

# Australasian Record

and Advent World Survey



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

VOL. 87, NO. 25

June 21, 1982

## Ordination in Eastern Highlands

PETER POKARUP, Communication Director, Eastern Highlands Mission, P.N.G.U.M.



From left: Pastors Luke Kavata, Billy Amuava, Lynn Weber, Hayoge Hawatu, John Gate, Jessley Faroguso, Colin Unobo.  
Photo: M. Wally.

SABBATH AFTERNOON, April 3, 1982, was a joyous occasion for the members of the Eastern Highlands Mission in the Papua New Guinea Union Mission. Not only because of the evidence of growing national development and leadership within the church in Papua New Guinea, but with a local membership of 16,000, this ordination brings the total number of ordained ministers in the Mission to seventeen, approximately one for every 1,000 members.

The three new pastors are each Eastern Highlanders, each having served between ten to twelve years as missionaries and ministers. Pastors Billy Amuava, Hayoge Hawatu and Jessley Faroguso are each carrying heavy responsibilities as district directors in the Eastern Highlands Mission; an area that is at present experiencing a membership explosion.

Pastor Lynn Weber, Union Ministerial secretary, led in the ordination service. Pastor Colin Unobo, mission Lay Activities and Sabbath School director, offered the prayer of ordination, Pastor John Gate, Mission president, delivered the charge, and Pastor Luke Kavata, a fellow district director, gave the welcome to the new pastors:

At this time of opportunity and growth, it is our prayer that these new pastors will, with their increased responsibilities, under God's blessing, lead the church in the harvest at hand and in consolidating the rapidly expanding church.

### INSIDE:

- **Guest Editorial: Holiness, page 2.**
- **Abundant Grace, page 3.**
- **Sagunto Adventist College, page 6.**
- **Longburn—a College With a Difference, page 8.**
- **Interest for Pathfinder, page 12.**
- **And more . . .**





# 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 ..... SA13.50  
Other countries ..... SA20.75  
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, Wairoonga, 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 ..... D. C. Myers  
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. Rainda  
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

## HOLINESS

HERMAN J. SMIT

ISIDORE EPSTEIN, in his book "Judaism," indicates the significance of the word "holiness" being in the meaning of its Hebrew equivalent *Kadosh*. It expresses a quality consisting of a negative "separation from" and a positive "dedication to."

Holiness therefore in its negative sense means separation from all that is opposed to the will of God, and in its positive sense, a dedication to His service.

"This holiness was to be carried into the domain of religion and morality. In religion holiness demanded *negatively* the abhorrence of idolatry with its debasing and degrading practices, such as human sacrifice, sacred prostitution, divination and magic; and *positively* the adoption of a cult and ritual that were both ennobling and elevating. In morals holiness *negatively* demanded resistance to every urge of nature which made self-serving the essence of human life; and *positively* submission to an ethic which placed service to others at the centre of its system." Page 23.

Epstein says that the Torah was given to Israel to meet the demand of holiness and that for instance, the prohibition of eating the flesh of certain animals classed as unclean is associated with the idea of holiness (Leviticus 11:45), its real object being to train the Israelite in self-control.

Holiness was one of the attributes necessary for Israel to render service to the world as a kingdom of priests and a holy nation (Exodus 19:6).

When Peter extends the call of Israel to the heathen, "God's elect, strangers in the world," now embraced in Christ as the new Israel, he makes it clear that the purpose of holiness—"a royal priesthood, a holy nation, a people belonging to God"—is "to declare the praises of Him" who called them "out of darkness into His wonderful light." 1 Peter 2:9, N.I.V.

Holiness is never to be a purpose in itself. It is never to be a level of sanctification from which the elect may look down upon the weak, with a feeling of self-content. It is an extra dimension given by the power of God to the chosen within the framework of service.

Holiness is a quality which will enable the servant of God to render a better service to the outside world in order to confront them with the saving power of Christ. In its true sense it will never seclude the messenger from his environment to live a life in separation behind high walls. Holiness will never allow the chosen people to evangelise from *without*; they have to stay *within* and live a life changed by the good news and the wonderful light.

It will never build "a barrier, a dividing wall of hostility" between people. When such a wall exists it is due to the absence of holiness. Where holiness becomes a purpose in itself, to be reached by "commandments and regulations," it will bring about the opposite and make self-service the essence of human life rather than placing service to others at the centre.

Never can holiness mean separation from the world, as its negative meaning can only be explained in terms of separation from the degrading practices of the world.

The church is called "holy unto God" and declared "a holy nation." Holiness is a declaration of God's and not a state of mind and spirit attained through human endeavours.

Separation as the negative effect of holiness, is a way of demonstrating the power of saying *no* to the world and its degrading practices. Positively, holiness shows a better way of living *in* the world among others in self-giving service.

In its positive sense, holiness exchanges separation for identification. The holiness of Christ is shown in making "Himself nothing, taking the very nature of a servant, being made in human likeness." Philippians 2:7, N.I.V.

Separation will only result in self-isolation. It will leave us without the joy of giving and the pleasure of service. In complete seclusion we will cherish the message and a feeling of exclusiveness will destroy all sense of reality. What is left is empty pride and self-conceit.

Christ identified with the human race. He entered the world of humanity as a human and through His identification with mankind He was able to show us a better way.

Herman J. Smit is editor of Northern Light, a publication of the Northern European Division of Seventh-day Adventists.



Sanitarium, Calif., March 8, 1906

## ABUNDANT GRACE\*



My dear brother:

I have written a long letter to you, and to our people in Nashville and Graysville, and to all the churches in the South. I am greatly burdened because of the disunion coming in among our people. Even the words of warning that the Lord has given to poor souls to save them are made a cause of contention. Why will they not receive them, and work to the point of becoming one in Christ Jesus? Why will they not cease fighting against God, and despising the message He has sent?

I feel deeply over these by day and night. During the past night I could not sleep after eleven o'clock. I have an intense interest that this testimony shall be received; for it belongs to all our people. You are well acquainted with my work. Before you were converted you believed the messages sent by God. You accepted the evidences that the Lord Jesus had selected me to do a special work, and had entrusted me with communications for His people. You saw that the Lord had made a frail instrument a channel for the communication of light to His people, who were in need of reproof and instruction in righteousness.

For half a century I have been the Lord's messenger, and as long as my life shall last I shall continue to bear the messages that God gives me for His people. I take no glory to myself. In my youth the Lord made me His messenger, to communicate to His people testimonies of encouragement, warning, and reproof. For sixty years I have been in communication with heavenly messengers, and I have been constantly learning in reference to divine things, and in reference to the way in which God is constantly working to bring souls from the error of their ways to the light in God's light. . . .

Many souls have been helped because they have believed that the messages given me were sent in mercy to the erring. When I have seen those who needed a different phase of Christian experience, I have told them so, for their present and eternal good. And so long as the Lord spares my life, I will do my work faithfully, whether or not men and women shall hear and receive and obey. My work is clearly given me to do, and I shall receive grace in being obedient.

I love God, I love Jesus Christ, the Son

of God, and I feel an intense interest in every soul who claims to be a child of God. I am determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged.

But for months my soul has been passing through intense agony on account of those who have received the sophistries of Satan and are communicating the same to others, making every conceivable interpretation in various ways to destroy confidence in the gospel messages for this last generation, and in the special work which God has given me to do. I know that the Lord has given me this work, and I have no excuse to make for what I have done.

In my experience I am constantly receiving evidence of the sustaining miracle-working power of God upon my body and my soul, which I have dedicated to the Lord. I am not my own; I have been bought with a price. And I have such assurance of the Lord's working in my behalf that I must acknowledge His abundant grace. I love the Lord; I love my Saviour, and my life is wholly in the hands of God. As long as He sustains me, I shall bear a decided testimony.

Why should I complain? So many times has the Lord raised me up from sickness, so wonderfully has He sustained me, that I can never doubt. I have so many unmistakable evidences of His special blessings, that I could not possibly doubt. He gives me freedom to speak His truth before large numbers of people. Not only when I am standing before large congregations is special help bestowed upon me, but when I am using my pen, wonderful representations are given me of *past, present and future*.

Pastor Butler, how can I express the thought of the strength that my faith has gained from the experience of trusting the Lord, and in venturing to do what which He has bidden me to do in writing and in standing before audiences large and small. These occasions are my witnesses that Christ is helping me. I endeavour at all times to speak in the simplicity that Christ gives me; and when on my feet before a congregation, I know beyond a question that Christ is revealed to me with such marked distinctness that there is no more excuse for doubt and fearfulness than if He stood revealed before the whole congrega-

tion. Truly I can say, "I know in whom I have believed."

