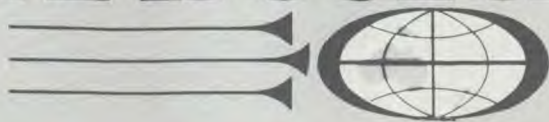


# Australasian Record

and Advent World Survey



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

VOL. 87, NO. 33

August 16, 1982

## On His Majesty's Service

KENNETH VOGEL, District Director/Pilot, Western Highlands Mission, P.N.G.U.M.

THE WIND was two knots to the south. P2-SDA was lined up on runway 32 which commences with an upslope. Full power! As the Cessna 206 accelerated and the airstrip began to level out, there was the tail view of another aircraft. The pilot of that plane had carelessly taxied out onto the strip, giving no thought to other traffic. **ABORT!** Close throttle! Apply brakes evenly but firmly!

Thus commenced another day of service in Papua New Guinea for our wonderful Lord and Saviour, Jesus. On board P2-SDA was Pastor David Blanch, president of the Western Highlands Mission, with the Lay Activities/Sabbath School director, Pastor Wilson Stephen, and Youth director Silas Bokum, and Wabag District director Pastor Frank Kalom.

As pilot, I was commencing my first solo work with the aircraft in district flying ministry. It had taken twelve months of persevering effort to clock up the required hours of flying and be checked in on the airstrips and routes throughout the region. Now the Adventist Aviation Service will be significant for yet another minister-pilot—doing its most unique part in the task of giving the good news of Jesus to all throughout Papua New Guinea.

After reporting the above-mentioned incident to the Flight Service Unit, P2-SDA winged its way up the Wabag valley then out to Maramuni—an isolated outpost on the northern edge of the central mountain range of New Guinea facing the Sepik flats.

At 5,000 feet the scenery was breathtaking—waterfalls, hundreds of feet in height, lush jungle and cliffs of limestone! But the headquarters team from the Western Highlands Mission were not on a scenic joy-flight. This was a trip dedicated to the strengthening of God's people in an isolated area, and to evangelising those who had not yet



ABOVE: The climax of the weekend activities at Maramuni.

RIGHT: Leaders of the Western Highlands Mission shake hands with the missionary at Maramuni, James Alokall.

Photos: K. Vogel



(continued on page 3)

## AUGUST IS SIGNS MONTH



# Australasian Record

and Advent World Survey



Official Organ of the  
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY  
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EDITORIAL . . .

## DON'T DESPAIR—2



HE "is able to keep you from falling." Jude, verse 24.

Whenever we speak of the possibility of victory over sin, some people start getting nervous that we're focusing attention on human effort and achievement, instead of on what Christ has achieved for us. We constantly need to be reminded that "in me (that is, in my flesh,) dwelleth no good thing." Romans 7:18. There is nothing, absolutely nothing, within ourselves on which we can depend. There are within ourselves absolutely no resources on which we can draw. Our hope, our only hope, is in Jesus. Apart from Him we are as helpless in the face of Satan's assaults as was the army of Israel to meet the challenge of the giant Goliath. "And all the men of Israel, when they saw the man, fled from him, and were sore afraid." 1 Samuel 17:24. Isn't that the way we often feel when confronted by the Goliaths in our personal lives? But listen to David's answer to the giant's challenge: "This day will THE LORD deliver thee into mine hand . . . and all this assembly shall know that THE LORD SAVETH not with sword and spear: for the battle is THE LORD'S, and HE will give you into our hands." 1 Samuel 17:46, 47. (Capitalisation supplied.)

This can also be our battle-cry in our personal encounters with sin and self! The fact that we have nothing within ourselves on which we can depend, no resources of our own on which we can draw, *does not mean* that we need go down in the conflict! All the resources of omnipotence have been placed at our disposal in Jesus Christ, and are made available to us through the infilling of the Holy Spirit. ". . . According to the riches of His glory . . . strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fullness of God," who is "able to do exceeding abundantly above all that we ask or think, according to THE POWER THAT WORKETH IN US." Ephesians 3:16-20. (Capitalisation supplied.)

The June issue of the Warburton Health Care Centre and Hospital *Alcohol Recovery Program News* carries the testimony of a woman who for years had been trying unsuccessfully to gain the victory over the Goliath of alcohol. Then, she says, "I heard at a meeting one night that I could leave the meeting tonight and *need* never drink again. The speaker didn't say I wouldn't ever *want* to drink again, but that I would never *need* drink again. To me, that made sense. . . . There were many times in the first few weeks that the craving for a drink became almost unbearable, but I knew that this was no reason to pick up a drink. . . . I learned that instead of giving up drinking for the rest of my life, I only have to not drink for one day. Living a day at a time has made it so much easier."

We believe this lady's formula for success can be applied to whatever our particular besetting sin may be. Let the message ring out loud and clear, "YOU NEED NEVER SIN AGAIN!" This is what Jesus was saying to the adulteress to whom He addressed the words: "Go, and sin no more." John 8:11. He was not saying to her, "See you never do it again!" No, no! He was saying, "Go free, I have released you to a beautiful new way of life"! See "The Desire of Ages," page 462.

This does not mean that if we ever slip up, we need become discouraged! "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. We will never in this life be beyond the *possibility* of falling. We constantly need *Him* to keep us from falling. But we must focus our attention on the possibility of victory through divine strength, not on the inevitability of sinning because of human weakness! Victory can be mine—TODAY! Claim it!

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

G.E.G.



## ON HIS MAJESTY'S SERVICE

(Continued from page 1)

heard or responded to the love of our great Father in heaven.

A day of God's leading and protection was most definitely in progress. After leaving the passengers at Maramuni, I flew to Laiagam to pick up the new District director of the Laiagam District, Pastor Joseph Yambian, a national.

The checking of weights of supplies for our isolated missionaries and the assessing of the present temperature was very detailed as this airstrip is at an altitude of 7,000 feet, with tall casuarina trees near each end—no room for mistakes. Frustrated that so little can be lifted from such an airstrip with a normally aspirated aircraft, we taxied out then took off. (One day we will receive a long sought-for and prayed-for turbocharged Cessna 206 to make our operations more economical and safe.) The sluggardly way P2-SDA "climbed" away confirmed this sentiment.

Paiela airstrip, a short 400-metre piece of level ground with a cliff face at either end, soon came into view. After "buzzing" the Seventh-day Adventist mission station, we landed and waited for the missionary to come. (No overnight stay this particular time.) Tutukali, the missionary, did not take long to come—and with a beautifully warm smile. Oh, how I love these people, dedicated to serving their Saviour!

**A Delicate Question**

When it came time to leave, the question I most feared came forth—when will you be back? I was trying to be confident, but even I could not believe the answer, "Oh, the aircraft is programed to be here again next month." That was not good enough—I had to be honest with this isolated missionary. The truth followed. "Our budget to fly the aircraft will not allow me to visit you even once a quarter. But I promise that I will try to come again in three months' time. We will have to leave our concern for later visits in the year with God."

Time was moving on, which meant that typical afternoon highlands weather would probably soon force us down for the night. Oksapmin, in the West Sepik Province, was next on the program. During my twelve months in Papua New Guinea I had seen the Oksapmin missionary, Pastor Jonah Kaloma, just once. Due to lack of finance for the running of the aircraft in Western Highlands Mission, Pastor Jonah had not been visited for seven months! It was a concerned man that met the aircraft—but a man of courage; a man who greatly appreciates this contact. Receiving his wages, he sighed, "Thank you. I can now pay off my debts at the local trade stores!" That inevitable question about a return came again. How could I hesitate and communicate a doubt to him—a man who had not been visited for seven months? My answer was positive and emphatic (coinciding with a quiet little plea to God for His help to make it come true).

We arrived back at Laiagam at 4.30 p.m., landing in a light shower of rain. The ridges around were covered with and towered by huge cloud buildups. I was due back at Maramuni for the night. A quick turn-around at Laiagam

# Zuid Holland to Millicent

L. GILMORE, Assistant Communication Director, North New South Wales Conference



Ministerial Joy! From left: Pastor A. Tolhurst, Pastor D. Currie, Pastor J. Zyderveld, Kay Zyderveld, Dr. M. Maxwell, Pastor R. Stanley.

Photo: L. A. Gilmore

"I CONSIDER IT a great honour to be invited to officiate in this ceremony and thank you for this privilege, Jim," said Dr. C. Mervyn Maxwell at 7 a.m. on Sabbath, May 15, 1982, in the big tent on the Byron Bay Campground. The visiting professor of church history from Andrews University, U.S.A., was speaking at the ordination service of Jim Zyderveld.

meant a chance to complete my planned program for the day.

On climbing to 10,000 feet it was quite obvious that I was not going to spend the night at Maramuni. Then there opened up a hole in the cloud. No blue could be seen through it, but it did seem to open up inside, so it was worth while going closer to have a look. At 12,000 feet P2-SDA broke through the hole into a cavernous opening. Keeping track of time and my magnetic course, I flew on. Then all of a sudden, 7,000 feet below me was Maramuni with just enough space for a proper circuit. Pulling the power back to keep the aircraft within safe speed operation, I put the nose down, spiralling to avoid cloud.

On landing, Pastor Wilson Stephen came to me. He said, "Ken, just a few minutes ago we were closed in by cloud—as we had been all afternoon. Then all of a sudden it moved up the valley, leaving Maramuni itself open. Then we heard an engine and saw you coming down out of what seemed to us just cloud. Now you are here to join in the meetings for the weekend. God is so good!" Oh how true that is! On leaving the airstrip with my case and sleeping-bag I looked up and saw just cloud!

That was an act of God's wonderful care, as was the successful completion of all that happened this day. May God's name be uplifted and brought more effectively before the people of the Western Highlands Mission because of this day. My mind goes to my graduation motto: Salvation—His gift. Service—our thanks. ■

"God cannot bless that book you are going to write unless you write it, Jim. He can't answer that intercessory prayer unless you request it. He can't fill that big auditorium unless you rent it. He can't bless that seminar you are going to hold unless you do it," said Dr. Maxwell.

