

Australasian Record

and Advent World Survey



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ONLY A DAD

Only a dad with a tired face.
Coming home from the daily race,
Bringing little of gold or fame
To show how well he has played the game;
But glad in his heart that his own rejoice
To see him come and to hear his voice.

Only a dad with a brood of four,
One of ten million men or more
Plodding along in the daily strife,
Bearing the whips and the scorns of life,
With never a whimper of pain or hate,
For the sake of those who at home await.

Only a dad, neither rich nor proud.
Merely one of the surging crowd,
Toiling, striving from day to day.
Facing whatever may come his way,
Silent whenever the harsh condemn,
And bearing it all for the love of them.

Only a dad, but he gives his all
To smooth the way for his children small,
Doing with courage stern and grim
The deeds that his father did for him.
This is the line that for him I pen:
Only a dad, but the best of men.

—Edgar A. Guest.

WEEK OF PRAYER AND SACRIFICE
September 12-18

Australasian Record

and Advent World Survey



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

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In Touch With the President . . .

A Rift in the Sky



ARE WE so preoccupied with the present that we have little time to consider the significance of the past or the future? Everything around us is moving at jet speed. New sights flash before our eyes every day. Our ears are thundered at and our minds reel as we try to comprehend each day's happenings. But the present only has meaning as we understand the past and the future.

Stephen, a newly appointed deacon in the early Christian church, rehearsed before his people God's leading in their past history. He also declared that there were many inky blots on the pages of time. They had tempted God to destroy them in the wilderness. They had bowed before a golden calf. They murmured about the food, the water, the heat and the hardness of the way. The criticised God's appointed leaders. They stoned His prophets. They failed to move forward and occupy the land of milk and honey when God's appointed time had arrived.

But the greatest tragedy of all, declared Stephen, to those who were ready to take his life, is that now they had murdered the Son of God. "How stubborn you are, heathens still at heart and deaf to the truth! You always fight against the Holy Spirit. Like fathers, like sons. Was there ever a prophet whom your fathers did not persecute? They killed those who foretold the coming of the Righteous One, and now you have betrayed Him and murdered Him." Acts 7:51-53, N.E.B. The reason for their crime was their failure to understand God's purpose for them and His leading in their past history.

May I ask, Is what Stephen said so long ago true in your life and mine today? We may shudder at the recall of our past, for there may be few bright spots. But the greatest question is What are we doing with Jesus today? Are we betraying and murdering Him by our wilful disobedience to His appeals? His hands are outstretched to draw us to Himself; have we turned our backs on Him? His heart melts for us; dare we steel ours against Him? His thoughts are all for us; have we any for Him? Are we crushing Him out of our lives because we have made no place for Him?

If the Holy Spirit were to take a pen and inscribe your record today, how would it read? Would it say, "His past is black enough, but now at this very moment he is guilty of the worst of all crimes. He is too busy, too indolent, too indifferent to accept Heaven's greatest gift. Christ for him is but a name, not an experience."

The disciples witnessed the heartbreak of Calvary, but the indifference of God's people to His sacrifice was also a tremendous disappointment. Angels must weep when men seem so ungrateful for the price paid by Heaven for their salvation. The purpose of our creation, of our very being, of our calling and the message that we bear to the world is to glorify the name of our God and Saviour, Jesus Christ, and share in His kingdom.

Stephen could have kept his eyes fastened on the past mistakes of his brethren. He could have been aware of the stones clutched in the hands of the murderous throng that surrounded him. But he saw beyond this awful moment. The Bible says, "Stephen, filled with the Holy Spirit, and gazing intently up to heaven, saw the glory of God, and Jesus standing at God's right hand. 'Look,' he said, 'there is a rift in the sky; I can see the Son of man standing at God's right hand!'" Acts 7:55, 56, N.E.B. (emphasis supplied).

