become an annual event.

AN EVANGELISTIC CENTRE is to be established in the far north of Western Australia in the exploding mining area of Karratha, 1,000 miles north of Perth. The cement slab is about to go down, and a "fly 'n' build" team will arrive from Perth in June/July. Under the direction of the local pastor, M. Tonkin, the centre will be used for public meetings, health and temperance outreach, cultural activities and as a temporary church. This will be one of the boldest attempts to establish a bridgehead for the Advent message in the great north-west.

DR. HERMAN L. REYES, professor of Missiology at the Seventh-day Adventist Theological Seminary, Far East, recently made a study of church growth and the factors which lead to baptism. In his book, *"Breaking Through,"* published in 1981, Dr. Reyes states: "One out of every four Adventists in the Philippines (24.7 per cent) checked the factor 'Adventist literature' as one of the most important factors in influencing them to join the Seventh-day Adventist Church."

THE SOUTH PACIFIC ADVENTIST COLLEGE now has as a postal address: P.O. Box 6520, Boroko, Papua New Guinea, and their phone number is 28 1112, Boroko.

A NEW RETAIL SHOP has been opened in Ryrie Street, Geelong, with the takeover of Henderson's Health Foods. This will replace the old shop in McCan Street which has been closed. Already this has proved to be a better site, and sales have quadrupled. A small fresh food section has been set aside for sandwiches, pasties, drinks, etc. The supervisor, Mr. Laurie Fowler, son of S.H.F. executive Wal Fowler, has a staff of three. The S.H.F. has eight shops in Victoria.

IF YOU HAVE a copy of *"Seeking His Lost Sheep"* by Fordyce Detamore you would like to see put to good use, kindly send it to Pastor Geoff Youlden, Box 51, Aitkenvale, Qld. 4814. He would like each member of his evangelistic team to have a copy.

STORY OF THE WEEK: The Warburton Junior Sabbath school raised \$620 by means of a variety of fund-raising projects for a new wheel-chair for David McInnes, our literature evangelist in Broken Hill. A cheque for the full amount has been sent to Mr. McInnes by the excited and enthusiastic group of juniors.

"FINALLY, BRETHREN...": "To spare any sin is to cherish a foe that only awaits an unguarded moment to cause our ruin."—Ellen G. White.