Jim was not born in Australia. It was way over at Dordrecht in Zuid (South) Holland, that Joost Francois Zyderveld was born in 1952. His parents took their babe of just six months and migrated to Australia. In Millicent, South Australia, our man grew up, being baptised there by Pastor Athal Tolhurst in 1966.

The name of Pastor G. G. Stewart is well known to older Adventists, and it was his granddaughter, Kay, whom the young Dutchman-cum-Australian, Jim, cast his eyes upon. Baptised by Pastor Lindsay Laws, Kay later gave her hand in marriage in 1974—the celebrant being Pastor Fergie McKay.

After graduating with a B.A. in Theology from Avondale College in 1976, Jim served his two intership years at Murwillumbah, followed by pastoral work at Tenterfield and Bonshaw. Avondale Memorial church has had Jim Zyderveld as youth pastor since 1981. The above historical story was given by Pastor Harold Halliday after which Pastor Tolhurst offered the ordination prayer. The conference president, Pastor David Currie, gave the ordination charge, which was followed by the welcome to the ministry by Pastor Ray Stanley.

Upon receiving his ordination certificate and greetings from the rostrum party, Pastor Zyderveld responded: "On behalf of my wife and myself, I dedicate our all to God forever." ■



Youth Feature . . .

The name of the game is . . .

## BEING SOMEBODY

ROBERT PARR

OLGA Hepnerova is twenty-three years of age, and right now, as these few words are being set down, she is in prison. She is there because she killed eight people—deliberately and intentionally, the police say. And actually, she tried to kill a few more.

But Olga is a criminal-with-a-difference. She is none of your slow, vindictive poisoners: not for her was there a one-by-one luring of her victims into some lonely place and by slow strangulation getting the unhappy victims released from the evils of this present world. No, when Olga went on her rampage of destruction, she did it on the grand scale. She used a truck.

The records show that on July 10, in a busy street in Prague, Czechoslovakia, Olga Hepnerova deliberately drove her truck into a crowd of people standing innocently waiting at a tram-stop. She mowed down twenty of them, killing three outright, fatally injuring five others, and crippling six for life. When she climbed out of her truck, which had crashed into a wall in the process, she was quite flippant and remarked when the police came bustling up, "This'll make them sit up."

But why? Why would this young woman plough her way through a group of people just to commit mayhem and murder? She gave her answer in court. "I have been an underdog all my life, and I was fed up to the back teeth with it, so I decided to strike a blow for all the underdogs of this world!" That was it: she was through with being an underdog, a nothing, a nobody. She wasn't insane (psychiatrists declared) and she herself insisted that she was as calm and cool as the learned judge who sat on her case.

Moreover, she is quite satisfied with the sentence that has been passed upon her. It was sufficient for her to gain a moment of fame—notoriety would be a better word—and, if necessary, to die in the attempt, than to be a nobody all her life, never to get her name in the newspapers, never to have her name a household word. So she took the only weapon she knew how to use, and the rest is history.

The story of Olga Hepnerova is not unique. Her story is pathetically akin to that of Peter Kocan, a citizen of Sydney. Peter Kocan attempted to assassinate the then Leader of Her Majesty's (Australian) Opposition. Since then others have had a bash at President Reagan, fired blanks at the Queen, and removed John Lennon from the scene.

In his written statement to the police, Peter Kocan said: "For a number of years I had realised that I was a nobody, and that unless I did something out of the ordinary, I would remain a nobody all my life.

"I came to the conclusion that however hard it was, I would have to do something that would set me apart from the other nobodies.

"I would not have done anything so cruel as

shoot someone if I'd had any alternative."

Peter Kocan certainly achieved his moment of notoriety. Newspapers blazed his name across the nation. Banner headlines in all newspapers announced the assassination attempt. Nevertheless, the unhappy Mr. Kocan did not get the everlasting fame he had hoped for. Ask a hundred people in the street today whether the name "Peter Kocan" means anything to them, and they will probably reply, "No, what pop group does he belong to?" You see, he has sunk into the abyss of nobodyism since his one brief moment of inglorious glory, and he is forgotten.

Even the Peter Kocans and the Olga Hepnerovas of this world must admit that, their moment of pseudo-glory past, there is an awful letdown five minutes after it is all over. That kind of glory is a passing thing, to say the least; in terms of lasting satisfaction, it is a minus quantity in the long run.

As a matter of fact, if you deliberately set out in this life to be a somebody, it is almost certain that you will become a nobody. This was indelibly emphasised to me in my youth when I heard the story of Hudson Taylor whose name has gained immortality as the founder of the China Inland Mission. When he intimated to his brother that God has laid a burden on his heart for China's millions, his brother—was his name James?—is reported to have said that he was not going to bury himself alive in a heathen land. He would seek a career, something that would enable him to make his mark. He would

have his name in *Who's Who* before he was finished.

A few months after his conversion, Hudson Taylor wrote: "In the gladness of my heart, I poured out my soul before God; and again and again confessing my grateful love to Him who had done everything for me—who had saved me when I had given up all hope and even desire for salvation—I besought Him to give me some work to do for Him, as an outlet for love and gratitude; some self-denying service, no matter what it might be, however trying or however trivial—something with which He would be pleased!"

Later he was to record: "Well do I remember, as in unreserved consecration, I put myself, my life, my friends, my all, upon the altar, the deep solemnity that came over my soul with the assurance that my offering was accepted."

Was his brother's name, in fact, an entry in *Who's Who*? Indeed it was, immediately after the entry: "TAYLOR, J. Hudson"—the brother who couldn't have cared less about making the lists. Two whole columns were allocated to Hudson Taylor's work in China—his work for the Chinese people and for God. Then, when this thumbnail sketch (two columns of it, remember) was done, there was the next entry: "TAYLOR, James. Brother of the above."

Makes you think, doesn't it?

It reminds me of the words of Jesus when He said, "The more lowly your service to others, the greater you are. To be the greatest, be a servant." Matthew 23:11, 12. The Living Bible.

That was the text that Peter Kocan, Olga Hepnerova and Hudson Taylor's brother quite overlooked. Have you overlooked it, too? After all, remember that many a nobody in the world's eyes is often a somebody with God. Which is far better, of course. ■

### Minute Manna for Marrieds

## And I Wish You a Pleasant Evening

ROBERT H. PIERSON

IN A RECENT LETTER, a friend of Minute Manna for Marrieds shared an idea. The children had wanted to go out for supper, but money was tight. Sensing their disappointment, their mother put forth a little extra effort and a family tradition was born. She wrote:

"So when the children weren't looking, I decorated the kitchen like our favourite Mexican restaurant and tried to fix the dishes we usually order, as best I could. When I had all the candles lit and the dinner ready, I called the rest of the family from the basement. When they had all congregated at the top of the stairs, I invited them into the "non-smoking section" of the "Plato Grande" and wished them a "pleasant evening."

"I was tired," she continued, "by the time we had all the dishes done, and the energy I expended getting dinner I didn't expend on my overloaded ironing basket, but I went to sleep happy as a lark."

I like that, don't you?

Describing the reaction of her husband and two little ones to her novel effort, she draws this conclusion: "Their response was so heartwarming, I just couldn't help thinking that the things that make the difference in a family aren't really all that complicated, don't really take all that much money, and yet so seldom do we make the effort."

Worth thinking about, isn't it? And perhaps, *doing* something about too!

Perhaps you have some good suggestions. Let me hear from you. Write c/- General Conference of S.D.A., Home and Family Service, 6840 Eastern Ave., N.W., Washington, D.C. 20012. ■



# Australasian Spring at Andrews

G. M. VALENTINE



New doctors pose with university officials after the ceremony. From left: Roy E. Graham, provost of Andrews University; Walter R. L. Scragg, John Watts, Kevin Howse, and Cedric Ward, associate dean of the Graduate school.

Photos: G. M. Valentine



Parents (and two grandparents) of a number of the Australasian graduates were on campus for graduation weekend. Pictured at the Australasian Club Sabbath potluck are: Dr. Bill and Noelene Johnsson, Pastor Stan and Glad Winter, Heather Winter (Barbara's sister), John and Peggy Waters (grandparents), Mr. and Mrs. Waters (of Nambour), Dr. Ed and Verna Streeter.

TWELVE AUSTRALASIANS were among the 476 who graduated from Andrews University at his year's spring commencement ceremonies, June 4 to 6. Most of the Australasians completing their studies this year came to Andrews from places outside their home division. Four live in the United States and two in Canada. One will be working in Africa and one in Great Britain. Three will be returning to work in Australia.

Three graduates earned doctoral degrees. A doctorate in Religious Education was conferred on Kevin Howse, who will be taking up a teaching appointment at the new Theological Seminary at Newbold College in England. Jean-Jaques Bouit, originally from Tahiti, earned a doctorate in Ministry and is returning to mission work in Africa. John Watts graduated with a doctorate in Ministry. He has taken up an appointment in the Victorian Conference. John's wife, Vivienne, graduated with an M.A. in Religion at the same time.

At this year's commencement ceremonies, New Zealand-born Walter R. L. Scragg, president of the Northern European Division of the church, was awarded an honorary doctorate of Divinity. He was cited for his dynamic leadership as a Christian communicator, and his contribution to the church as a talented administrator. Pastor Scragg has recently been involved as a moving force behind the establishment of the Theological Seminary at Newbold and in the realignment of the administrative areas of the

church in Europe and Africa.

Other graduates who received degrees in June were:

Leah Carson—M.A. in Home Economics, working in Lansing, Michigan.  
Murray Chapman—M.Div., returning to pastoral work in Alberta, Canada.  
Daniel Jantos—M.A. in Religion, taking up chaplaincy work in Oregon.  
Carl Voigt—M.B.A., taking up doctoral

studies at University of California.

Barbara Winter—M.A. in Education, returning to Australia.

Terrence Johnsson—B.A., pursuing further study.

Beth Streeter—B.S., pursuing further study.