Stephen saw beyond the hatred gleaming in the eyes of his persecutors. He saw "a rift in the sky." Heaven was open to his vision. There on the throne sat the Father of Mercy, and beside Him, in the place of honour, was Jesus. What a glorious view! For Stephen the cross was but the match that lit the lights of heaven and set them glowing in glorious splendour. That light and glory flooded his soul and gave meaning to life even in the hour of death.

The darkness of the world, the threat of demons, the shouting of the tumult or the hail of stones failed to make any impression on him. He was in contact with heaven. His prayer was, Lay not this sin to their charge, and, O Lord, keep my soul for Thyself. Take me to be with You in that place of glory which I have seen through the "rift in the sky."

We may feel that our past is black and our present uncertain, but our future can be as glorious as the sunrise if we catch a vision of Jesus, the Holy, the Just, the Glorified One. Remember He has invited us to join Him there.

The church may be passing through a time of crisis, but isn't it time we all looked up? It is time we all caught a vision of the "rift in the sky." It is time we gazed through that rift to behold the Lord of life standing at the right hand of God waiting for us to claim Him so that He might claim us. What better time is there than here and now for us to catch such a vision?

K. S. Parmenter,
President, Australasian Division.

**Next Sabbath, September 12,
the Week of Prayer begins.
A time for closer fellowship,
renewal of faith,
preparation for
1,000 Days of Reaping
and seeking for the missing and the lost.
Give time to God:
Receive life in return.**

WEEK OF PRAYER SABBATH, SEPTEMBER 12-18

LIFE TODAY is complicated by a complexity of uncertainties. Our politicians, economists and financiers are daily grappling with changing pressures, thus creating an atmosphere of uncertainty as to what the future holds for the world and how this will affect the church and God's people.

Let us praise God that in an era of uncertainty there are some things in which we can have absolute faith and certainty. We have a Saviour who loves us, and who, through His loving sacrifice, gave us a certainty of salvation. May our personal experience be one of complete acceptance of this wonderful provision.

We have a certainty of the return of our Lord and Saviour, Jesus Christ. Just when this great event will happen we do not know, but world conditions, in light of prophecies given to the church, would indicate that we are living in the last of the last days. Jesus Christ will come again!

What of the commission given to Christ's followers to go and tell? What of the special message given to this church, calling men and women to a fuller understanding of Jesus' love and the true worship of God? How much time is left for us to fulfil this commission? What are we doing about it? What about the millions of earth who sit in darkness? What about the teeming millions of the great cities of the earth who need to know?

Finding answers to these questions should cause us each one to make a commitment to personally share the story of what God has done for us and to financially support a thrust by faithful stewardship of the means God has entrusted to us. In a special way we can also help with a sacrificial Week of Prayer offering for the Lord's work on September 18, 1982. We thank you for your special effort on that day.

Remember we may not have much more time left. Earth's millions need to know what we know, and the present is our time of opportunity to tell them. Please plan to help now.

—W. T. Andrews, Treasurer, Australasian Division.

WEEK OF SACRIFICE OFFERING September 18, 1982

PIONEER RE-ENACTMENT

MARY STELLMAKER

ON WEDNESDAY morning, May 23, 1894, Ellen White and an assistant, Emily Campbell, accompanied by G. B. Starr, and A. G. MacKenzie, travelled by train from Sydney to Dora Creek, to join with those already there to inspect the Brettville Estate.

After a meal with W. C. White, A. G. Daniells and others in Dora Creek, they rowed upstream in three boats to the estate. Most of the party scattered over the property, but sixty-six-year-old Ellen White rested awhile on a log near the crest of a slightly elevated area. While sitting on the log she planned in her imagination for cranberries, alfalfa and vegetables to be grown in the surrounding soil. In a letter that night she described the inspection, conversation and "future faith-prospecting" until "We reluctantly gathered up our wraps and pillows and made our way toward the boat where the company that had been prospecting joined us. They came from their investigation with a much more favourable impression than they had hitherto received. They had found some excellent land, the best they had seen, and they thought it was a favourable spot for the location of the school. They had found a creek of fresh water, cold and sweet, the best they had ever tasted. On the whole the day of prospecting had made them much more favourable to the place than they had hitherto been."—E. G. White, *Letter to J. E. and E. L. White, May 24, 1894.*

The next special prayer led to the miraculous healing of one of the party, Pastor Stephen McCullagh. After further inspections of the property the decision was made to buy the estate of 1,500 acres at a mere \$3 per acre.