I feel so sorry for those who are being misled in their Christian experience, because they do not need to be. God is true. He says, "My grace is sufficient." God is faithful, who will not suffer any soul to be tempted above that he is able. God weighs every trial before He permits it to be allotted. He knows every circumstance, and He will give the light essential to resist temptation, unless the one tempted refuses to discern the truth because he does not wish to know. Then God leaves him to his own choice. If he chooses the darkness, he will have it. Every time he yields to Satan's dictation, in order to maintain his own objectionable dignity, he is placed where he does not choose to know and to understand the truth. It is not God's way that he wants, but his own way; for God's way would not glorify self.—Letter 86, 1906. ■



Pastor G. I. Butler.

*"This was a letter written by Ellen G. White to Pastor G. I. Butler during the aftermath of the crisis over pantheism and the sanctuary teachings of A. F. Ballenger. Pastor Butler, a former president of the General Conference, was president of the Southern Union Conference seventy-five years ago when Mrs. White wrote this letter."*



# STRATHFIELD LEADS THE AWARDS

ROBERT H. PARR, President, Greater Sydney Conference



They wore gold! Mr. Adrian Ellison, scheme coordinator at the Sydney Adventist High School (left), is standing with Gary Bain (school captain, 1981), Wayne Ferris (a former student of the school) and Mr. Grant Mitchell (science teacher at the high school and instructor in the Duke of Edinburgh Award scheme expeditions).

Photos: R. Hansford

I CONFESS to the sin of pride . . . if a sin it actually is in the circumstances. You see, it isn't any pride in anything that I have done; it was pride in the young people of our Sydney Adventist High School. And it was a night to remember.

It was like this. The Duke of Edinburgh Award scheme is something that tickles the fancy of young people who respond to

a challenge. It is not for the weak and the feckless; it is no lollipop of sybarites; it is something that requires grit and determination, drive and perseverance, dedication and skill.

The scheme is open to young people between the ages of fourteen and twenty-five, and is in three divisions:

Bronze, Silver and Gold. Most start at the Bronze Award and work up to the Gold. And by the time you get to that one, you really know that you have been mixing it with a Challenge (note the capital C).

But back to the occasion for my pride. It was a balmy autumn night that only Sydney knows how to turn on—warm, starlit and mellow. It was also the sixth day of April, the evening on which the awards were to be handed out at Trinity Grammar School, Summer Hill.

I arrived a trifle late (having lost my way, which is quite usual when I have to follow a street map), and when I eventually found the large assembly hall, it was half-full of people. The strange thing, to me, was that I seemed to know (at least by sight) most of the people. This area of Central Sydney includes many schools where the Duke of Edinburgh Award scheme is actively promoted. Why all these Adventists? I was soon to find out.

After an interesting talk by Dr. Graham Budd, associate professor of environmental health at the Commonwealth Institute of Health in the University of Sydney, in which he told of his experiences and showed pictures of his expeditions in the Antarctic and Heard Island, the Himalayas and Papua New Guinea, we settled down to the serious business of the handing out of the awards.

It was then that I found out how it came to be that I seemed to know most of the people. More than half the awards went to



Their first award—those successful in obtaining their Bronze Award. Pictured with Mr. Adrian Ellison, the scheme coordinator, are, from left: Mr. Ellison, Paul Crowhurst, Wendy Shuttleworth, Shane O'Malley, Kathy Hon, Carl Ulrich, Robert Jolliffe, David Swannell (rear), Rachelle Jolliffe (front), Royden Olsen (partly obscured), Leanne Lauder (middle), Glen Fogarty (front), Ian Moffatt, Carolyn Fraser, Philip Rodionoff and Phyona Robartson. (Absent, David Skinner.)



Those who won Silver Awards are shown here with Mr. Adrian Ellison, the scheme coordinator. Those pictured are, from left: Mr. Ellison, Graeme Scheman, Trevor Wilkes, Carolyn Fraser, Grant Hughes (school captain, 1982), Rachelle Jolliffe, Philip Rodionoff and Phyona Robartson.



## YOUTH FEATURE . . .

# How to Have Pink Cheeks

LAVONNE NEFF

our Strathfield High School students! Now, numerically, we are not the largest school in this vast area (probably running to a million and a half people), but we certainly showed the flag that night when the awards were given out. Indeed, so often was the name Sydney Adventist High School heard that the headmaster of one of Sydney's most prestigious Great Public Schools was constrained to ask whether the Duke of Edinburgh scheme was compulsory in our school!

Compered by our Strathfield High School science master, Mr. Adrian Ellison, the award ceremony went smoothly and with aplomb. The proceedings started with the Bronze Awards; there were sixteen of them for Strathfield. Then came the Silver Awards; there were seven of these for Strathfield. Finally, there were three Gold Awards—all for Strathfield. Actually, about two-thirds of the Awards went to Strathfield, I must admit, as modestly as possible. So now you will know why I was just about bursting with pride.

Those three Gold Awards all came from Strathfield, as I mentioned. They were Mr. Grant Mitchell, who is one of our teachers in the school. Grant took basketball as his sport requirement, which benefits a man about six-foot-six tall. (I refuse to use those fatuous metric measures because I never know whether a man is short or tall when I hear he is 170 cm tall. You too? Thank you.) Gary Bain was a former school captain of Strathfield, and did his youth leadership requirement in Sabbath school leadership. Wayne Ferris did his residential project in a fly 'n' build safari to Fiji.

All three of the Gold Awardees did their expedition requirement in the wilderness area of the McDonald River basin. This requires a knowledge of bushcraft, orienteering, and wilderness living. It is a four-day venture in which the party concerned live completely independently. That is to say, they must carry all they need to. There is no popping into the corner store for a milkshake . . . (no corner store, anyway), and your own resourcefulness is the measure of success. Our three men came through splendidly, and so how could I help being proud?

Yes, it was a good night. It is fashionable for old people like me to think that today's young people are going to let the world down, let the church down, and let society down. I just want to say that I feel that, while we are producing young people of the calibre that I saw receive those awards on the evening of April 6, I feel a lot more secure about the future. ■

YOU COULD TAKE a tip from ancient Egyptian *femmes fatales* and daub your cheeks with berry juice and mud.

You could follow our more recent Victorian ancestresses and dash your cheeks with cold water or pinch each cheek vigorously.

You could wear rouge or blusher or face polish or whatever is currently used by those who know.

On the other hand, you might decide to liberate yourself from any arduous beauty routines. After all, men don't worry if their cheeks aren't the appropriate shade of raspberry. Nor do they paint lines around their eyes, or (usually) set their hair. Why should you spend hours in front of the mirror just for them? Why should you be a sex object?

Of course if the men you know are incredibly proud of the hair on their chests, if they still dream of girlfriends and wives glowing fuzzily through candlelight and soft mist—and if you like these men—you may not be entirely comfortable with the feminist solution, either.

Enter Ellen White with some beauty tips: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power."—"The Ministry of Healing," page 127. Do you ever think about it when you're buying cosmetics?

Most cosmetics are used to smooth out blotched skin. Most high schoolers have skin problems. (Once I counted sixty-seven pimples all on one face. Mine.) But it's amazing how far the Ellen G. White prescription will go toward clearing them up and putting on a healthy glow.

When you get a prescription from your doctor you have to take it to the chemist, have it filled, and take the medicine regularly. It's the same with Mrs. White's prescription for health. First you have to make it concrete—to adapt it to your particular situation. Then you have to practise it faithfully.

Fortunately, Mrs. White didn't make it concrete for you. She didn't tell you to hoe three rows of corn, or to walk six kilometres, or to sleep precisely eight hours, or to read three chapters of the Bible every day. She left a few things up to your intelligence.

How much sleep do you need? Six

hours? Nine hours? Seven at night and one in the afternoon? You're different from everybody else, so you must find your own pattern. And once you find it, don't let it be interrupted often.

What kind of exercise do you like? Tennis? Cycling? Working in your garden? If the mere thought of strenuous activity makes your muscles sag with exhaustion, remember that brisk walking is good exercise—and it may give you some pure air and sunlight as a bonus!

How is your diet? No matter whether your taste turns to potato chips, stewed pears, or veggieburgers—you can eat a balanced diet with proper planning.