Beverly Waters—B.S., returning to British Columbia, Canada. ■



Australasians participating in the graduation ceremonies get together on the steps of the James White Library before the big march. From left: Cedric Ward, John Watts, Ed Streeter, Carl Voigt, Leah Carson, Daniel Jantos, Beth Streeter, Walter Scragg, Barbara Winter, Murray Chapman, Beverly Waters, Kevin Howse, Vivienne Watts, Asa Thoreson, Neville Clouten/

Photo: Ross Reid



How do I respond when God gives a requirement that I do not understand?

# A Test and a Sign

RALPH LARSON

TESTS are part of our everyday experience. Aeroplanes are tested, cars are tested, nuts and bolts are tested, even people are tested. This testing is intended to relieve us of some of the stress of not knowing what a product or person will do when placed in service.

The purpose of testing is prediction. What will happen if this man practises medicine? What will happen if this woman teaches? What will happen if this car is put on the road? What will happen if this plane is put in the air? These are the kinds of questions that advance testing attempts to answer in order to reduce the element of risk.

Testing persons is much more difficult than testing products. A demonstration of that problem may be seen in the United States legal system. Parole boards that are supposed to certify that a criminal has been rehabilitated and is safe to be released into society receive much criticism today because in many cases their tests apparently fail. There is a dismaying amount of recidivism, the repetition of criminal acts by freed criminals. Innocent people become victims and are crying out for a better solution to the problem.

I am sure that the people on these parole boards are not insincere or irresponsible. They must be as concerned as others about the safety of their families. I think the problem comes from an imperfect testing procedure, which results in many mistakes. It certifies as rehabilitated many criminals who in fact are not rehabilitated. As a result, society suffers, and the parole boards are criticised. I believe that the greatest need in that situation is for better testing procedures whereby future human behaviour can be predicted more accurately.

Is this not what is involved in Jesus' present work? He is planning to release many criminals from a huge penitentiary, the earth. He plans to let these criminals enter the society of unfallen worlds. Revelation 12:12 says, "Rejoice, ye heavens, and ye that dwell in them" (italics supplied).

Many worlds in which unfallen beings live have never known the miseries of sin and do not want to know them. So the Lord is in the position of the parole board. He needs a test whereby He can certify a criminal to be rehabilitated and safe to release into the society of the universe at large. It needs to be a test that the watching universe can observe and understand.

Consider what would be required of such a test. First, it would need to be a test that could be used uniformly in all parts of the earth.

Second, it would need to be a test that could be used for people of all ages and characteristics. Third, it would have to be fair in content, not based upon things that people have in different amounts. If it were based upon money, for example, some people would be discriminated against. If it were based upon property, talent, or education, the same would be true and the test would be discriminatory and unfair. Fourth, it would have to be fair in application, not requiring of people more than they are able to do. Fifth, the test would have to be unique so that motivation would be clear. If the Lord requires something for a test that people do for other reasons, issues are confused and motives are unclear.

What is there in the world that meets all of these criteria? I can think of only one thing that persons of all ages have in equal amounts, everywhere, and that is *time*. In a given week, everyone has exactly the same number of days, hours, minutes, and seconds. So it would seem that time could be used for a test without discrimination against anyone.

But how could the test be set up? Could there be a requirement that a certain amount of work be done in a certain amount of time?

That is an appealing idea, but it quickly encounters problems of both discrimination and motivation. Some cannot work, and some must work less than others for reasons beyond their control. And regarding motivation, we observe that people work for reasons that have nothing to do with religion or loyalty to Christ, because there are benefits from work that are not religious in nature, such as the benefit of something accomplished or produced. So motivation in a time-work test would be unclear, making the results of such a test doubtful and making it difficult to avoid discrimination.

What about recreational use of time? Again, some people are not able to engage in recreation and some enjoy recreation for reasons that have nothing to do with religion. If we think of requiring a certain time for study, or meditation, or self-improvement, the same problems would be present, to some degree. In a test involving the use of time for any of these, discrimination would be difficult to avoid, and motivation would be unclear. So what do we have left?

What about rest? Not everyone can work, but everyone can rest. Although it might appear that motivation still would be unclear, since there are nonreligious benefits from rest, there is a way to deal with that problem and make time spent in rest an adequate test. If it simply were required that a portion of time be used for rest, there would be benefits from resting that would not be religious in nature, and resting could be accomplished in a variety of ways to gain those benefits. People could work half a day and rest half a day, or work one day and rest

one day, or rest one day of each five, or one day of each six, or even seven, and gain the benefits of resting, even though they had nothing religious in mind at all.

But there is something that could make resting a valid test. If a requirement should be made that human beings rest on a specific time period that the Lord chooses, it would be a most adequate test because it would be arbitrary. It would not be justified by reasoning or rationale: it simply would attest the Lord's will. If Christ were to single out one specific twenty-four-hour period of the 168 hours that make a week and require that the entire human family use this time, *and this time only*, for rest, some risks would be involved.

What about the time when a crop is ready to be harvested, or seed is ready for planting and the climatic conditions are right and might never be so again? What about work situations? What about the run of fish that occurs only on certain days? Or irrigation water for the farm that comes only on certain days? Many situations would entail risks for the man or woman who would be required to use that time, and no other time, for rest.

And observe that this requirement makes no appeal to reason. Rest appeals to reason, but *a particular day of rest does not*. That is exactly what is needed, because the greatest test that the human being faces in relationship to God is this: What do we do when God makes a requirement that we do not understand? That is the greatest of all tests. This seems to me to be the question that the inhabitants of other worlds are most concerned about.

Try to visualise yourself as an inhabitant of a world where there never has been sin. You learn that Jesus is planning to release some rehabilitated criminals on your planet. You would have a right to feel some concern. You would be justified in asking some questions. "Lord, do You think it's really safe to do this?" And the Lord can say, "I believe it is. But judge for yourself. Let Me ask this candidate for universal life some questions and see what you think."

So the Lord asks the earthling some questions. "We have a requirement that no one shall kill anyone else. Are you willing to obey that requirement?"

The earthling replies, "Why, yes, that makes sense. That's reasonable. I'll go along with that."

"The next requirement is that you shall not steal. What about that?"

"Surely, that makes sense. I understand that. I'll go along with that."

"You shall not bear false witness," Jesus says.

The same answer is given. "Of course, that makes sense, that's reasonable. I'll cooperate."

And so on through the commandments,



except the fourth, the Sabbath.

Then the Lord turns and says to you, "What do you think?"

You reply, "No, Lord. He is not obeying You; he is agreeing with You. In every case he'll do Your will because it appears to him to be reasonable. But, given his limited knowledge and his limited experience, it is entirely possible that there may sometime be a requirement of the government of the universe that does not make sense to him. What will he do then? That's what I want to know."

The Lord is able to answer. "I anticipated that problem and built into the Ten Commandments a question to cover it." Pointing to the fourth commandment, He asks the earthling, "We have a requirement that the seventh day of the week be devoted to rest and to worship rather than to your own inclinations and pursuits. What do you say about that?"

The earthling may reply, "Lord, I clearly see the value of resting. You can depend on me to rest. I'll go along with that. But as far as resting on a particular day is concerned, I don't see any reason why I should rest one day when another day might be more convenient for me."

I can hear you saying, "No, Lord! Send him to another planet. We don't want him here! He is exalting his human reason above Your requirement."

If, on the other hand, the earthling says in response to the Sabbath question, "I believe in resting. You can count on me to rest. As far as the day of rest is concerned, it's not at all clear to me why one day needs to be the particular day of rest, but it doesn't need to be clear to me, Lord; if that is what *You* want, that settles it for me."

Then the Lord turns to you and asks, "What do you think?"

I believe you would say, "I think he's all right. Let him come."

The supreme test of a person's relationship to God is, What does that person do when the reason for one of God's requirements is not clear to him?

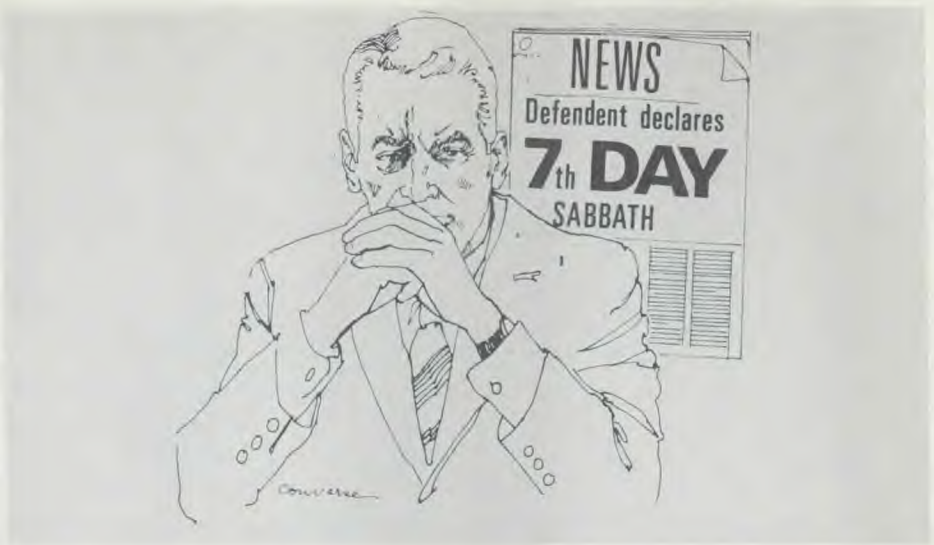
The terrible problem of sin began when Eve was faced in the Garden of Eden with a requirement that did not make sense to her. The tree that was forbidden looked much like the other trees. The fruit was comparable to other fruit, and the serpent was eating of it without apparent harm. Yet God had said not to eat that fruit.

It doesn't make sense, she thought. It just doesn't make sense.

Eve was faced with the decision, What do I do when the requirement of God does not appear to me to be reasonable? And what Eve decided in essence was, I will obey God when His requirements seem reasonable to me, but when they do not seem reasonable, I will not obey them.