Did those early pioneers envisage Avondale College of today—a flourishing tertiary institution awarding its own degrees? Many of us have, over the years, been privileged to walk its halls and learn in its classrooms. Next weekend is another opportunity for Avondale's past students, faculty, staff and friends to take a journey down memory's halls at the 1982 Homecoming.

As a special feature, on Sabbath, September 11, at 2.30 p.m., the historic landing of the pioneers will be re-enacted in period costume. The audience will join in the walk from the landing spot to the auditorium, there to participate in a program entitled "The Living Vision." Homecoming also includes Friday night vespers at 7.30, and two church services on Sabbath at 8 and 11 a.m. with Dr. and Mrs. E. E. White as guest speakers. A concert on Saturday night at 8 o'clock, a Sunday brunch at 10 a.m., plus tours, complete the time of reunion and celebration—ninety years after Australian Adventist education began in Melbourne—August 24, 1892. We look forward to seeing you at Avondale next weekend. ■

Youth Feature . . .

Love and Sex

CHARLES CRINSHAW

SEX IS ENJOYABLE, and it was made by God, not Hugh Hefner.

Even so, institutional Christianity has tended to give sex bad reviews. These bad reviews have had such an influence that many of us can remember a childhood world in which sex was something sinful, forbidden, dirty, or just plain not to be discussed.

Somewhere along the line I began to wonder whether God made a terrible mistake when He made the sexes.

Surprisingly, the real trouble was this: for a long time institutional Christianity failed to believe its own Bible when it came to the matter of sex. It failed to take seriously the Bible view of sex. People thought the best way to prevent permissiveness was to make sex ugly and dirty, or at least not to say anything positive about it.

What does the Bible really say? We must begin with a bedrock assertion in the first chapter of Genesis: "And God saw all that He had made, and, behold, it was very good."

From God

This is the guiding star from which any talk about sex in Christian terms must begin. The idea that sex is ignoble *contradicts* what the Bible has to say. God made the human body, and He sent His own Son "to be flesh," literally. This means that God smiles on the body and that there is such a thing as the legitimate celebration of the flesh. God made us sexual. Sex is good, and the joy of sex is good. (The Song of Solomon in the Bible makes this abundantly clear.)

Once we're settled on this we can go on to say that while sex is enjoyable, it is no joke. Sex is not simply body language—a biological happening—to be dissected in sex manuals by so-called experts. Rather, it is the deepest expression of our humanness.

Unfortunately, lots of people today—having advanced to an "enlightened" view—are far less serious about choosing sexual partners than about, say, choosing a car. Sex becomes a "casual," merely frivolous, activity. If sex were simply a physical activity, it would be no more right or wrong than jogging—and probably no more fun! But it is more than a physical activity.

Here the Bible says a critical word. Sex, unless it is connected with love and commitment, is stripped of its true potential and joy. If people are into sex as a way of taking instead of giving, they ultimately will end up empty, not fulfilled.

That is why the Bible holds that sex and marriage go together. Sex, so far from being a joke or sport, is a way of enriching the deepest possible of human relationships. When sex occurs within a relationship of commitment and permanence, it creates between two people a new bond. "They are no longer two," Jesus said, "but one."

Anything that destroys or does not allow for this unity between persons is inhuman. If sex does not express something deeply personal and compassionate, it is a way of hurting rather than loving.

How can you be sure that your sexuality will be fulfilled? How can you be sure that you will have a relationship that is enduring and meaningful?

1. Remember that sex, as an act of love, will be as good as the quality of love from which it springs. Read 1 Corinthians 13 and you will see what characterises the best and highest love, the love that endures all things.