But suppose you exercise every day in fresh air and sunlight, you eat well, you avoid harmful food and drink, you gulp down litres of water, you have a living faith in God—and you still look like Little Orphan Annie? Do your Christian beliefs prevent you from doing anything to help matters?

Not necessarily. "Cosmetics" can mean anything from hand lotion to sequins for your eyelids. Almost every season brings some new trend that is attention-getting, expensive, ludicrous, and no doubt unchristian. (When your grandchildren look at your photograph album, are they going to think the purple eyeshadow made you more attractive?)

Eve was created beautiful. So was the earth. When sin entered, thistles and weeds began to ruin the appearance of creation. Yet nobody suggests that you let weeds take over your front yard. And nobody objects to a well-landscaped home, either.

It's the same with faces. There are products that will smooth roughness, hide blemishes, add eyebrows where nature mysteriously left them out, brighten dingy hair—even make cheeks pink.

The secret is to use as little as possible of whatever will make you look more like one of nature's favoured creatures. If your best friend steps back and exclaims, "What's that stuff all over your face?" you've had it. If your eyelashes fall into your milkshake, your boyfriend may be a little disappointed.

Just remember your priorities. First health, then beauty. And rejoice! Almost all of us can be healthy. ■



AN EDUCATIONAL INSTITUTION WITH A VISION FOR SERVICE . . .

# SAGUNTO ADVENTIST COLLEGE

RAUL L. POSSE, Director, Adventist College of Sagunto, Valencia, Spain

IN 1941, and with the sole purpose of preparing young men and women with missionary spirit to serve in a land filled with intolerance, filled with difficulties, and marked by traditional Catholicism, "Alenza Academy," as that first clandestine seminary was called, opened its doors of service to the Lord's work in Spain. In those days of great sacrifices, great persecution, and much fervent prayer, the first leaders of the Advent movement in Spain received their preparation.

Years later, in times of greater liberty and with a little firmer structure, the school moved to Valencia, with the name Spanish Adventist Seminary. There it continued during seven difficult years, officially only as a seminary, though other courses were also offered. Finally, in 1974, the school moved to its present location among the charming Mediterranean hills overlooking the ancient walled city of Sagunto, on a piece of land obtained almost miraculously.

Sagunto Adventist College took its first valiant steps within the panorama of the world-wide Adventist educational work while Spain still lived under the intolerance and dictatorship of a government who had no wish to permit any type of religious education which was not the official one. When that first school year began, its installations were very scarce: two unfinished and unfurnished buildings formed practically its total capital.

The staffing situation was not much better off. There was a young pastor who served as theology teacher, another young man with a degree in chemistry was the only teacher with an officially recognised degree, and a retired pastor, our fondly remembered Pastor Wild who, after having served as secretary of this Division with great missionary vision and an unusual spirit of service, came to Spain together with his wife, to give the last years of their lives to the school which was so dear to their hearts. With these scarce resources, but with much faith in God and much faith in the future of the Adventist church in Spain, our school opened its doors.

The spiritual life of the school has always been very rich, ever since those first years in Madrid, when the students and teachers had to camouflage their activities, changing from one house to another to meet together without raising too many suspicions. And so, as was appropriate, one of the first projects taken on by the school in Sagunto, was in the spiritual field. The few students that there were that year in Theology, Spanish Language and Culture, and secondary school, took an active part in the evangelistic effort held by Pastor Arturo Schmidt in Valencia, making the seventy-

kilometre round trip every night while the effort lasted.

Those were also years of much physical effort. Everything was yet to be done; there were no funds, so much muscular effort was required. Thus, from the very beginning the school program was divided into three important parts: study, missionary work and the construction of the school. Together teachers and students worked to make that dreamed-of institution a reality. They painted doors and walls, hung wallpaper, built retention walls, dug cesspools, built chairs, tables, bookcases, desks, and the first pews for the chapel—the list of urgent tasks to be done was endless.

And now, at last, we are in the long-awaited year of 1982. Now not only can we evaluate, after eight years of existence, all that God has done for us and how wonderfully He has blessed the school, but we are filled with thankfulness and expectation because of the help we are about to receive from the world-wide church membership. This second quarter of 1982, all the S.D.A. churches throughout the world not only will be reading the messages that we have written for the mission story booklet, but will also be praying for our college here in Spain, and will be making economic sacrifices in order to make a generous contribution this thirteenth Sabbath, so that with part of the overflow our school might be able to realise one of its greatest needs: a women's dormitory.

The school has developed very rapidly during its eight years of life. From sixty-five students in 1974, enrolment has increased to over 240. The school has acquired prestige in the area, and the faculty, if still rather small in number, is young, dedicated and very competent. We have many needs, as is logical for such a new school serving a limited church

membership in Europe and especially Spain, where there are just over 4,000 members, mostly from lower-income brackets. Of course a school such as this cannot think about making great material progress. And among those many projects which are still to be completed—in a master plan which extends over twenty years—is the women's dormitory.

Since the school opened, the young ladies have been lodged on the second floor of the administration building. The classrooms on that floor, divided with plywood into smaller spaces, have served as makeshift dormitory rooms. At times, as many as eight young ladies have had to share one of these rooms. But at last the end of this great problem is at hand.

The new building has been designed in a modern style by two architects who are professors at the public university. Despite the limitations of the budget, they have developed an amazingly pleasant building with many features. Situated on a hillside overlooking the blue Mediterranean sea with its sandy beaches, the ruins of the ancient fortress-city of Sagunto, and two modern cities: Sagunto and Puerto de Sagunto. The building will house approximately ninety girls, and is divided into two main sections connected by a partially covered breezeway.

In the basement of the first section, the music department with its study rooms will be installed. Next to it, there will be a home economics classroom, and the rest of that floor will be for different uses for the young ladies. The three upper floors will be made up of dormitory rooms opening onto a pleasant, sunny hallway. Each room will have its individual balcony, its washbasin and shower.

The second section of the building will have a large entrance lobby, where there will be telephones, and the reception desk; from there

The college choir gives praise for the blessings of God in their new chapel.







Modern additions now under construction will provide dormitory space for ninety girls, a music department, home economics classroom and a chapel. Thirteenth Sabbath Overflow funds will enable these additions to be financed on a secure basis.

one can enter the pleasant semicircular chapel. On the second floor, the women's dean will have her apartment and there will be a spacious study room. On the third floor there will be several guest apartments.

The construction work is already well advanced, thanks to a combined effort being made by the Euro-Africa Division, the former Southern-European Union, and the new Spanish Union. Also worthy of mention is the cheerful sacrifice with which the faculty and staff have gone without many things they urgently need, in order to contribute to the economy of the school and enable funds to go towards this ambitious project. Many other Spanish brethren living here in Spain or in other countries, as well as friends of other nationalities, have sent their gifts and offerings for this project. But we have need of that great help of the brethren throughout the world, in order for the project to be completed; for it to be transformed from a beautiful plan to a beautiful reality.

Ever since the construction work began, the girls at our school have been living in an atmosphere of happy expectation, greeting each mark of progress with thankfulness, and in their dreams enjoying their new building. For Open-House Day, on May 2, parents and friends were able to visit the half-finished building in which two rooms had been entirely finished.

The "CA," as we fondly call our school, extends its influence to include all the church throughout Spain, offering summer courses for families, teachers and pastors, making visits to the different churches, and many other efforts to prepare leaders and lay workers in the local churches.

At the same time, a good work is being done among non-Adventists, with 5-Day Plans, courses on health, education, diet and religious education in public halls and in important schools in the area. In the Marni Elementary School, a three-month series of meetings is being presented by teachers from the CAS, by invitation of the parents' association. We are also working on the difficult project of setting up an FM radio station, with the desire to share our message of hope and well-being in the surrounding community.

The school choir shares its faith by making visits to local churches and maintaining a personal contact between the school and the constituency. Recently, it made a ten-day tour of Andalusia, presenting its message in song in the smaller churches of that area, which are often overlooked in official visits. Now in June, the choir and a group which has prepared a play about the life of the Huguenots, will be visiting two more areas with various churches: Madrid and Barcelona.

Our little ones also are doing their part. There are only thirty-two children in the church school, but they have formed their own choir and are making visits to nearby churches, carrying the happy messages of their voices, but also a demonstration of what a Christian education can do in their tender hearts.