This attitude—I will obey God when I understand His requirements, and I will disobey Him when I do not understand His requirements—reflects the thinking of millions of people today who call themselves Christians. It does *not* indicate a proper relationship with God.

Abraham faced the same test when the voice of the Lord, which he knew so well he could not mistake it, said to him, "Take now thy son, thine only son, Isaac, whom thou lovest," and



offer him on Mount Moriah for a sacrifice."

To say that it did not make sense would be a massive understatement. It seemed to Abraham a cataclysmic command. Not only did it not appeal to his reason but it devastated all his hopes and dreams. Consequently Abraham, as did Eve, faced the critical test: What do I do when the requirement of God does not appear to me to be reasonable? What do I do when God gives a requirement that I do not understand?

Abraham did not make the same decision Eve made. Abraham did not say, "I will obey God when I understand, and I will not obey when I do not understand." Abraham said, "I will obey whether I understand or not." As a result, he became known as the father of the faithful, the role model for those who want to have a proper relationship with the Lord Jesus Christ; a model of trust, faith, love, and submission.

Jesus faced this same test in Gethsemane. He went into the garden troubled in heart because He knew the end was near. There it became clear to Him that something unbelievably dreadful was to be part of His test—separation from God.

"Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And he went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me." Matthew 26:38. Three times He prayed that prayer, What does that prayer mean? It means, "Father, I don't understand. Father, is it necessary for You to withdraw Yourself from Me?"

Sometimes we say glibly, "He bore the weight of all our sins." Have you ever internalised what that means? *It means rejection!* You know how painful rejection is, from anyone. Rejection by the Almighty brings the ultimate anguish to a soul. In the Garden of Gethsemane it became clear to Jesus that He must be rejected by God in order to bear the punishment of sinners. As He felt His unity with the Father being broken He trembled and cried out in anguish, "Why? Father, isn't there any other way? I don't understand."

The fate of the entire universe hung in the balance while He grappled with that problem. And the universe won its reprieve when He

made the decision, "I will obey, even though I do not understand. 'Not My will, but Thine, be done.'" He had passed the greatest of all tests.

### The Greatest Test

The greatest test any human faces is not martyrdom. It is comparatively easy to surrender your life for that which you understand fully. But to surrender your will when you do *not* understand is a greater test, a test that must be met by everyone who wants to live in the universe at large.

The provision for a Sabbath rest is found in the heart of the Ten Commandments. It provides a test of trust, a test of love, a test of submission. Resting is reasonable, but resting on a particular day has no basis in reason. And the Sabbath test provides a means by which everyone may know himself and by which every other being in the universe may know: What does a person do when he does not understand? Will he obey anyway? Or will he put his reasoning powers above the command of God and disobey?

For this reason I am astounded at those theologians who say that they recognise some moral value in the principle of resting in the fourth commandment but see nothing of moral value in the specification of a *time* for that rest. To me, time specification is the only *moral* value there. Rest, of itself, is a principle of health, not morality. The only moral value incorporated in the fourth commandment is in the seventh-day-ness of that commandment.

In Revelation 12 and 13, we are given a picture of a final confrontation between the world and the church. The final confrontation will be over this test. The whole world will be called to make its decision, Do I obey when I understand, and also when I do not understand? The seventh-day-ness of the Sabbath will be the issue. In Revelation 7 we read that there will be a sealing of those who have passed the test, a certification that these people are safe to release anywhere in the universe. There will be no repetition of their crimes. They have passed the test, and their future behaviour is predictable.

"Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:20.



# A REAL SENSE OF ACHIEVEMENT

PETER BASKIN



Some members of the gymnastics group.  
Photo: Harri Silvasti

"WE ALL REACHED another milestone in our development." I had just been asking Judy Rayner about one of the subjects she had taken last semester, known to the computer as PE 281.1: Gymnastics; Lecturer: J. Hanson.

Judy, a married student involved in teacher training, went on to explain: "Why was it another milestone? Because we were able to develop new physical skills—things that we never thought that we could do before. Being able to do these gave us a real sense of achievement."

A semester has now gone by with Avondale's Physical Education classes well on the way under the expert guidance of its well-qualified lecturer, Dr. Jim Hanson. It's time to reflect and evaluate.

Last year we asked you to support the Avondale physical education program and you did so by giving a record offering. Now this year we are inviting you to help us again. But is it worth it? Listen some more to what Dr. Hanson's students have to say.

Julia White, daughter of Pastor Eric White, the Youth director of the North New South Wales Conference, explained how the theory and the practical were combined. She studied both "Introduction to Physical Education" and "Gymnastics." "In the mornings," she told me, "they have two one-hour lectures covering many basic areas of physical education, and two afternoons per week a practical

session, with most of the class electing to attend the Tuesday night cultural class as well."

Julia summed up by saying that she felt that the classes were "very useful, very practical—involves what you'd do when you get there as a teacher. We can approach our teaching with confidence. Dr. Hanson is very practical and willing to help as well. He really knows his stuff. Makes you feel confident. Makes it a challenge."

Thanks, Julia. From talking with her I sensed her real enthusiasm for Avondale's sincere attempt to restore the balance to Christian education.

Rick Franklin worked in the Queensland police force before he decided on coming to Avondale to study teaching. From my brief interview with him I felt that he, too, really appreciated the subject he was studying.

Rick evaluated the course this way: "The subject teaches you basic skills; not to beat someone, but to use these skills in recreation for a better, healthier life."

And with reference to his teacher: "Dr. Hanson is an extremely competent lecturer—he really knows what he's doing. As a person he is easy to relate to."

Greg Irvine, another outdoor this year, gave us his thoughts: "The physical education program is a positive move. It opens a new dimension to Adventist tertiary education in this Division. For me,

it is the realisation of a dream to be of positive service to the church's education system. That dream is to teach students how to be involved in recreation within a Christian context. It involves personal fitness of the participants and an emphasis on a healthy lifestyle. This course is a step towards my personal goal and dream." Thanks, Greg.

Well, there you have it—male and female indoor and outdoor students' reactions to our new physical education program. By the way, here are a few statistics you might be interested in. The "Introduction to Physical Education" class had sixteen students in it. They are secondary teachers, primary teachers and one from the ministerial course. The Gymnastics class had a similar number and spread of courses.

For a few moments let's return to Judy Rayner. "Was there competition?" I queried. "Competition was there, but it was minimal. Basically we were competing to improve our past performance. Our desire was to develop ourselves to the best of our ability. In gymnastics your act is judged not only on how well you do, but on how well you know your limitations and can work within them."

Judy also mentioned how the class had a real pioneering spirit. "We see ourselves as being some of the first to be properly trained at Avondale in physical education to serve the church."

Through my interviews with the students, I was really moved as I felt some of the teacher's philosophy of Christian education being mirrored by his students—comments such as "developing a sense of cooperation"; "needing each other"; "learning to trust each other"; "being better prepared to serve the church."

Well, you be the judge. Is this the sort of education that you can support? Is this the type of Adventist Christian teacher that merits your vote of confidence?

We, at Avondale, believe very strongly in the program that Dr. Hanson is endeavouring to foster. Your generosity on August 21 will enable us to greatly strengthen the good work that he is doing—the program you so willingly supported last year and for which we thank you.

We invite you once again to invest in the Adventist youth of tomorrow. ■



# A Unique Two-way Health Opportunity

W. A. TOWNEND



Dr. Jim Hanson putting theory into practise.

JUST ABOUT EVERYBODY knows about the idea that doing good for somebody else is good for one's own body. There's health in that kind of an experience. Who hasn't proved it at some time or another? Two-way health. Great, always.

Now, there's a rather unique twist to that well-proven idea coming up soon, next Sabbath, actually.

You see, Sabbath August 21, is the day when we Seventh-day Adventists throughout Australasia will be giving our 1982 Avondale College offering. And what a year to do it!

As Dr. Alex Currie told us last week in his report "Excited Students," this year's offering will further extend the practical health program for our college students, started as the result of last year's all-time record offering. It's working, really working.

Building on that, with practical emphasis on building, will be what we give this year. Excitingly so.

Think about the unique twist for a second. We each give a big offering, perhaps the biggest we've ever given for our precious college young people's development. That will be good for our health. As you know, love is always expressed in giving, the more we love, the more we give. That makes for improved health. We help, and the help we give helps us. Two-way health deal. But the unique twist is that the help we give is *for* health. What an opportunity! So, let's be part of it, to the full.

Then, there's another two-way twist. The health our students get from our giving will also be health education—and they will soon go out into our schools and churches passing on for the good of our children and us the health they've learned and have. So, let's give the program a real boost. It's practical. It's ongoing. It's the kind of thing that most of us enjoy supporting. Let's do it. ■

## TAX DEDUCTABLE GIFTS

You may obtain a tax concession in giving to the Avondale offering. Here are the guidelines:

1. Your gift must be \$2 or upward.
2. Your gift will go to building the new Health and Recreation complex.
3. Write your cheque or bank draft to:  
AVONDALE COLLEGE  
BUILDING FUND

and post it in the envelope provided with the RECORD or send to:

The Business Manager  
Avondale College  
Cooranbong, N.S.W. 2265

### TAX CONCESSION EXAMPLES:

- A. A \$100 gift from a person in the \$4,041—\$17,238 tax bracket will attract a \$32 tax concession.
- B. A \$100 gift from a person or company in the \$17,239—\$34,477 tax bracket will attract a \$46 tax concession.
- C. A \$100 gift from a person or company in the \$34,477 plus tax bracket will attract a \$60 tax concession.



Neil Kelly In full swing.



Julla White—"Makes you feel confident. Makes it a challenge."

**MORE GOOD HEALTH FOR AVONDALE COLLEGE STUDENTS**  
**College Offering August 21**



## WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

### Dominican Mother of Five Proves the Lord

A mother in Santo Domingo, Dominican Republic, had the difficult task of rearing her five children, ages four to eight, alone. One morning she gathered them around her and said, "Children, our food is almost gone, and I do not have any money to buy more—the only money in the house is the five dollars that have been set aside as the tithe of the Lord. We will now depend upon Him to fulfil His promises."