Paul in this famous "love chapter" talks about the qualities of mature love, love that is

deeply concerned, that accepts without an angle, that gives without grasping.

2. Recognise that God is the Source of true love, that He is the only one who can make you loving, and who can make your marriage, or the one you look forward to, happy and successful.

3. Remember that God made sex to be enjoyed. But He made it as a way of expressing feelings and commitment. Don't be deceived by those who would make sex a joke or a mere physical trip.

God made you to express your humanity and to be fulfilled. Taking Him seriously on the subject of sex is one step toward becoming the whole person He wants you to be. ■

The Sacred Circle

ROBERT H. PIERSON



"THERE IS a sacred circle around every family which should be preserved," Ellen White reminds husbands and wives. "No other one has any right in that sacred circle. The husband and wife should be all to each other."—"The Adventist Home," page 177.

Symbolically our home is to be a little sanctuary, a little heaven on earth. In the sanctuary revealed to Moses on the mount (Exodus 25:40), there was a most holy place. Entrance to this most holy place was restricted. Only the high priest could enter that sacred room, and he could go beyond that second veil only once each year.

In every home, our little sanctuary, there is a sacred circle—a most holy place where only the husband and wife may abide. There are to be no triangle friendships, no matter how innocently conceived. The only third party in a triangle of the Christian home is to be God. "No other one has any right in that sacred circle."

How many heartaches would be avoided if the family's most holy place were never violated! ■

Good Marriages Don't Just Happen

RON FLOWERS



IF YOU ARE a typical pastor who has been in a particular parish for a few years, you're seeing some young couples you married a few years ago now beginning to show signs of marital difficulties. The long fingers of divorce have probably reached into your pews more than once or twice to snatch apart couples that you never dreamed were susceptible. You feel bad about such situations, and powerless at the same time. "What can I really do?" you ask yourself.

To begin with, you can determine that every couple planning for marriage will have the benefit of some kind of marriage preparation program. In the premarriage period, as well as in the early months of their life together, the foundation of the couple's marital relationship is being laid. A well-designed premarriage program can be a positive help in getting the married years started right.

Pastors and counsellors attempting to institute premarriage programs face several difficult challenges, however. Premarital couples tend to be in a state of "bliss"—

emotionally detached from reality and not very teachable. Many come through the teenage years with a feeling that they have arrived, and therefore can handle quite competently any situation that might arise. A romantic view of love and marriage frequently blocks the couple from any discussion of deep relationship issues. They believe that problems they may encounter later (or may even be having premaritally) will surely be driven away by their love. In fact, many do not want to be confronted with anything that might in any way jeopardise or threaten their relationship and eventual wedding.

Further, couples are not prone to turn to the church or the ministry for this kind of preparation. Pastors frequently complain, "Couples don't come to us until they're ready for us to conduct their wedding." Many couples simply do not expect or allow for any input from their pastor on the matter of their marital relationship. They think of the church only as a place for the ceremony, and of the pastor only as the one who somehow in that moment affixes God's seal of approval. In some cases it may be that the couple are willing to receive such help, but not from the pastor, because they feel they cannot trust him with

Marriages may be "made in heaven," but they are coming apart in ever-increasing numbers right here on earth! The church itself is not immune, as any pastor knows who has been in parish ministry for more than a few years. Is there anything we can do to slow the escalating divorce rate? Part of the answer may lie in what happens before the marriage takes place.

such intimate matters. The most probable reason is that pastors have not generally seen the importance of the church's becoming closely involved with the private family lives of their people. Therefore we have not prepared for, neither cultivated an attitude of acceptance and appreciation of, this kind of ministry in our congregations.

Some overburdened pastors have tried to do marriage preparation and, encountering these obstacles, have despaired. The results, even when they have been able to get the couple to sit still for some premarital work, have often not seemed all that rewarding. The future is hopeful, though, for current studies and mounting evidence are providing valuable information on approaches that are effective. In addition, a clearer picture of the marriage scene is emerging; consequently the kind of ministry premarrieds need is becoming more evident.