At another level, the school has been working within the intellectual community. Recently, teachers and students from the CAS have taken part in the Seventh-day Adventist Education Series presented in Barcelona, where for the first time our church has had access to such an important rostrum from which to speak. In the Doctorate Hall of the University of Barcelona, talks were presented on "Ellen G. White as a precursor of the New Education," and on her influence on present-day Seventh-day Adventist educational philosophy. This series has awakened a great interest not only among the professors of the university, but also among the many Spanish and South American students who are completing their doctoral studies in the Department of Systematic Pedagogy.

We have had a similar experience in the old and very traditional University of Leon, where in the main assembly hall of the College of Humanities the same subjects on Ellen G. White were presented, as well as a series of lectures on the Adventist philosophy of education, in another of the University schools. The series was well treated by the local newspapers, and we were very happy to see the

people of Leon, who are so Catholic and so traditional, receive this first contact with our message.

As to the outreach toward the local community, the nearby towns and villages are visited with door-to-door missionary work, child evangelism and public meetings when possible. At the present time, there is an emphasis on the work in Puerto de Sagunto, where in March a new church was opened as a result of the faithful missionary effort of the school. This new church is filled with the same dynamic enthusiasm, and in only a few weeks has almost doubled the attendance.

The CAS not only imprints the Seventh-day Adventist philosophy of health and education on its own boarding students, but also gives its precious message to the many non-Adventist students who attend its classes and through its programs, written messages, or whatever other means may be available.

Our school, in reality, is an inter-division college belonging to the Spanish and Portuguese Unions—the entire Iberian peninsula. It not only fulfils the mission of preparing future denominational workers, but also prepares Seventh-day Adventist young people who prepare themselves for other professions, to be true pillars of their churches as well-trained laymen with a burning missionary spirit.

We at Sagunto are labouring with love and responsibility, with all our strength and a deep faith in God. And the Lord has helped us. Brethren from the local unions, from Europe and from other lands, have helped us with their prayers and with their individual economic support. Now it is the time for the entire international community of the Seventh-day Adventist Church to give not only its thoughts, prayers and good wishes to our little school, but its economic support as well. And for that, we say from the bottom of our hearts: Thank you!

**Part of this quarter's Thirteenth Sabbath Overflow will go to help build up Sagunto Adventist College.**



# Longburn—A College With A Difference

LYNETTE COX, *Evening Standard*, Palmerston North, New Zealand



Principal Desmond Cooke and teacher Dennis Brownie and the rest of a dedicated teaching team guide students through an integrated program of work, play and study in a Christian context.

Photos: *Evening Standard*.

"LONGBURN is a college set apart," the student handbook tells us.

There's no question of that. Its apartness is borne out by its physical isolation, its religious beliefs, the Sanitarium factory. Its apartness can be seen in the smiles and courtesies between staff and students, in the comfortable furniture—and the absence of television.

Longburn College is owned and run by the Seventh-day Adventist Church, and the standards of the church are the standards of the college. Its image is consciously conservative and its way of life is designed to be simple and purposeful.

Students range from third-formers to trainee teachers. The college caters for men and women, boys and girls, boarders and day students. At present there are sixty-two boarders and forty-nine day students.

## Dances Taboo

On the surface, pupils are no different from their city peers. Yet they have chosen to live and study in an environment that frowns on dances, theatres and cinemas. Any student caught attending one of these is liable for dismissal. They eat vegetarian foods, work in the Sanitarium factory across the road and help out in the garden and kitchen on a roster system. They come from as far away as Tahiti and Fiji and as near as Palmerston North.

College teacher Mr. Dennis Brownie said the college aimed to develop the physical, social, spiritual and intellectual facets of each personality.

"We believe we've got a responsibility to help our students get better acquainted with God," he said. "Our program is geared in that direction."

"We don't want to turn them into religious cranks—we want people who can live in the community, have faith in their God and their academic ability."

These principles stem from 1908 when the first Seventh-day Adventist school in New Zealand opened near Cambridge in the Waikato. Four years later it was transferred to Longburn, near Palmerston North, beginning classes in April, 1913, with fifteen students. Since then it has changed its name several times, lost old buildings and gained new ones, but has stuck fast to its early ideals.

Two of these, written down in the 1920s, are an intrinsic part of the modern college:

"A practical experience in the things of God" and "An alert, vigorous mind, and a strong body."

## Health Principles

"It's part of our health principles that we don't allow smoking or drinking at all," Mr. Brownie said. "If we do find a student smoking, they are generally removed from the school. They come here knowing our standards and sign an agreement to abide by the rules."

He said it was expected that students should





be helpful and positive in their attitudes—not negative.

“On the other side of the ledger, not all the students who come here are saints. Even the staff have difficulties sometimes!”

About thirty years ago the church built the Sanitarium factory across the road from the school, following a tradition established in the United States. The factory fulfils a variety of functions—it provides employment for its members, its students; it raises money for its schools and missions and it makes health foods.

Once college students turn sixteen they are expected to work in the factory for a set number of hours a week, and their labours offset their boarding fees. Mr. Brownie said it was a usual practice to have a factory near a college so students could help pay their way.

“Although the church built it and owns it, it is run independently,” he said. “A lot of the students are boarders, and the factory provides them with manual work.”

Manual work is part of the college’s philosophy. Students help in the kitchen, on the farm and in the garden. They cook meals, milk cows and mow lawns. The work credits they

accumulate are deducted from their school fees.

### Transformation

More recently the school has been transformed by a major building operation by a volunteer worker from Australia. It now has a fine dining room as good as any city restaurant, a kitchen that can cater for 500 (1,000 in an emergency), a spacious lounge furnished with soft easychairs and beanbags, and a school block that makes most state schools look like penal institutions.

Wide passages are thickly carpeted, classrooms are well heated, and all sections from woodwork to cooking appear fully equipped.

Longburn College receives the usual Government subsidy for private schools, but will not be integrating with state schools as other religious schools are now doing.

“We want to retain complete autonomy over what we do and how we do it,” Mr. Brownie said. “We don’t see how we can do it otherwise.”

The college takes pupils up to University Entrance level and also trains teachers—whose qualifications are accepted by the Government.





# WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

## Report on Southern Asia Division

W. L. MURRILL

THE QUINQUENNIAL COUNCIL of the Southern Asia Division was held at the division headquarters, Poona, India, November 25-30, 1981. An attractive *pandal* (tent) had been erected in the area known as Shepherds Park, between the division office and the Oriental Watchman Publishing House. This facility lent a camp-meeting atmosphere to the council.

Representing the General Conference with me at these important meetings were G. Ralph Thompson, secretary, and Pastor and Mrs. Robert H. Pierson. Pastor Pierson, a former president of the General Conference, was president of the Southern Asia Division from 1950 to 1954. Pastor Thompson and I presented the morning devotional messages, and Pastor Pierson presented a Bible study on the topic of stewardship at the 11.30 a.m. to 12.30 p.m. hour each day.

Visiting the Southern Asia Division was of special interest to me because it had been slightly more than thirty years since my wife and I first went to this division for service in Burma. I was returning after an absence of fifteen years.

Soon after Pastor Pierson became president in 1950 he challenged the workers and members to increase the division membership from 11,065 at the end of 1949 to 20,000 by the time of the 1954 General Conference session. The following statistics show the tremendous membership growth that has taken place in the division during the past thirty years:

1950— 11,065  
1965— 32,515  
1980—106,929

It was a thrill to see the twenty-one delegates from Burma who were in attendance at this council. This was the first time that Burma had been represented at a division council since 1964. No national delegates from Pakistan had been able to attend a division council in India since about 1965, but that country also was well represented at this council.

Encouraging reports covering the period of 1979-1981 were presented by the division officers, division departmental directors, union presidents, and division institutional administrators. There has been excellent growth in all areas of the Lord's work in this division, which is the stronghold of most of the world's non-Christian religions.

G. J. Christo, division president, provided

strong spiritual and administrative leadership to the council and the year-end committee meetings that followed. He is ably assisted in the division administration by E. A. Hetke, secretary, who has spent sixteen years in Southern Asia, and F. M. Ytreberg, treasurer. All three men were elected to their present positions at the time of the 1980 General Conference session.

The final afternoon of the council was devoted to a detailed discussion of the 1981 Annual Council action entitled "Prioritising Evangelism—1,000 Days of Reaping." It was encouraging to observe the enthusiastic response of the delegates to this soul-winning challenge. A goal of 100 baptisms per day, or 10 per cent of the world goal, was approved for the Southern Asia Division for the 1,000 days between September 26, 1981, and June 15, 1985.