One of the children said, "But, Mamma, why don't you use that money to buy food, and when you work again then you can pay it back?" The mother felt tempted to accept this solution, but valiantly she replied, "No. We will prove the Lord and His promises."

At the end of the week they had no more food and still no money to buy any. That Friday night the mother and the five children went to bed without supper. The following day, Sabbath, they did not have anything for breakfast, so they went to church hungry.

At the worship service, when it was time to receive the tithes and offerings, the mother trembled as she deposited the tithe envelope in the offering plate, but a sense of serenity came into her heart, and she felt at peace. Would God fulfil His promises? she silently questioned.

When the worship service was concluded,

the mother and children started toward home. With each step she prayed, "Lord, Thou has asked that we prove Thee, and I am doing that now. Wilt Thou honour Thy promise?"

As they neared home they saw a military jeep parked in front of the house. The mother was frightened, but tried not to show it for the sake of the children. In front of the house she had taken the keys out to open the door when a guard got out of the jeep and approached her.

"Are you the woman who lives here?" he asked.

The poor mother wondered what he could possibly want and no longer tried to hide her fright from the children. "Yes, I am," she answered.

"Madam," the guard continued, "I have been waiting here for you for three hours. Early this morning the officer for whom you worked ten years ago asked me to bring a supply of food to you. Some of it is cooked and ready to eat, and the rest is raw." To the astonishment of the mother and the children, the guard proceeded to unload the food and carry it into the house.

"The children and I sat down to a delicious cooked Sabbath dinner," she later related, "and the packages of uncooked food lasted us for six more weeks!"

### Five Million Magazines

The most extensive missionary campaign ever conducted by Adventists in Brazil is going on now with the distribution of 5 million copies of the magazine *Decisao* ("Decision")—the largest publication Brazil Publishing House ever made of one single issue.

In January of this year this new name and format was given to the former missionary magazine published in Portuguese, *O Atalaia* ("The Watchman"), and the three Brazilian unions have organised their 320,000 members to carry on the mass distribution of this journal, which is being made available to the churches at the basic cost price of only eight cents per copy. The literature evangelists are also cooperating by setting a goal to give out 2 million copies of this special number.

The sixteen-page issue is in full colour and treats various subjects of present-day interest such as: "Violence a Sign of the End?" "Love Letter" (the Bible), "Christ's Return—the Only Solution," "Drugs and Modern Society," "Beyond Death, What?" Besides this, one page features the two tables of God's law, and there are request blanks for visits, prayer, Bible-correspondence courses, additional

copies of *Decisao*, and magazine subscriptions.

Joao Wolff, South American Division president, stated, "The house-to-house distribution of 5 million missionary magazines in one campaign has two basic, important aspects: it involves every member in every church in missionary work, and it evangelises thousands upon thousands of families in their territories. We wanted to have an activity that would include everyone in sharing his faith so that the multitudes who are waiting for God's messengers might be reached."

Itanel Ferraz, division Lay Activities director, said: "This pilot missionary campaign in Brazil will undoubtedly bring about a tremendous reaping of souls. In 1981, 57,000 people were won to Christ throughout South America. This year our division goal is 63,000, and by God's grace we will reach it. To achieve such an objective we need to have extensive missionary activity, and as this program is being carried on in Brazil, we are seeing our people respond beyond all expectations. Next year we hope to follow the same plan in the Spanish-speaking sector of our field."

### Baptism in Prison

Every baptism is a triumph for truth. It represents a public commitment by a person to be one of God's children. But a baptism conducted recently was in most respects dissimilar to the conventional baptismal service—it was held in the Maryland Correctional Institution.

After passing through the security procedures, we met the candidates, Tom and Tim. Tom has been a member of a study group run by William Spangler for three years and is a strong pillar of the group, which meets regularly every Friday evening. Because Tim is in administrative segregation, he does not enjoy the blessings of such fellowship, but by personal study and correspondence he had progressed to the point of making his decision for Christ.

Baptistries are not priority items in penal institutions, so we utilised what was available—a large tub in the infirmary—for this sacred rite.

The baptism of Tom and Tim brought the number of baptisms as a result of Mr. Spangler's efforts in prison evangelism over the past ten years to a total of fifty-six.

### Inmates Baptised

The baptism of two prisoners inside the Marquette (Michigan) Branch Prison testifies to the witness of Seventh-day Adventist lay members.

It began with a request by Dennis Earl, a member of the Grand Haven, Michigan, church, for Pastor Kenneth Williams, of Marquette, to visit an inmate. Mr. Earl had witnessed in the gaol, and detected interest. The prisoner, John Irwin, had been transferred to Marquette.

Pastor Williams was delighted to find a man who already had read the Conflict of the Ages series by Ellen G. White, was keeping the Sabbath, and desired baptism. Another prisoner, Terry Donovan, had been baptised previously in the Jackson (Michigan) Prison before being transferred to Marquette.

These two prisoners recruited enough other interested prisoners to get permission for Sabbath services to be held in the prison each week. Since Pastor Williams already was committed to other church services at that time, two members of the Marquette church, Clifford Ward and Terry Schneider, conducted the prison services.

The two prisoners were baptised in a whirlpool tank (Mr. Donovan had asked to be rebaptised) and were received into the membership of the Marquette church. Both soon are to be paroled from prison.

Recently new doors have been opened. A pastor of another denomination who had been conducting a Friday morning service moved away. The group asked for Adventist leaders, and Adventist members now are directing a Friday morning Bible study.

When prisoners recently rioted at Marquette and were trying to destroy buildings, those who had been attending the Adventist services formed a line around the chapel and prevented it from being burned down. To them it was a holy place, and they risked their lives to preserve it.



# A Wheelchair Plus 40

HOWARD G. DAVIS

TAKE FORTY boys and girls, plus the same number of book salesmen and women, whirl them around a wheelchair, with Warburton as the mixing-bowl—and what have you?

In the wheelchair was book salesman David McInnes of Broken Hill!

You see, David—who rides a motorcycle and totes his folding wheelchair in the sidecar—was travelling home one evening when a big kangaroo tried to hitch a ride. However, Kanga's timing was a wee bit out, and his hop left both sidecar and wheelchair in a mess. The sidecar was repairable; not so the wheelchair!

Somehow the Juniors of the Warburton Adventist Sabbath school heard about David's predicament, and decided to do something about it.

The result—after cake-baking, jam-making, and an unreportable number of projects—was \$620.

With happy hearts they sent off the cheque, and by return received a heartfelt "Thank you."

This, however, turned out to be a "time payment" note of thanks. For when those forty sales people zeroed in on the Signs Publishing Company for a convention, David, plus his new wheelchair, came among them!

To have David in their midst, to hear his story of the past couple of years up Broken Hill way, and to see what courage, resourcefulness,



and determination can accomplish, did something for his young admirers.

It boosted their confidence that the spirit that has made David McInnes's wheelchair such a "going concern" is worthwhile. ■

David McInnes and the Warburton children, who by a team effort expressed their care. Photo: H. Davis

## TO STRENGTHEN YOUR FAITH READ SOME OF THE IDEAS EXPRESSED BY THESE ABLE WRITERS.

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by Edward Heppenstall  
An exploration of the ministry of Christ in the heavenly sanctuary.  
\$A9.80 \$NZ13.75 PNGK7.85

### IN ABSOLUTE CONFIDENCE

by William G. Johnsson  
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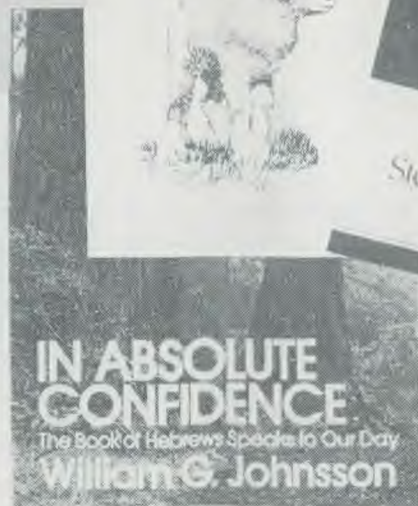
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At your ADVENTIST BOOK CENTRE





# A Great Worker for God

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



Pastor J. W. Kent proudly admires the photo of Pastor C. H. Watson, an Australasian who became president of the church in Australasia and later the General Conference. Pastor Watson had a big influence in guiding the ministry of Pastor Kent.

Photo: R. K. Brown

IT WAS IN THE FAMILY LIVING ROOM, surrounded by pictures of bearded pioneers, that I met him. That strong, tall frame that once strode impressively across the public stage, now frail and stooped, found security in his walking cane. The silver-tongued orator who once moved the masses to accept the Adventist message, now speaks in whispered tones. Behind that rugged, manly face, weathered by over ninety summers, is the story of a great worker for God.

James W. Kent, the youngest of twelve children born in 1890 to Thomas Robert and Mary Pound Kent, is the only surviving member of this distinguished family which came from the rich farming district of Eugowra, New South Wales, 500 kilometres south-west of Sydney.

A stout-hearted colporteur on horseback, Charles Reekie, sold *The Great Controversy*, to this family. After reading the book, Mr. Kent Sr. was greatly troubled and announced to his family, "We are keeping the wrong day." He called his Anglican minister to explain why they were keeping Sunday. He was not satisfied with the answer, so began to study the Bible for himself.

One Sabbath morning Mr. Kent Sr. went out to hunt cockatoos that were eating his corn crop. It was while resting in the farm hut, rereading the fourth commandment, that he suddenly looked up and saw above the roof, written in letters of fire, "If ye know these things, happy are ye if ye do them."

James slept with his father that night in the

family double bed (his mother was deceased). Father was restless and agitated. Early in the morning he awoke to see his father on his knees, praying aloud. He was in conflict, for he had promised his wife before her death he would keep the family together, and a decision to keep the Sabbath would divide them.