Why Is Preparation Necessary?

Marriage is a transition point. Much study is being given to the phases of life and the change points that individuals encounter throughout their lifetimes. Students of these life-cycle stages have identified some built in, predictable crises that can and often do occur. Becoming married constitutes one of these transition points. We minister most effectively to couples when we alert them to the new experiences in their lives they are about to encounter. A marriage preparation program affords an excellent opportunity to do this.

Marriage is changing. Couples entering marriage today have considerably different expectations of it than has been the case in the past. Marriage is undergoing a change from the traditional style, characterised by a definite, authoritarian, hierarchical role structure, with specific duties and obligations, to what is known as companionship marriage, which is more equalitarian, democratic, and flexible in its role structure. Whereas external social pressures were a strong factor in holding the traditional marriage together, the companionship model depends much more on love and affection, intimate communication, and mutual interest for unity. Commitment is perceived differently—it is more to another individual than to the institution of marriage itself. In short, one does not marry and settle down, but one enters upon a lifelong work to achieve a mutually harmonious relationship. Marriage preparation gives couples an opportunity, in a nonproblem time, to consider carefully the model their marriage will follow.

Marriage requires skills. Learning how to be a husband or a wife and how to manage a

(continued on page 13)

WHAT HAPPENED TO FAMILY WORSHIP?

NOELENE JOHNSON

Worship grows out of relationship with God and family. It cannot be foisted on teenagers.

Each activity in family worship must be motivated by a spirit of true worship—a reaching out to God in wonder, adoration, and praise.

"MY PROBLEM is with family worship," fourteen-year-old Gary told the visiting Week of Prayer speaker. "My dad hits me with it every morning. I'm hardly awake when I have to come out to the breakfast table for the devotional reading. Doesn't he know how boring it is?"

"I have four children," writes a mother in New England. "Family worship is such a chore for me, trying to study four different Sabbath school lessons. Isn't there some way to make family worship easier?"

"Why don't you take more interest in worship?" a disillusioned young husband asks his wife accusingly. "You look as if you can't stay awake." Meanwhile other families battle guilt feelings because family worship is no longer part of their way of life. Teenagers try to reassure their parents by telling them, "We have worship when we get to school," but complain among themselves about compulsory attendance. What is the problem with family worship?

There is no problem, write many enthusiastic authors, parents of small children. There was no problem, others agree as they think longingly of the days when Junior, bathed, powdered, and pyjama-clad, lisped the memory verse and clapped the "Appy, 'appy 'ome" song. How they thrilled to see that chubby face light up at the name of Jesus! The freshness then of childish adoration and faith linked their own hearts closer to the Creator. What happened to worship along the way? Could it be that Adventists are forgetting *how* to worship?

Tracy knows that she should not talk to her friends during church service. As her mother put it, "You come to church to worship." Tracy feels guilty. She knows she should not sit and talk, but she is not sure what she *should* do. Then she notices seventeen-year-old Sandra sitting three rows ahead. Tracy wishes that her own hair had stayed so blonde and would feather back. If only she knew it, Tracy is close to an attitude of worship, though the object of her worship is not what Mother had in mind.

Eleven-year-old Drew sprawls on his bed and surveys the posters on his wall. The movie star striking a confident pose beside his

motorcycle embodies all that Drew sums up in the one word *cool*. Drew's parents wonder what happened to the little Drew who unquestioningly loved and admired his father, and joyfully expressed love for his heavenly Father at worship time. Drew does not understand his own ambivalence, which threatens his relationship to his parents and to God. But in his posters of movie and TV personalities Drew recognises qualities he longs to see in himself. Like his father before him, Drew is indulging in hero worship. But Drew, like Tracy in church, does not enjoy formal worship. He hates trying to put his mind in neutral, blocking out everyday thoughts for fifteen minutes. He concentrates on the devotional for a while, then feels guilty because his mind wanders.