### Educational Institutions

Two senior colleges are being operated in the Southern Asia Division: Pakistan Adventist Seminary and College and Spicer Memorial College. The latter institution, situated in Kirke, just a few miles from Poona, has had a tremendous impact on the work of God in the Southern Asia Division. The unions, sections, and institutions are being directed by well-educated, effective leaders, practically all of whom received their training at Spicer Memorial College. M. E. Cherian, president, has given effective leadership to this institution during the past eighteen years.

Spicer Memorial College has experienced considerable growth during the past ten years. At the present time 149 students are attending the secondary school and 983 the college. These students come from more than twenty countries.

Even though the facilities are extremely crowded, the Spicer Memorial College campus is considered to be one of the best college campuses in all of India. Plans are underway to construct a new science building and to relocate the library. Additional housing for staff and married students and dormitory space for women are some of the most urgent needs.

A significant development at Spicer Memorial College has been the inauguration of the masters degree program this school year. Masters programs are being offered in theology, secondary education, elementary education, and business administration. Sixty-five students are enrolled in these graduate programs, and approximately 100 are expected next school year.

A large number of the sons and daughters of Southern Asia have been trained as physicians at the Christian Medical College, Vellore. These physicians are rendering excellent service in our seven medical institutions in India. The six physicians who were to be completing their training in a few weeks were all placed at the time of the division committee meeting.

Bangalore, with a population of more than three million people and a nearly ideal climate, is headquarters for the South India Union. The leaders of this large union are almost all sons of India. Only two expatriate workers are now serving in that field, and only one in an administrative responsibility—the union president, W. H. Mattison. Pastor Mattison was born in India and has served in that division for thirty-four years.

The South India Union has experienced tremendous growth during the past eight years—from 29,798 at the end of 1973 to 47,140 as of June 30, 1981. The working force has increased during that same period from 734 to 1,750. Two-thirds of these workers—1,225—minister to the 30,967 students who are now attending the fifty-eight elementary and twenty-two secondary schools of the South India Union.

Membership growth has been very slow in most of the large cities of the Southern Asia Division. However, I was pleased to learn that we now have more than 3,000 members in Bangalore in twenty-two churches and twenty-three companies. Providing church facilities for the hundreds of new members who are being added to the church in Bangalore every year is a real challenge. Most of the companies meet in members' homes or in worship sheds in the compounds of members.

One of the oldest and largest educational institutions in the South Indian Union is the Lowry Memorial Higher Secondary School (equivalent to a junior college). There are 412 dormitory and 1,509 day students in attendance this year. The post-high school courses have 359 students enrolled. Some new buildings have been erected in recent years, and several old buildings urgently need to be replaced in the near future.

### Facing Up to Problems

The South India Union is experiencing acute financial problems brought on by rapid growth during recent years. The union officers are facing up to this problem and are taking steps to restore the union and its subsidiary organisations to a stable financial condition during the next few years, even though it will mean that evangelistic activities will have to be somewhat curtailed in areas where there are fine opportunities at the present time.

The Northern Union is unique in several respects in comparison with other unions in the world field. It comprises more than 850,000 square miles, stretching from Ladakh in the far north to the Nicobar Islands, some 1,000 miles



south of Calcutta in the Bay of Bengal. This union embraces 63 per cent of the land area of the whole of India, with Nepal and Butan added for good measure.

In this area live 60 per cent of India's people, more than 400 million, plus 13.5 million in Nepal and Bhutan. The Upper Ganges Section has 117 million people within its territory—Hindus, Moslems, Buddhists, Sikhs, animists, and Christians.

Ten years ago the membership in this large field was 9,879. By mid-1981 it had reached 20,155, an increase of 104 per cent. Forty-nine new churches and companies have been established during the past five years. R. D. Riches, a veteran of sixteen years of service in India, is providing able leadership for the Northern Union.

I had been looking forward to visiting Bangladesh, since I had never been in that country. During the three days I was there Bangladesh celebrated its tenth anniversary as an independent nation. Following separation from India, it was a part of Pakistan and was known as East Pakistan.

Several years ago property on the outskirts of Dacca was acquired for a new office. A representative office and church complex has been developed to serve the needs of a growing work in this rapidly developing nation. At the end of the 1981 division year-end committee, funds were allocated to cover the cost of two apartment buildings that will provide urgently needed living quarters for members of the union staff. Presently many of the workers are housed in rented facilities that are extremely expensive.

During the past quinquennium Bangladesh was upgraded from a local section, under division administration, to a union with two local sections and one region. A comprehensive SAWS program, the only one in the Southern Asia Division, has been carried forward in Bangladesh.

I was glad for the opportunity to visit the high school at Goalbathan, about twenty-five miles from Dacca. This institution has some good buildings, but most of the facilities are meagre and inadequate. It was the recipient of one-third of the Thirteenth Sabbath Special Projects Offering for the third quarter of 1979. A new administration-classroom building, which is being built from the proceeds of this offering, will greatly improve the facilities of the school. However, as so often happens in these days of runaway inflation, the building is costing considerably more than originally estimated, and the Thirteenth Sabbath funds will not be sufficient to complete it.

D. H. Skau, who has served in several areas of the Southern Asia Division during a mission career that spans more than twenty-five years, has been the leader of our work in Bangladesh during the past six years. At the division council D. P. Rema, who has been secretary of the union, was elected president. It is always heartening to find capable, dedicated national leaders who are ready to assume heavier leadership responsibilities.

Since I had served in the Burma Union for fifteen years, I had been looking forward to spending the last six days of my Southern Asia itinerary in that wonderful country. The Burma Union year-end committee had its first session

the morning after Mr. Ytreberg and I arrived. What a joy it was to meet again and to sit in council with leaders from all over the country! Many of the leaders that I had worked with closely had retired and several have died. It was a joy, though, to observe how the younger workers have grown in experience and stature and are now the capable leaders of God's work in Burma.

I was glad for the opportunity to make a boat trip (as I had done many times before) to Myaungmya in the Irrawaddy Division of Burma. This is the headquarters for the Delta Section and the location of the Burma Union Bible Seminary.

Approximately 250 students are attending this institution, which covers the higher elementary grades, the secondary grades, and three years of ministerial training. Since private schools were nationalised in 1966, the Bible Seminary has been the only place where the youth of Burma can obtain a Seventh-day Adventist education. I was pleased to find such a fine group of dedicated Adventist youth at this institution.

The Bible Seminary has been operating with simple, temporary-type buildings. However, this institution was the recipient of one-third of the Thirteenth Sabbath Special Project Offering for the third quarter of 1979. A fine new administration-classroom building is under construction and should be ready for use by mid-1982.

Progress has been outstanding during the past sixteen years—the period that God's work in Burma has been directed entirely by national leaders. The membership has more than doubled, and churches have been established in several new areas. The union officers are Kyaw Balay, Thein Shwe, and Ba Hla Thein.

On this itinerary in the Southern Asia Division I was tremendously impressed by the contribution that the Thirteenth Sabbath Offering makes to the world field in providing funds for capital improvements in our institutions. Without this special boost that each division receives every two and a half years, it would be impossible to provide the facilities that are badly needed in so many places. ■

## That Makes 87

JOHN GATE, President, Eastern Highlands Mission, P.N.G.U.M.

THIS IS A PROGRESS REPORT from the Eastern Highlands of Papua New Guinea. The Omaura church, in the Kainantu District of the Eastern Highlands Mission in Papua New Guinea, has long served the Omaura Bible School students and the village people of the area. With the expansion of the Bible School by the inclusion of a Second Year, level 2, and the increase of membership in the area as a result of student outreach, the result has been the dividing of the church into two congregations.

On Sabbath, April 17, it was my sacred privilege to officiate at the organisation program of the Omaura Bible School church. This makes the Bible School church a distinct entity from the Omaura

Village church, which has now moved to the village to worship in their own new church building.

The Omaura Bible School church has a membership of about 170, made up of staff and missionary students and their families. The organisation of the Bible School church also enables the church to operate as a training church for the missionaries present.

In an exploding mission program, this brings to eighty-seven the number of organised churches in the Eastern Highlands Mission, which has a total Mission membership of over 16,000.

Your prayers of support for this corner of God's work are much appreciated. ■

Members leave the Omaura Bible School church after the organisation service.  
Photo: J. Gate







Warburton Pathfinders and their leaders on the day of the investiture. Bob Eales is at left rear, and Pastor Craig is second from right, front row.