That morning he told his son, "The only cure for a troubled mind is to obey God. Henceforth I am going to keep the Sabbath, even if I am the only one in the world."

For the next three and a half years Father kept the Sabbath alone on the mountainside, believing he was the only one in the world doing so. As a boy, James kept it with him. (They were the first Adventists west of the Blue Mountains.) No work was allowed to be done on the farm on Sabbaths, and they sought the sanctuary of the nearby mountain to worship God.

Then came the occasion when father had to make a trip to Sydney. As he was walking past a wooden building in Ashfield on Saturday morning, he heard people singing inside. He interrupted them with the question, "What people are you?" "We are Seventh-day Adventists" they answered. "Do you keep Saturday as the Sabbath?" "Yes we do," they replied. Father was delighted.

On another occasion, back home on the farm, an older brother heard a voice in the barn, so he peeped in. Father was on his knees praying for his children, naming all twelve one by one, that they would accept Christ and His truth. He lived to see all twelve and their spouses become Seventh-day Adventists.

One day Father said to James, "I would like to see you go to Avondale College and become a preacher. If God calls you, don't hesitate. I believe He has a great work for you to do." James heard the Lord calling him to the ministry and went to college.

His first appointment in the Lord's work came in 1912 when he became tentmaster for the late J. H. Woods. It was while taking care of the canvas pavilion and listening to the speaker that this young man caught a vision—a vision that he should take the message to the large cities of Australia and New Zealand.

His big chance came in Melbourne. The mission leader was asked to go on a camp-meeting itinerary for some weeks. Who would do the preaching? "Let the young fellow have a go," said the businessman. When Pastor Woods returned, the tent was filled to capacity with many educated people in attendance. "My first sermon," remembers James, "was on the fulfilment of Bible prophecy in history."

The Melbourne mission was the beginning of an evangelistic career that took the young evangelist to Queensland, New South Wales, South Australia, Western Australia and New Zealand to proclaim the gospel. He preached in leading theatres and halls. He saw 2,500 people baptised and fourteen new churches formed. He says, "To God be the glory."

I asked Pastor Kent if any man had a particular influence in the direction of his ministry. "Yes, I believe it would be Pastor C. H. Watson. He was a prince in Israel and a mighty leader of the church." (Pastor Watson was a president of Australasian Union Conference, forerunner of the Australasian Division, and General Conference president from 1930 to 1936.) "It was his courage, strength and business acumen that brought this church through the most difficult economic condition: of the great depression. He gave me great encouragement and support in preaching the message," claimed Pastor Kent.

One cannot be in the presence of Pastor James Kent without sensing the warmth and love which he has for people, and in particular his own family. Pastor and Mrs. Kent were blessed with eight children who adore their God-fearing parents. They are: Winston (Melbourne doctor), Lance (Sydney businessman), Doralyn (Mrs. H. W. Kingston, Sydney), Cecilie (Mrs. Syme, U.S.A.), Grenfell (N.S.W.), Lynden (Sydney), Adrian (teacher, deceased) and Marigold (home).

In addition to his service as a public evangelist, Pastor Kent served his church as president in Western Australia, South Australia, Victoria and North New South Wales.

I asked him what he thought his greatest achievement was during his forty-five years of ministry. "Preaching the Word," was his instant reply. If you only had one sermon to preach, Pastor Kent, what would it be? "The Everlasting Gospel," he replied.

After a prayer with him and taking a photo in the garden at his Sydney home, I said farewell to one of the great warriors of the Advent message. Just as the sun was setting in the western sky that afternoon the sun is also setting on a life dedicated to preaching the return of the "Sun of Righteousness." I reluctantly said goodbye to a great worker for God. ■



# Life-Sketch of Gordon Victor Palmateer

C. F. HOLLINGSWORTH

GORDON VICTOR PALMATEER was born in Bickley, Western Australia, on the first day of March 1898. He was the first child of a family of two boys and six girls born to Mr. and Mrs. George Palmateer who lived on their Heidelberg property located in the beautiful Bickley Valley.

Gordon was reared in an Adventist home, his parents having joined the church when he was in his infancy. The first school he attended was a church-operated one built on his father's property, not more than 200 metres away from his home. It was here, with children of other Adventist families in the district, that Gordon began his primary education. By the time he was ready for high school, Carmel College had opened its doors, and it being less than two kilometres from home, Gordon attended as a day student until his graduation in 1917.

## Training for Service

In 1918 Gordon entered the Adventist hospital at Wairoonga to train as a nurse, and received his certificate in 1922. His first denominational employment was in the Victorian Conference as a literature evangelist, then as a member of a mission team operating in the suburb of Hampton. Toward the end of the year Gordon returned to Bickley to be married to Dorothy Clark in the church of their childhood days. The wedding was celebrated on the fifth day of September 1923. Dorothy was also a nurse, and ably assisted her husband in his work. To this union was born a daughter, Meryl, Mrs. John Hamilton.

When the Palmateers returned to Victoria, Gordon was employed on the staff of the Warburton Sanitarium and Hospital, where he remained until asked to care for similar work in Western Australia.

In 1936, Gordon was invited to join a mission team in Perth, and from that time on to his retirement in 1965, evangelism was the work he loved most. After a short ministry in Perth, Pastor Palmateer was asked to care for the spiritual needs of the Geraldton church. A new church building had just been completed as the Palmateers moved in. His parish included all churches and companies from Geraldton to Mingenew.

In 1936, the Palmateers accepted a call from the South Australian Conference to care for churches in Port Pirie, Adelaide, Berri, and Murray Bridge. He was ordained to the gospel ministry on July 21, 1945.

In 1951, Pastor Palmateer was invited back to the Victorian Conference where he had given valuable service twenty-eight years previously. His first responsibility was the care of the church at Hamilton, then at Moe, Nunawading, Springvale, Frankston, and finally at Mont Albert.

Pastor Palmateer was a very practical man. He pastored six churches in Victoria, and in four of these a new church building was erected while he was their pastor. He was justly proud of the large brick church built while he was the

pastor at Springvale. He was the architect, and worked along with the members while it was being built. It should be mentioned that the four churches were built mainly by voluntary labour, the pastor working along with his parishioners.

Pastor Palmateer was a lover of the beautiful, and on retiring in 1965 spent his leisure hours painting and gardening. He was an accomplished artist, and the garden of ferns and flowers at the rear of his Blackburn home was a delight to behold.

Five years ago, following a severe heart attack, Pastor Palmateer sold his home, and moved to Unit 22 at Coronella, where he and his wife, Dorothy, became a real part of the Coronella family.

Three months ago, Pastor Palmateer was needing special medical care, and was admitted to the hospital section of Coronella, where his health continued to deteriorate until his death on Friday afternoon, June 18, 1982. It came as a happy relief from weakness and pain, and we who mourn his passing are assured that "Precious in the sight of the Lord is the death of His saints." ■



Gordon Victor Palmateer.

## ROLL OF HONOUR

Workers who have been granted sustentation benefits during April, May and June.

Mrs. M. A. Cawse	Retired February 24, 1956 Last employed S.H.F. Company, Cooranbong 19 years of service
Mr. F. C. Craig	Retired April 12, 1982 Last employed S.H.F. Company Head Office 44 years of service
Mr. A. E. Jones	Retired July 16, 1982 Last employed Australasian Division 35 years of service
Mrs. D. L. Syme	Retired 1965 (husband's death) Last employed Longburn College, N.Z. 12 years of service
Mr. H. K. Davidson	Retired December 12, 1981 Last employed Sydney Adventist Hospital 33 years of service
Pastor L. A. J. Webster	Retired February 28, 1982 Last employed Western Pacific Union Mission 39 years of service
Pastor K. DeVill	Retired April 3, 1982 Last employed Tasmanian Conference 37 years of service
Mr. L. S. Macfarlane	Retired April 30, 1982 Last employed S.H.F. Company, Cooranbong 40 years of service



# Weddings

**GODBER—SUTTON.** The winter sun shone brightly on Sunday, June 27, 1982, in Tauranga, New Zealand, for the marriage of Lynda Sutton and Desmond Godber. Des is the son of Ian and Elaine Godber of Tauranga, and Lynda is the daughter of Keith Sutton of Tauranga and Gwen Sutton of Brisbane, Queensland. Many friends and relatives from Australia and New Zealand were present, showing how much they appreciated this young couple. We wish them God's richest blessings as they establish another Christian home in Tauranga. A. D. Judd.

**MICHAELSON—ELLIS.** Robert Lee Michaelson, eldest son of Pastor and Mrs. F. J. Michaelson of Lakeport, Northern California, and Leanne Yvonne Ellis, daughter of Mr. and Mrs. G. Ellis of Forest Hill, Auckland, New Zealand, were married in the North Shore Adventist church, Auckland, on Sunday, June 6, 1982. In a beautifully simple, sincere service, Robert and Leanne dedicated their lives in service to God and pledged themselves each to the other. As Robert takes up his duties as a ministerial intern in North New Zealand we wish him and Leanne much of God's blessings. I. B. Rankin.

**THORESON—ARMSTRONG.** When Christine walked up the aisle of the Royal Oak church in Auckland, New Zealand, on October 26, 1981, it was the culmination of a Christian courtship and the beginning of a Christian home. Immediately after their first meal together as man and wife, Carey also raised their first family altar, when a family worship was conducted. The home which has Jesus as its head and prayer as its bulwark is God's ideal. Carey and Christine's many friends joined with the writer (the bride's uncle) in wishing them God's richest blessings on their future home. Ron Lewis.

[The lateness of this notice is regretted]

# Till He Comes

**ALLEN.** Patricia Joan Louise Allen, beloved wife of Brother Edgar Allen, passed to her rest on Wednesday morning, June 23, 1982. Following a short committal service at the graveside in the Avondale Cemetery, Cooranbong, New South Wales, a memorial service was held in the Avondale Memorial church, where words of comfort and hope were presented by Pastor L. J. Laws, assisted by Pastor L. C. Coombe. Patricia's suffering during recent months was met with courage and fortitude. Her confidence in her God was strong and her commitment to His will, full and complete. We are confident that members of the Allen, Plane and Kent families found great comfort in the promises of God. With renewed commitment to the will of God they look forward to the grand reunion in the kingdom. L. C. Coombe.