Neither Tracy nor Drew know how to worship. They have a fair idea of what worship is *not*: not whispering to friends, not drawing cartoons, not chewing gum, not reading comic books, and not wishing you were somewhere doing something else. They suspect that worship has to do with singing hymns, reading the Bible, and sitting still. But worship is more than this. And adolescents like Tracy and Drew must learn what worship is before they throw it out of their lives for good.

An attitude of reverence is basic to worship. And true reverence springs from a right relationship with God. Sin has alienated us from God so that our inclination is to worship objects unworthy of our attention. Fashion and worldly gain attract us away from God. In this state it is impossible to worship God. But Jesus came to draw our attention back to God. As we accept His offer of forgiveness, He teaches us how to love Him. This love is the wellspring of

true worship. It enables us to discern more clearly who God is, what He has done for us, and what He plans to do in the future.

The gratitude that wells within the Christian as he contemplates such a God is part of worship. Awe and wonder that result when one pauses to appreciate the beauty of a sunset, the vastness of the starry heavens, or the power of a mighty waterfall are attitudes of worship. Singing hymns when one thinks of the meaning behind the words, reading the Bible as part of a two-way communication with God, and offering one's self, time, or money in gratitude are all part of true worship.

Tracy and Drew enter into the spirit of worship not by focusing on the physical aspects of God as they do in hero worship, but by contemplating what He has done for them. He understands their longing to become worthwhile adults admired by their friends. He offers them immediate acceptance on the basis of what they are and may become as they grow more like Him. True worship takes care of guilt and insecurity, and brings peace of mind.

How can we bring worship back into what we commonly call family worship? By making Jesus the focus of our attention. Members of the family could be encouraged to bring their contributions to worship—a poem, a thought, a picture. Many families enjoy words of Scripture read without lengthy comment from adults.

Each family brings its own needs and expectations to family worship. By seeking meaningful ways to worship, family members experiment with worshiptime.

Some family worships that stand out in my memory also trace my growth in learning how to worship. When the family was small, we often crowded onto the piano bench, singing Sabbath school songs with all the actions. We acted out Bible stories until "Jonah" grew too big for the "whale" to swallow and carry about the living room. But by this time reading books, a chapter each night, became the worshiptime favourite. When Sabbath school lessons were

ALTERNATIVE

**Family worship is considered passe
In these days of marital strife;
But a family altar could effect a change—
Could "altar" a family's life!**

—R. M. Walsh.

no longer the same for both children, those were studied individually at bedtime.

We tried many different devotional books for worship, and discarded some by the middle of February. Others lasted into December. But always the favourite devotional reading was the Bible. Readings from the Psalms and the Gospels fit our daily needs and lasted as long as our mood allowed. At one stage we enjoyed elaborately prepared worships written and produced by the children. I still treasure one of the poems written for closing Sabbath worship by our eight-year-old.

We experienced a decline in worshipfulness when the pressure of high school crowded out the exuberance of childhood. Each member of the family tested the concept of worship for himself. At the same time all family traditions were under close scrutiny for relevance. Meaningless habits were relentlessly attacked as "phony." Singing for worship became unpopular for a time, and the reading of stories was despised, but the simple reading of the Bible remained an accepted practice. Worship often occurred at mealtime, with lengthy discussions of theological interest when nobody was consciously trying to push worship. We came to realise that it is not what you do at worship that counts, but whether you do worship.

Influencing the Picture of God

Worship cannot be foisted on teenagers. It grows out of a relationship with God and family and is affected by the changing relationships within the family. In early childhood one's concept of God is based upon one's perception of parents. Later, teachers and preachers also influence the picture of God. The adolescent discovers that adults are not infallible after all and begins to test the boundaries of their authority. Parents themselves become more aware of their weaknesses, but in their discouragement they must turn to God. Remembering that He accepts them with their imperfections, parents likewise must accept their teenagers. Tensions and misunderstandings that arise and carry over into worship provide opportunity for honest and open discussion. So, though every aspect of family worship may change, as it did for us, the act of worship itself remains.