Photo: D. Rayner

## Interest for Pathfinding

Submitted by the Pathfinder leaders, Warburton Church, Victoria

THE INVESTITURE held on the last Sabbath of Warburton's Youth Week of Prayer, May 1, 1982, marked the culmination of a great deal of effort and preparation by our AJY Society and Pathfinder club members and leaders. It was surely one of the largest investitures held in our church for quite some time, with thirty-four AJYs, twenty-one pre-AJYs and a Master Guide as well.

We have had an active year—one of growth and development—one that has necessitated us giving the teens of our club their own program with their own director and deputies.

Our club members would like to say thanks to Pastor Bryan Craig for leading us in an excellent Week of Prayer, and thanks to Mr. Bob Eales, the District Pathfinder director for

our area, for coming up to see us three times in as many weeks to make sure that all was in readiness for our investiture. Thanks must also go to the Warburton School teachers for their interest and cooperation, firstly in guiding a large number of our Juniors in various honour-work requirements, and secondly for allowing us to use their facilities on numerous occasions.

Enthusiasm for Pathfinding is currently running high in Warburton, among the young people themselves and the club's supporters. We praise God for this, and thank Him especially for the world-wide Pathfinder organisation that is fulfilling needs now and preparing our youth to stand for Him. ■

## Investment

LARRY J. LAREDO, Pastor, Boddington Church, Western Australia

ALL CHURCHES can have a successful Sabbath school investment project, regardless of their size. Boddington, a small town in Western Australia has only fourteen members.

Two of its members, Mrs. Grace Prussian and Mr. John Derry, were inspired to plan an investment project that has indeed been blessed by God. All the members became involved. Perhaps the following poem written by Mrs. Prussian, best tells the story.

"Don't forget Investment, thought brother John one day.

As he gazed upon some water in a dam across the way.

So another brother ploughed a patch, tho' he could ill afford the time.

Then John and his children sowed some seeds—corn seeds all in a line.

The good Lord sent some rain showers to help the corn along.

Till a water-pump could be purchased to make it grow tall and strong.

That green patch caught the eyes of travellers as they passed by.

And they marvelled how it grew so well, as they gazed with wondering eye.

But the planters knew the secret why the sun shone down each morn

And the corn cobs grew in hundreds—it was Investment corn.

And when those corn cobs ripened, 1,000 there were and more;

Over 100 dollars to go into Investment store.

So don't you forget Investment, it will help your soul to cheer:

Your special plan is needed, so invest for God each year,

And God will bless your efforts, just as He did John's corn:

And someday you will know the answers when you meet on that golden morn.

Souls who were led to the Saviour you will meet in the glory land.

Because of your part in Investment, the investing that on earth here you planned.

It's time to bank in the bank of heaven, next week is the banking day;

So bring along all your investment, let God bless you in His own way." ■

# South New South Wales in the News

**Second String for "It Is Written"** From June 6 the South New South Wales Conference has had a second "It Is Written" program. Capital 7 Canberra has been screening "It Is Written" now for eighteen months, and this has been the lone witness on TV, but as from June 6 Broken Hill will list its phone number alongside those in the Port Pirie district of South Australia.

Port Pirie extends its televising arms as far as Broken Hill, and after negotiation the surrounding churches in South Australia and Broken Hill in South New South Wales are

sharing the cost to keep "It Is Written" shining.

**Vickery Mission in Orange** After six weeks of presenting Bible truth in public among the 31,000 inhabitants of Orange, the Vickery "team" have much for which to be grateful. Your Canberra correspondent sat enthralled on May 2 as evangelist Vickery presented his topic of the "Gospel Bridge"—as did approximately fifty non-Adventists in the afternoon session. The team comprises Pastor and Mrs. Vickery and son and a very dedicated team of lay folk.

—R. Tindall, Communication Director.



# Adventists Raise Funds on Radio

NAT E. DEVENISH, Communication Director, South Australian Conference

HOW ABOUT GOING LIVE to raise funds? This was a question that was recently put to our conference Communication director, who is also the comperé of the Adelaide monthly radio program, "Advent Radio Magazine."

Radio 5UV, who broadcast our program, are partly financed by listener support. Twice a year they conduct fundraising weekends. As it happened, Sunday, May 2, was part of one of these weekends, and also a day on which we were scheduled to air our program for the month.

The challenge was accepted, and at 7.45 a.m. our team arrived at the radio studios to take over at 8 a.m. There was one question in the minds of all the team: Would anyone respond to our appeals for funds? The "on air" sign lit up, the introductory music was played and the program was under-way. Our first appeal for money was presented and the first record began to play. The telephones lit up. They continued to run hot for the full hour—keeping our telephonists, Jenny Shields and Marilyn Sattler, very busy. Periodically throughout the program, our conference secretary-treasurer, Mr. Graham Shields, acknowledged donations on air. Just near the end of the program the comperé asked what our donations for our hour totalled. Graham answered, "Just on three hundred dollars, Nat."

After the conclusion of the program, as we looked through the donation slips, we soon realised that a number of our donations came from people not of our faith. It was pleasing to read comments like, "I enjoy your program," and "It is good to hear a Christian program."

"Advent Radio Magazine" is produced in the main for our own



Jenny Shields and her father, Graham Shields, acknowledge donations on air during the fundraising hour.

Photo: N. E. Devenish

membership, but it is evident that we have many listeners not of our faith.

The major portion of the moneys raised goes toward keeping our program on the air. Station 5UV, who were delighted with our result, indicated to us that our total was the highest of any access group. ■



**Church Members Ask!  
Pastors Ask!  
Sabbath School Officers Ask!**



**SINGING  
WITH  
UNDER-  
STANDING**

ORDER FROM YOUR LOCAL ADVENTIST BOOK CENTRE

**"We would like information on the background of our church hymns."**

**Here  
Is the  
Answer!**

Special Introductory  
Price—to June 30  
Cloth \$A9.50 \$NZ13.30 PNGK7.60  
Paper \$A6.95 \$NZ9.75 PNGK5.55

Please send me the following books:

Regular Price

Cloth \$A10.95 \$NZ15.35 PNGK8.75  \$ .....

Paper \$A7.95 \$NZ11.15 PNGK6.35  \$ .....

NAME .....

ADDRESS .....

.....Postcode .....



## Thirteenth Sabbath at Gosford

BILL MORRIS, Communication Secretary, Gosford Church, North New South Wales

There was movement at the church  
For the word had got around  
That the folk at Gosford church had  
planned a day.  
—With apologies to "Banjo" Patterson.

SOME DAY! The Avondale group—the Jones, the Hawkins and the Menzies—had arrived early and were unloading what seemed to me to be a truckload of instruments and supporting electrical gadgetry. The Godfrey sisters and their accompanist, also from Avondale, were also on hand but hidden away in the crowd. Two other groups of children from our own church were making their way to their respective rooms for a final "spit and polish."

The Sabbath school leaders had to climb over assorted leads and squeeze themselves in the best way they could as the program got underway, while the technicians were still testing.

There was a tittering, or should it be twittering, at the front door as the Happy Hour children, under the eyes of their leader, fifteen-year-old Jeannie Sutton, assembled for their entry. It should be mentioned that the neighbourhood children had been gathered together by Jeannie as a branch Sabbath school, but were now in attendance at Gosford Sabbath school and church. Some of their mums were present and expressed their enjoyment, as to Jeannie's guitar accompaniment they sang "Jesus Wants Me for a Sunbeam," decked out in suitable Sunbeam headgear.

The Avondale group with bass guitar, timpani and electric piano in the background, supported the two young ladies as they sang their gospel message.

The personable Inspector Noble from the Victoria Police force—thank you, Victoria—then demonstrated that a police officer could do other things, by singing people to Christ, as well as "running them in" for other reasons.

The deacons moved in for the offering, and the sum of \$596 (aim—\$500) was quickly gathered in and counted by the treasurer and assistants. They tell me there is more to come.

Smiling Don Grainger, with chalk and blackboard, rounded out the quarter's lesson study with a well-presented combined lesson.

But the best was yet to come. Led by their teacher, Marilyn Neville and pianist Rosalie Belford, fifteen of the kindergarten group with lighted candles, showed that they too, could let their light shine and preach a good Bible message as they sang of "Preacher Bill" riding the ranges with Bible in hand.

The second Avondale group consisting of the Godfrey sisters, Michal and Karina, with their accompanist on electric piano, presented a gospel song in the church service. Their happy presentation and strongly voiced item found favour with all present.

The twenty-nine visitors stayed with us for a community lunch which was provided by the church members, and all voted it was a thirteenth Sabbath to remember. ■



Jean Sutton (left) conducted a "Happy Hour" in her parents' home on Monday evenings. With her are eight of her charges and three of the non-Adventist mothers.