**ASHMAN.** Grace Melva Ashman was born in Guildford, Western Australia, in 1912, and passed suddenly, but peacefully, to her final rest in her home on the evening of June 21, 1982. She was the youngest of five children born to Henry and Mercy Glover of Moolibee. She grew up in a Christian home and she did not lose her faith in Jesus, and looked forward to His second coming. She was always loving and thoughtful, and will be sadly missed by her many friends, loved ones, and especially by her husband, Jim, and her daughters Dawn and Wendy. She was laid to rest on June 23 in the Midland Cemetery with words of hope and confidence in the longed-for return of our Saviour. M. A. Chapman.

**CAMPBELL.** John Edward (Jack) Campbell passed peacefully to his rest on June 21, 1982, aged sixty-four years. All but the last three and a half months of his life had been spent in New Zealand. He had been in service in the Navy for some six years, and then took up farming in the Rotorua area. It was at the Rotorua Adventist church that he worshipped with his wife Nola (nee Robinson) and their two daughters Heather (Mrs. Gillies) and Colleen (Mrs. Stevens). After some eighteen years Jack turned to shopkeeping in town until they left New Zealand for Melbourne to be with their

daughters. Pastor Eric Robinson of Brisbane, brother of Sister Nola Campbell, and the writer, were associated together in sharing the comfort of the blessed hope with the sorrowing loved ones when Jack was laid to rest in the beautiful hillside surroundings of the Lilydale Lawn Cemetery, Victoria. H. E. Roberts.

**CROCKER.** Born in 1889, the oldest member of the Rosewood Adventist church, Sister Florence Maud Crocker, passed quietly to her rest in the Karinya Baptist Home, Laidley, Queensland, on June 4, 1982, aged ninety-two. Sister Crocker shared many precious moments in prayer and Bible study in the home of Brother and Sister John Cassimatis until the recent formation of an Adventist church in Rosewood. Her life was dedicated to her Saviour, and until failing health dictated otherwise, she was to be found in the front row of the church each Sabbath. A short service was held at the Mount Thompson Crematorium, Brisbane, where friends and loved ones were directed to look forward with certainty to the coming of Christ, and the great occasion of reunion and rejoicing on the resurrection morning. D. Jackson.

**DAWSON.** Lillian Elizabeth Dawson was admitted to St. Andrews Hospital, Ipswich, Queensland, on April 26, 1982, to undergo surgery. She had not been well for some years and, unfortunately, although the operation appeared to have been successful, Lillian passed away on May 12, at the age of seventy-two. Sister Dawson had recently moved to Rosewood, Queensland, from New South Wales, where her skills as a talented musician were widely appreciated. After being reminded of the loving care of our Saviour and the certainty of His promises at a short church service, both family and friends gathered at the Warrill Park Lawn Cemetery to commit Sister Dawson into His keeping. Drawing comfort and strength from God's Word, we await the call of the Life-giver with the assurance that, "Precious in the sight of the Lord is the death of His saints." D. Jackson.

**DOWNING.** Michael John Downing passed to his rest at the age of eighty-three years on June 24, 1982, at the R.S.A. Home at Levin, New Zealand. He was born in Youghal, southern Ireland. After serving in the Royal Navy as a submariner at the age of sixteen, he migrated to New Zealand. He was baptised at the Petone church in 1945, and has been a faithful member since that time. His friends and relatives gathered at the Lower Hutt church and later at the Taia Lawn Cemetery on June 29 where our dear friend and brother was laid to his rest in the sure hope of meeting his Lord on the great resurrection morning. W. V. Fedorow.

**DUKE.** At the age of seventy-one years, Herbert Ramsey Duke laid down life's burdens on July 1, 1982. He was interred in the Adventist section of the Port Macquarie Cemetery, New South Wales, on July 5. Brother Duke came to a knowledge of Christ through the witness of Brother Tom Crabtree over forty years ago, and retained a relationship of trust with his Lord throughout his life. Left to mourn are his wife, two sons Alan and John and daughter Jeanette, but they sorrow not as others who have no hope. Beside the open grave in bright winter sunshine, the mourners were directed to the source of all hope, the Sun of Righteousness, by Pastor A. Probert and the writer. V. J. Heise.

**HICKS.** Sister Amy May Hicks, aged seventy-two years, passed away suddenly at her home in Tenambit, East Maitland, New South Wales, on June 17, 1982. A large group of friends and relatives gathered at the graveside service and listened to the words of assurance and comfort from the Word of God. To her husband Leslie and daughter Wendy, and sons Stewart and Gregory we extend deepest sympathy and love. Amy will be sadly missed by the members of the Maitland church. We leave her in the care of a loving Saviour, and the hope of the resurrection when Jesus returns. T. R. Potts.

**KIMPTON.** Mary Kimpton passed quietly and peacefully to her rest on June 3, 1982, at the Adventist Nursing Home, Victoria Point, Queensland. She reached a record age of 101 years, and there is no doubt that her attitude to life, which was "We have a lot to be thankful for," helped her to attain this age. Her service to the work of God as a cook in our cafes and at our camp-meetings in Australia and New Zealand will long be remembered. To her family and friends we express our deep sympathy. Just before she died she sat up in bed and sang "Jesus Loves Me, This I Know." This assurance

enabled all present at the funeral service at Redland Bay Lawn Cemetery to look forward with confidence and assurance to the resurrection morning. A. White.

**MELVIN.** Millicent Emily Melvin passed to her rest on Saturday, July 3, 1982, in the Whakatane Hospital, New Zealand, aged eighty-three years. She was born in England and came to New Zealand with her husband in 1921. She became a Seventh-day Adventist in 1930, as a result of the influence of the work of the late Pastor Walter Batty. She is survived by her two daughters, Dora and Clarice, eight grandchildren and twelve great-grandchildren. The precious promises of Scripture brought comfort to hearts of those folk saddened by the loss of their dear one. A. H. Waldrip.

**MIDDLEBROOK.** Samuel Robert (Bert) Middlebrook fell asleep in Jesus on July 1, 1982, at the Auckland Hospital, New Zealand, just after his ninety-second birthday. He had been baptised by the late Pastor Rampton in 1917. During his faithful life of service for his Lord he helped build the Hamilton and Waihi churches. We express our deepest sympathy to his daughters: Valery (Mrs. Lomas) and family, Alma (Mrs. Hayward) and family, and the family of the late Rae (Mrs. Gersbach). At the services at the Waihi church and at the Waihi Cemetery we pointed relatives and friends to the certain hope of that great reunion day. J. Veld.

**MILNE.** Aldyth Delta Milne passed away in the Royal Newcastle Hospital, New South Wales, on June 29, 1982, aged eighty-eight years, having been largely confined to her home for many years of patient suffering. Dr. Charles Harrison, Mrs. Harrison (nee Sister Phillips) and others ministered to her in the Sydney Sanitarium a long time ago. In later years the writer presented the Advent message to her, which she fully embraced. Her faithful, patient life bore testimony to her trust in God. Adventist Services for the Blind were made available to her as eyesight declined, the Sabbath school lesson being shared with her devoted husband. The assuring hope of reunion through resurrection was declared in the funeral services in which Pastor Len Barnard was associated with the writer. Sister Milne is survived by her husband, one sister and other relatives to whom we express our deepest sympathy. K. J. Wooler.

**PALMATEER.** Pastor Gordon Victor Palmateer was born at Bickley, Western Australia, on March 1, 1898, and went peacefully to rest at "Coronella," Nunawading, Victoria, on June 18, 1982, after a long and fruitful ministry in the churches of Western Australia, South Australia and Victoria. The love and esteem in which he was held was evident at his funeral, conducted in the Nunawading church, when fellow-ministers, church officers, relatives, and a host of friends met to pay their last respects, and to speak words of comfort to his wife, Dorothy, and daughter Merry. In the services conducted by Pastor T. F. Judd and the writer, the advent of Christ in glory, the joy of meeting loved ones again, our home-going and eternal happiness was the theme of inspiration. Pastor Palmateer now rests along with the others in the Templestowe Lawn Cemetery, awaiting the call to life everlasting. A life-sketch appears elsewhere in this issue. C. F. Hollingsworth.

**PARKYN.** Anna Louisa Dorothea Parkyn was born in South Australia on January 3, 1886, and passed away in death on June 14, 1982, thus attaining the age of ninety-six years. She certainly was one of God's good women, and was an inspiration to all who were privileged to know her. To her son, Allen, eight grandchildren, twenty-two great-grandchildren and two great-great-grandchildren, to her sister, Clara Welkie, and brother, Ted Zilm, we extend our sincere Christian sympathy. Services at the funeral chapel and at the graveside at Centennial Park, Adelaide, were conducted by the writer, assisted by Pastor Graham Byrne. J. H. Wade.

**PENDLETON.** Alan Mackey Pendleton was born in Liverpool, England, and passed away suddenly on Saturday evening, May 22, 1982, in his home in Auckland, New Zealand, aged fifty-five years. The large number of neighbours, work associates, friends, and relatives that gathered around his bereaved wife Ruby (nee Nobbs, from Norfolk Island), son Wayne, and daughter Kaye, showed the high regard in which Mr. Pendleton was held. Ruby's work in the North New Zealand Conference office continues to be a blessing, and we know that the God of all comfort will sustain her and her loved ones at this time. D. R. Tasker.



**ROBSON.** The Blenheim church was full to capacity as a large number of friends and relatives paid tribute to a loving and lovable Christian. Mrs. Jessie May Robson died suddenly on June 30, 1982, in the Wairau Hospital, Blenheim, south New Zealand, aged sixty-seven years. Despite health problems during recent years, our sister was an active and respected witness to her Lord. In community work and in the church she was a tireless worker. Every year Sister Robson enthusiastically met the local business people for support in the Appeal for Missions. To her loving husband, Felix, and daughters, Jessie Tasker of Brisbane, June Simpson of Mount Isa, and son, Dale, of Christchurch, with their respective families, we extend our deepest sympathy. Pastor L. McMurtry was associated with the writer in the services. G. W. Oaklands.