While it is still true that "the family that prays together stays together," going through a prayer routine will not save the family. Each activity in family worship must be motivated by a spirit of true worship—a reaching out to God in wonder, adoration, praise, and in awareness, reverence, and deep respect for who He is and what He has done for us. Some families favour a short worshipful time with prayer, followed by a period of reading together or of lesson study. Other families encourage children to study their Sabbath school lessons individually at bedtime to help develop the habit of individual devotions, and to guard against boring everyone with endless sets of Sabbath school lessons.

Whatever suits your family best for worship will be more effective if thought is given to encouraging a spirit of true worship. Let us get worship back into that special family time with God.

—Adventist Review.

MEDITATIONS FOR FATHERS

I'LL TAKE WHAT FATHER TAKES

The board was filled with choicest fare,
the guests sat down to dine;
Some called for bitter, some for stout,
And some for rosy wine.

Among this joyful company
A modest youth appeared;
Scarce sixteen summers had he seen,
No spacious share he feared.

An empty glass before the youth
Soon drew the waiter near.
"What will you have, sir?" he inquired,
"stout, bitter—mild or clear?"

"We have rich supplies of foreign port,
We have first-class wine and cakes."
The youth with guileless look replied,
"I'll take what Father takes."

Swift as an arrow went the words
Into his father's ears,
And soon a conflict deep and strong
Awoke terrific fears.

"Have I not seen the strongest fall,
The fairest led astray?
And shall I on my only son
Bestow a curse this day?"

"No—heaven forbid! Here, waiter,
bring
Bright water pure to me
My son shall take what Father takes—
Water my drink shall be."

—Author Unknown.

JUST A BOY

You've got to understand the lad—
He's not eager to be bad.
If the right he always knew,
He would be as old as you.
Were he now exceeding wise,
He'd be just about your size.
When he does things that annoy,
Don't forget he's just a boy.

Being just a boy, he'll do
Much you will not want him to;
Could he know and understand,
He would need no guiding hand.
But he's young and hasn't learned
How life's corners must be turned
Doesn't know from day to day
There is more to life than play,
More to face than selfish joy—
Don't forget he's just a boy.

He'll be careless in his ways,
Have his disobedient days,
Wilful, wild, and headstrong; you
At his age were like that, too.
Just a boy, he needs a friend—
Patient, kindly, to the end;
Needs a father who will show
Him the things he'd like to know,
And his companionship enjoy—
Don't forget he's just a boy.

SHIPSHAPE SLIPWAY AT AORE

ALLAN W. WHITE



The rebuilt slipway cradle at Aore. An income-earning asset.

Photos: A. White

A ROTTED thirty-year-old slipway cradle can be hazardous in anyone's language, when sixty-foot ships are concerned. In view of the astronomical costs involved in repairing mission ships at the Japanese fisheries slipway, Bert Sonter of Cooranbong raised an able team of tradesmen and past missionaries—and cash, to rebuild the slipway cradle at Aore in Vanuatu.

A fortnight's hard work with the heavy hardwood beams and prefabricated steel components saw a jubilant conclusion late in May of a project valued at \$A10,000. With reasonable slipping costs to attract local shipping, the financially pressed Vanuatu Mission now has an income-earning asset to forward the Lord's work in this recently independent nation.

God bless our missionary volunteers from Australasia, and God bless the ones they work for! ■

In the Flashpoint item which appeared in RECORD 33, it was stated that the group built the concrete slipway. This was incorrect. They built a new slipway cradle and extended the concrete slipway. It was also incorrectly stated that Allan White led the group, but it was in fact veteran volunteer Bert Sonter who did so. Hats off to you, Pastor Sonter!