Photo: M. Grainger

## Weddings

**MALEC—GOSPODAREK.** Many friends and relatives were present when Peter Paul Molec and Malgorzata Gospodarek united their lives in the marriage service held in the decorated Oakleigh Polish church, Victoria, on Sunday, May 9, 1982. After the service, guests attended the reception, wishing every happiness and much of God's blessing on the couple. Pastor M. Ignasiak of the Oakleigh church assisted the writer in the service.

J. A. Skrzypaszek.

**FOOK—PHILLIPS.** Kathy Phillips and Barry Fook were married in the Caringbah church, New South Wales, on April 26, 1982. These truly Christian young people are a delight to all who know them, and their marriage epitomises all that is good in Christian relationships. Kathy is the daughter of Bob and Nancy Phillips of Gympie, and Barry is the son of Denis and Maisie Fook of Beverly Hills. As the love of Jesus remains central in their lives, Kathy and Barry are assured of a fulfilling life together. The writer was assisted by Alan Johnson.

Allan Butler.

**HENDRA—MARTIN.** Norman Hendra and Lorraine Martin chose the afternoon of April 11, 1982, to meet in the tastefully decorated Dundas church, Sydney, New South Wales, to exchange vows and unite their lives together in marriage. Many friends and relatives were present to witness the special occasion and to wish Norm and Lorraine every happiness and much of God's blessing as they establish another Christian home.

R. A. Martin.

**JACKSON—SHUTTLEWORTH.** Royce and Susan chose Ilam church, Christchurch, New Zealand, for their wedding on Sunday, April 4, 1982. As they came to affirm their love, they were reminded that "to love, was to commit oneself, freely and without reservation." Royce's parents, Rex and Joy Jackson of Te Kuiti, north New Zealand, and Susan's parents, Lionel and Gwen Shuttleworth of Invercargill, south New Zealand, along with family and close friends, wished Royce and Susan continuing happiness. May they always feel as they did that day, "very happy to be in love and married."

Leigh Rice, A. A. Godfrey.

**MURRAY—SMART.** At a ceremony on May 2, 1982, attended by families on both sides and many friends, Darlene Ruth Smart and Kevin Thomas Murray were joined in marriage. Kevin and Darlene are nurses in the senior year of training at the Sydney Adventist Hospital, Wahroonga, New South Wales, and chose the Galston church for their wedding. In his remarks to them, Dr. Clifford pointed out that the new experience they were to share would be a window into the dimensions of the fellowship of heaven. The reception which followed the ceremony was characterised by the warmth and informality of true friendship. We wish Darlene and Kevin much happiness.

H. E. Clifford.

**ROSA—SZPAKOWICZ.** On Sunday, May 16, 1982, Eligiusz Rosa and Halina Regina Szpakowicz, both members of the Oakleigh Polish Adventist church, exchanged marriage vows at the Hughesdale church, Victoria. As this Christian couple unite their lives in marriage we pray that they will make Jesus their closest friend and counsellor.

J. A. Skrzypaszek.

**VOGEL—EVANS.** Sunday, May 9, 1982 (Mothers' Day), was a perfect autumn day, one which will long remain in the memory of the many relatives and friends of Wayne, son of Stan and Lee Vogel, of Ipswich, Queensland, and Linley, only daughter of Ron and Shirley Evans, of Wahroonga, New South Wales. On this day, these two young people met in the Waitara Adventist church, Greater Sydney, to exchange marriage vows and pledge their love to each other. The smile of Heaven was evident on this radiantly happy couple and we wish them God's continued blessing as they establish a Christian home at Lilydale, where Wayne serves on the teaching staff.

R. A. Evans.



# Till He Comes

**ADAIR.** Leila Adair was born in Christchurch, New Zealand, on December 21, 1897, and became a member of the Adventist Church while still in her early teens. For several years she worked as a secretary in the Sanitarium Health Food Company in New Zealand, and in 1921 married Reginald H. Adair. Leila faithfully supported her husband during his many years of dedicated service in positions of responsibility in Australia, China, and at General Conference headquarters. While in Washington, Mrs. Adair rendered very valuable service as secretary to Pastor Roy Anderson in the General Conference Ministerial Department. Our late sister, who was a fine Christian mother and a devoted church worker, passed away peacefully on Monday, May 3, 1982, in the Charles Harrison Memorial Home, Cooranbong, New South Wales. She now rests in the Avondale Memorial Cemetery awaiting the call of the Life-giver, mourned by her twin sons, Kenneth and Oswyn, and their families. With them we look forward to that joyful day of reunion. "Even so, come, Lord Jesus."

W. G. Dowling.

**BENHAM.** Margaret Jane Benham was born in a little tin hut, at a place called Tin Hut, in north Queensland on May 6, 1884. She was one of a family of ten children and is survived by one sister, aged ninety years. On January 7, 1904, she married Jesse Edward Benham at Charters Towers. To this union was born eleven children, five boys and six girls. Sister Benham finally accepted the Advent message in 1953, and to the day of her death remained faithful to her Lord. Our dear Sister Benham passed peacefully to her rest at Townsville, Queensland, on March 24, 1982, leaving to mourn her passing nine of her eleven children, forty-one grandchildren, seventy-one great-grandchildren and three great-great-grandchildren.

W. D. Boucher.

**COOMBES.** George Edward Coombes was born at Round Flat, Wauchope, New South Wales, in 1902, and passed to his rest on March 17, 1982, at the Wauchope Hospital. A Christian who was loved and respected by all and who lived by the Bible maxim—"And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31)—he thus gained many friends, as the large gathering at the Wauchope church indicated. His wife predeceased him by some eleven years. The message of the "blessed hope" became very real to the immediate families of Leonard, Maurice, Heather (Mrs. J. Kilmurray), Pat (Mrs. D. Matthews), Nola (Mrs. A. Fabris). "Blessed are they which die in the Lord."

A. G. Probert.

**COWAN.** Adelaide Barton Cowan laid down the burdens of life on May 5, 1982, at the age of eighty-three. The burial service was held at Avondale Cemetery, Cooranbong, New South Wales, on May 11. Although she was not a baptised member of the church, Mrs. Cowan worshipped frequently at the Kanwal church. She will be sadly missed by her daughter, Mrs. Norma Heath and family, and by her brother, Pastor J. A. B. Blanch and his family. Her faith in Christ as her Saviour was firm and she rests "safe in the arms of Jesus."

A. P. Salom.

**ELLIS—ELLIS.** While travelling home into the sunset on April 23, 1982, Helen Corinne Ellis and her eleven-month-old son Benjamin Joseph met with a tragic accident claiming both their lives. Helen was born in Auckland, New Zealand, twenty-five years ago. She was the eldest daughter of Helmut and Corinne Lillioja. Her early school days were spent in Papua New Guinea where her parents were missionaries, with her late primary and high school days being in Warburton and Lilydale Academy. Just a little over three years ago Helen married Stanley Ellis. Eleven months ago their son Benjamin brought great happiness to their home. Pastor G. Rappell associated with the writer in bringing a message of comfort to a loving husband and father, also to the Lillioja family, in the sad loss of their loved ones. We committed them to the care of our loving Father with a service in the Warburton church, Victoria, and later at the Westburn Cemetery. We say, "Even so, come, Lord Jesus."

C. O. Lowe.

## NURSING INTAKE

Avondale College and Sydney Adventist Hospital have a mid-year intake of students for the Diploma of Applied Science (Nursing).

**PREREQUISITE:** Matriculation, or pass in Avondale College mature age examination.

Bridging course for students who have not taken chemistry for matriculation commences July 26, 1982.

Registration for the course is at 7.30 a.m. on August 2 (Monday). Classes commence 7.30 a.m. on August 3.

For applications and more detailed information write to: The Registrar, Avondale College, P.O. Box 19, Cooranbong, N.S.W. 2265, or phone (049) 77 1107, Ext. 32.

**O'DONOHUE.** Julie Phyllis O'Donohue passed to her rest in her sleep on Sabbath morning, March 13, 1982. Julie was born in Adelaide, South Australia, sixty-nine years ago. At the age of twenty-one years she transferred to Western Australia, where she resided in South Perth until the time of her death. Late in life Julie gave her life to Jesus Christ, and was a regular member of the South Perth church. She is remembered affectionately by the members as the "gentle lady who always thought the best of people." Julie rests in the Karrakatta Cemetery, awaiting her Saviour's call.