**RUBESSA.** Benjamin Rubessa, a loyal member of the Morely Adventist church in Western Australia, laid down life's burdens and was laid to rest on Thursday, July 1, 1982. He was respected and loved by all who knew him. Always gentle, loving and kind, Brother Rubessa was a living example of a loving and lovable Christian. He was affectionately known as Nonno, and will be sadly missed by so many. At a private service conducted by Pastor G. I. Wilson, at the Karrakatta Cemetery, close loved ones and friends were reminded of the soon coming of Jesus and the certain hope of the resurrection morning. M. A. Chapman.

**SINCLAIR.** Gary Wayne Sinclair met an untimely death at the age of twenty-six on May 29, 1982, while climbing Mount Ruapehu, New Zealand, with a friend, who also lost his life. Gary was an experienced climber who loved outdoor life, and his death was a tragic loss to his parents, Brother and Sister W. Sinclair of Whangarei; his fiancée Ruth Levy; sister Jeanette of Hamilton and his brother, Ross, who is a doctor at our Hong Kong hospital. Many friends and relatives gathered at Lower Hutt church and later at the Taita Lawn Cemetery to commit Gary into the care of our loving Father. W. V. Fedorow.

**TYLER.** At the age of sixty-five years, Val Tyler passed away in the Coff's Harbour District Hospital, New South Wales, on February 11, 1982, and was buried the following day. After a lifetime of service in Telecom, while supporting actively many voluntary and charitable organisations, Val spent his retirement years with the hobby he loved best, tending his beautifully kept gardens and greenhouses where man comes close to his God. To his wife Lucille (nee Romero), sons Michael and Jonathan and daughters Elizabeth and Jan, together with a large gathering of relatives, workmates and friends, words of hope and consolation were spoken by the writer at the funeral parlour and later at the graveside. V. J. Heise.

(The lateness of this notice is regretted.)

**SPECIAL NOTE**

Sydney University Seventh-day Adventist Students' Society (SUSDASS) is celebrating its twenty-fifth anniversary by way of a dinner on September 19, (not the date mistakenly supplied in their recent advertisement). Adventist graduates of that university are expected to come from overseas as well as throughout Australia for the occasion. It is sure to be a very special get together.

**RETURN THANKS**

Sister Palmateer, Merry and John, wish to sincerely thank all relatives and friends for their floral tributes and many acts of kindness following the death of a loving husband and father. Especially thanking Pastor F. Hollingsworth, matron and staff of Coronella Nursing Home.

Carmen Batchelor and family wish to express their very sincere thanks for the many tokens of love and sympathy received after the death of her beloved husband. Please accept this as their heartfelt personal thanks and appreciation to all who have written or sent cards.

**TITHE ACKNOWLEDGEMENT**

The secretary/treasurer of the North New South Wales Conference wishes to acknowledge the receipt of \$1,345 anonymous tithe.

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REGISTRATION commences at 2 p.m. on Monday, December 27, 1982.  
CLASSES commence Tuesday, December 28, 1982, and end on the evening of Tuesday, January 4, 1983.

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Large home for sale. 3 B/R, study, sep. lounge and dining rooms. Situated on approx. 1½ acres. On bus route to schools, station, shops and church. 2 km from college. \$60,000 O.N.O. Contact M. Hilder, 508 Freemans Drive, Cooranbong, N.S.W. 2265. Phone (049) 77 1260.

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Ten-minute walk from college, attractive area, 3-bedroom brick-veneer new home, includes 2 bathrooms, laundry, on-site septic, abundant built-in robes and cupboards, pantry, 80/20 wall-to-wall carpet, garage. Immaculate, very attractive home. Good investment at \$68,950 (valued at \$75,000). Phone (056) 62 2401.

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Good building block, Red Hill Road, Cooranbong. Half-acre—can be subdivided. Easy walking distance to college, etc. For further details, contact L. Pohan, 21 Irvine Street, Mt. Evelyn, Vic. 3796. Phone: B/H (03) 870 9122  
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No. of Adults @ \$18.00 ea. (inclusive) .....

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	Adult	Child
Day Visitors: Meals Required—		
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Meals \$2.50 adults and \$1.50 children (4-12 yrs)

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ALL ATTENDING REUNION MUST APPLY BY DECEMBER 10, 1982

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**Volunteers needed Volunteers needed**

Pacific Adventist College, near Port Moresby, Papua New Guinea, urgently needs volunteer tradesmen to help build staff and student housing. Can you help in the greatest educational project ever launched in this Division's mission field?

Are you a tradesman? Can you dedicate some weeks or months of your time to serve God in this way?

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CONTACT: Mr. J. K. Irvine  
Australasian Division of the S.D.A. Church  
148 Fox Valley Road  
Wahroonga  
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Self-catering now available for the first time at Rumbug Camp near Wilson's Prom. Only \$5 per head. Log fire, electronic organ, cool-room, freezers, microwave, industrial dishwasher, etc. Heated, covered, swimming pool. All facilities under one roof and centrally heated. Phone (056) 64 6524 or (056) 82 2462.



# Flash Point

**THESE DAYS** the Carter Report has much to report. God is blessing this very public outreach being held in the Sydney Opera House. As laity and ministry combine their efforts a great harvest of souls appears imminent. An all-day Sabbath seminar was held on July 17, and over 700 people attended. Of course faithful members contributed to the number, but many were new interests. These were encouraged at that time to attend various Adventist churches on the next Sabbath; July 24. Just how eagerly they accepted the invitation, can be seen by the fact that in one church alone, Hurstville, nineteen people attended for the first time.

**WHICH LEADS** up to even better news. A baptism was held in the Opera House on Sabbath, August 8. Strict fire regulations had precluded such things as the lighting of candles, and it had been thought that one of the countless other rules and regulations would prevent a baptism. Permission was given and a baptism took place—the first baptisms by immersion to be held in the Opera House. This is the type of public witness that will show Australia that Adventists are serious about evangelism.

**SPEAKING IN TONGUES!** Adventist evangelism in Australia reaches out in many languages. Pastor Manuel Cea has recently begun a special series of Sabbath meetings at the Brisbane migrant centre as an evangelistic outreach to Spanish-speaking migrants. At the second meeting, held on July 24, there were twenty people in attendance, and numbers are expected to rise. A full story will soon appear in our pages.

**SPEAKING** of Sabbath, July 24, a new church company was organised in suburban Brisbane. Conference president H. G. Harker and secretary-treasurer R. E. Eager joined with about twenty believers in formally forming the Richlands church.

**ATHAL TOLHURST**, T.T.U.C. president, just recently flew to Hastings, New Zealand, to run a mission campaign for several weeks with Hawke's Bay pastor S. R. Goldstone. Which goes to show that the distinction between administrators and evangelists is non-existent—which is as it should be.

**IN THE T.T.U.C.** they have just completed a five-day union-wide Health and Communication directors' seminar. Union director John Trim reports that all benefited from the inservice training, and returned to their conferences re-motivated to do great things.

**COMMUNICATION SEMINARS** are certainly not confined to the union level. Pastor Bruce Price, Greater Sydney Communication director, has recently been in the thick of it with his half-yearly seminar which began on August 5. Passing on down the line to the local churches, these seminars should result in greater communication within the church and to surrounding areas.

**THE COSMOS FILM**, "The Prophets" has just been released. A.M.C.'s Warren Judd and Alan Holman contributed professional expertise. But nothing could have been accomplished without the solid sponsorship of dedicated church businessmen. "The Prophets" suggests that the accuracy of fulfilled prophecies is ground for expecting unfulfilled predictions about the last times to come true. Film locations include Egypt, Petra, Patmos and Jerusalem. TV's the place where Cosmos hopes to market the film.

**THE WESTERN AUSTRALIAN CONFERENCE** has the highest *Signs* subscription ratio in the Australasian Division—four *Signs* subscriptions per baptised member. Pastor Eric Davey, W.A. Conference Lay Activities director, writes that, "We have challenged our folk to lift this to EIGHT per member during this year's campaign." Thank you, Eric, for your leadership! Thank you, Western Australia, for your support and example!

**THE HAWTHORN ADVENTIST HIGH SCHOOL** is undertaking a fourteen-day concert and educational tour of New Zealand from August 20 to September 3. The concert schedule is as follows: August 21, Auckland (Royal Oak S.D.A. church); 22, Hamilton church; 24, Palmerston North church; 25, Wellington church; 28, Christchurch (Bishopdale church).

**HEALTH AND TEMPERANCE** will feature in three conference-wide weekend camps to be held in the T.T.U.C. The first is to be held this weekend (August 13-15) in Auckland, New Zealand. The second, for the Central Coast and Hunter Valley areas of North New South Wales, will be held a little out of their area at Crosslands youth camp from August 20 to 22. The third will be in Christchurch, from September 17 to 19. All three camps are open not only to local Health and Temperance secretaries and those involved in health outreach, but to any interested church members.

**A 5-DAY PLAN** was held recently in Wagga Wagga, South New South Wales. So what? you might say. The 5-Day Plan has been a tried and true avenue of health outreach for many years. What made this one remarkable was the response. Seventy people turned up for the program. This the best response they have had for many a year. It did cause mild panic at first but the final feeling is one of jubilation. May there be many more like it.

**PASTOR ALAN WHITE**, accompanied by his wife, Nancy, recently took a group of volunteers to Vanuatu (formerly New Hebrides), where they built a concrete slipway for the mission boats, and for the use of other vessels as a source of much-needed revenue for the mission. There was a total of thirteen in the group, which included several former missionaries, and laymen of various trades and skills. Alan has promised me a story as soon as he gets his pictures!

**"FINALLY, BRETHREN . . ."**: If life gives you a lemon, make lemonade!