G. C. Porter.

**OSTRING.** Sister Tyra Ostring was laid to rest in the Adventist section of the Mullumbimby Cemetery, New South Wales, on Thursday afternoon, May 13, 1982, after a service at the church. Sister Ostring was born in Finland, and came to Australia in 1950. During her seventy-four years of life she shared, with her parents, her husband, and her two sons, Niels and Roland, much love and a character like unto Jesus her Saviour. Her second son, Dr. Roland Ostring, from the Adventist hospital in Hong Kong, flew home to be with his father during this time of sorrow. We look forward to the return of Jesus with the certain hope of meeting Sister Tyra on the resurrection morning. Words of comfort were spoken by Pastor Bjorn Aune and the writer.

A. N. Riggins.

**PRICE.** On May 4, 1982, Mary Price passed to her rest in Christchurch, New Zealand, at the age of seventy-seven years. Her life had been one marked by the true qualities of a Christian. Always busy working for others, her kindness was felt by many. A member of the Sydenham church for some years until she recently moved to Ilam Lodge and attended Ilam church, she always did her best in Christ's service, especially during the Ingathering campaign. Many will miss her, but were reminded, as she was laid to rest in the Ruru Lawn Cemetery, of the great reunion day when Jesus comes.

A. S. Foote.

## CARETAKER NEEDED

The Tasmanian Conference Youth Department requires the services of a *voluntary caretaker* at its Orford Youth and Convention Centre. The camp is located at Springbeach on Tasmania's east coast, approximately one hour's drive from Hobart.

Provided is a new 3-bedroom home, fully furnished and carpeted. The work required would be development of campsite, maintenance and supervision of tour groups. Terms of employment will be negotiable upon application.

Direct all inquiries to:

The Youth Director  
Tasmanian Conference of S.D.A.  
G.P.O. Box 1039K  
Hobart, Tas. 7001.

## 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.

## HOSPITAL TRUCK FOR SALE

Bedford 3-tonne petrol truck with 14' x 7'6" table top and 5' high gate sides in 3 sections and double tailgate. Purchased 1979. Only 30,000 km on speedo. No reasonable offer refused. Contact John Vidler, Purchasing Officer, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, N.S.W. 2076, or phone (02) 487 9111.

## FOOD SERVICES SUPERVISOR

Avondale College has a vacancy for a Food Services Supervisor. The successful applicant for this position will be required to supervise the total work of the cafeteria and its staff. The ordering of all supplies, the rostering of permanent and student workers, decisions as to menus and recipes, will be some of the duties of the Food Services Supervisor.

This is a most important assignment in the day-to-day work of the college, and the applicant chosen will need to be experienced in quantity food preparation and in the handling of staff.

Applications to be sent to the Business Manager, Avondale College, Cooranbong, N.S.W. 2265, or phone (049) 77 1107.

## SKI NEW ZEALAND

August 22 to 29

Enjoy a holiday of skiing at its best on the slopes of Mount Hutt, and afterwards relaxing in the comfortable Methven Lodge. This experience is open to all youth throughout Australasia who enjoy Christian fellowship and lots of activity. The entire cost of accommodation and meals is \$85. For more details and application form write to: Youth Department, South New Zealand Conference, P.O. Box 25-085, Christchurch 1, New Zealand.

# Advertisements

## ARE YOU THINKING ABOUT A RETIREMENT HOSTEL?

Then we would urge you to think of Mountain View, Warburton, Victoria. Our number of happy people in this well-appointed facility is growing steadily, but not as quickly as we would like. We need more residents and we need them now. Mountain View offers first-class accommodation with an Adventist emphasis and lifestyle. This is your chance to take advantage of a service designed just for you. For further information contact: The Manager, Mountain View Retirement Hostel, Woods Point Road, Warburton, Vic. 3799. Phone (059) 66 2572.

## 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



# Flash Point

**LONGBURN COLLEGE**, New Zealand, is to become the base for an intensive laymen's soul-winning training course which will start early in 1983. The one-year course will provide tuition in, among others, soul-winning techniques, Biblical studies (embracing the Old and New Testaments) and denominational history. There will also be practical field training in conjunction with the classroom courses. Certain ministers who are not eligible to take the post-graduate M.A. degree course at Avondale but who wish to sharpen their soul-winning efficiency, may also apply through their employing organisations to attend the Longburn course for a ten-week term. The course is not limited to laymen in New Zealand only, but is wide open to all who are interested throughout the Australasian Division. Further details will be published in due course, but any who wish to get further information immediately may write to the president, Trans-Tasman Union Conference, P.O. Box 14, Gordon, N.S.W. 2072.

**GENERAL CONFERENCE PRESIDENT** Neal C. Wilson is to conduct a twelve-day citywide evangelistic campaign in Manila, Philippines, in September, 1982. The budget for the campaign is \$80,000. Adventists in the Far East are working and praying toward a Pentecostal baptism of 3,000 persons at the conclusion of the meetings.

**SEE**, an Anglican newspaper serving the dioceses of Melbourne, Shepparton and Ballarat, with a circulation of 33,000, featured the beliefs and lifestyle of Seventh-day Adventists in their March issue. Their very factual and objective article was based on an interview by Tony Ryan of See editorial staff, with Pastor Harley Stanton, Communication director of the Victorian Conference.

**THE MEMBERSHIP** of the Australasian Division at the end of 1981 was 147,522. This was a net increase of 5,512 for the year, and represents *the second largest net increase for this Division in one year in the church's history*. Only the 1975 total was greater when there was an increase of 7,013. The 1981 increase represents the equivalent of a new church of 106 members for every week in the year.

**THE RATIO** of membership between union missions and union conferences is now almost two to one, with minimal growth in the union conferences, but continuing strong development in the union missions. The membership in the various unions at the end of 1981 was as follows: Central Pacific Union Mission 16,688 (11 per cent of total Division membership); Papua New Guinea Union Mission 62,690 (42 per cent); Western Pacific Union Mission 17,493 (12 per cent); (giving a union mission total of 66 per cent); Trans-Australian Union Conference 19,104 (13 per cent); Trans-Tasman Union Conference 31,547 (22 per cent) (giving a union conference total of 34 per cent).

**THERE WAS ONE BAPTISM** for each 17.47 church members on average for the whole Division. When divided into conference and mission areas, however, a great disproportion is revealed. There was one baptism for each 14.2 members in the missions, and one baptism for each 30 members in the conferences.

**TITHE** for the whole Division totalled \$21,299,988 for 1981; mission offerings \$2,969,832, and Appeal for Missions \$1,220,953. Tithe represented an increase of 6.55 per cent over the previous year, but mission offerings reflected a drop of 7.49 per cent. The ratio of offerings to tithe is less than 2 mission offering cents per tithe dollar.

**FOR THE FIVE YEARS** 1977 to 1981 there was contributed to the Division budget from health food earnings, an amount of \$A11,175,000, which was not much less than the General Conference contribution for the same period, of \$A11,852,004. We praise God again for this institution, and express our thanks to all workers in the health food company for their contribution and wish them God's richest blessing on their activities.

**THERE ARE 1,147 CHURCHES** (congregations, not buildings) in the Division. This was an *increase of 26* for the year. In the missions there is one church for each 136 members. In the conferences there is a church for each 116 members, while on a Division-wide basis we have one church for each 128 members. The distribution of the churches is as follows: Central Pacific Union Mission 124; Papua New Guinea Union Mission 422; Western Pacific Union Mission 165; (a total for the mission unions of 711); Trans-Australian Union Conference 183; Trans-Tasman Union Conference 253 (a total for the home unions of 436).

**PASTOR S. DABROWSKI**, president of our church in Poland, will visit Australia after the Annual Council, which is to be held this year in Manila, Philippines. He will have a special interest in making contact with our Polish congregations and members in Australia.

**THE SUBSCRIPTION RATE** for AUSTRALASIAN RECORD has been set at \$15 per year. Don't be alarmed; you're not going to be required to pay that! RECORD comes to you absolutely free each Sabbath morning. Your only contribution towards this service is what you voluntarily give during the annual RECORD offering. But there are still those who prefer to receive personalised copies on a subscription basis, and this is what they will pay. And this is what you would pay if RECORD was still a subscription magazine. We mention this fact merely to illustrate what good value you're getting in the service RECORD renders to our church family!

**"FINALLY, BRETHREN . . ."**: A cynic is someone who knows the price of everything and the value of nothing.