Vanuatu missionary volunteer group. Back row, from left: Grant White, John Kooyman, Adrian Butcher, David Sission, Wolfgang Klissner, Alan White. Front row: Neil Hughes, Carol Sonter and Faye, Bert Sonter, Arnold Paget, Cheryl Sonter, Nancy White.



Above: A customer and Lae health food shop worker Mrs. Joseph Oil.

Right: An outside view of the shop in Lae. Photos: K. Boehm.



Sharing Health in P.N.G.

KEN A. BOEHM

A GREATER DEPENDANCE on a cash economy by Pacific Islanders has attracted many large business organisations, such as Coca-Cola, "Twisties," San Mig and other industrial giants. Our own Sanitarium Health Food Company has set up its Pacific headquarters in Lae, marketing not only most of its regular lines but also special protein foods under the trade names of T.V. Beef (Red), T.V. Mince (Blue) and T.V. Fish (Green).

Harley Aveling, Rain Nenjipa, and Pus Nui formed a business partnership in April 1980 and opened Hagen Health Foods store in a portion of a building they owned in Mount Hagen's second busiest street, selling little more than coconuts imported from coastal regions and apples from Australia and New Zealand. As the weeks passed wheatmeal flour and a few S.H.F. lines were added. There were many empty shelves in that little shop, but as the days came and went so did the customers, and to meet the demands, dried fruits, legumes and sago were added. Then came the natural tinned foods, chilled pure fruit juices, vitamin tablets and many other nourishing food lines.

This health food outlet not only attracted our own church members, but also missionaries and members of other church organisations who were seeking a healthful way of living. Then, too, there were the curious public off the street, whose mouths "watered" at the sight of such tasty and attractively displayed foods.

All these customers now number in excess of 300 a day, with average purchases of K1.70. Not only has this been so at Hagen Health Foods, but also in a new sister store, Lae Health Foods. This was opened six months ago on the coast, in the heart of the city of Lae.

Lae Health Foods is staffed by four ladies, three of whom are wives of church workers. They are finding wonderful opportunities to share our message with a health-seeking public. ■



MAKE A NOTE OF THIS!

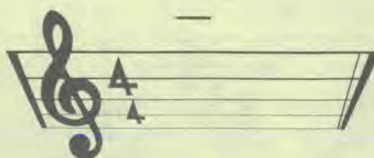
The Fifth Festival of Music will be held at Avondale College, Cooranbong from 28 December 1982 to 4 January 1983.

The spacious campus of Avondale College, situated in pleasant country surroundings only 50 km from Newcastle provides an ideal venue for the Festival.

Amenities include comfortable dining and accommodation quarters, recreational facilities, chapels and ample scope for musical activities.

The Festival programme has been designed to cater for all those who are interested in music including organists, pianists, singers and instrumentalists as well as those who just enjoy listening.

This is a unique opportunity for all to enjoy a feast of music and fellowship, to improve their performing techniques and to enhance their appreciation of the exciting experience of music.





Festival Program

Workshops for organists, pianists, vocalists, string, brass and woodwind instrument players will include both participants and observers and will provide for constructive discussion of individual technique, interpretation and presentation. The classes will cater for a broad range of music competency and participants are asked to prepare a work in advance for presentation in the class.

Organ workshops will include practical demonstrations of service repertoire, hymn playing, development of technique, a recital, and audio-visual presentations.

Singers will be coached in vocal production, with some emphasis on interpretation and characterisation and they will have opportunity to take part in a chorus for ensemble work. Participants should prepare a work to present to the class at a

standard suitable for discussion.

Pianists will work as a workshop. The wider aspects of interpretation, technique and performance will be considered. Applicants should include on their application form the name of a work they could present to the class.

String, brass, woodwind and guitar players will be tutored in workshops and discussion will focus on presentation and technique.

Enjoyment of Music will incorporate a daily series of lectures and demonstrations planned to be of special interest to those who do not play an instrument or sing.

A lecture on the Enjoyment of Music will be presented each morning and will be open to all Festival participants.

Ensembles will meet each afternoon to work separately on appropriate works. This will give opportunity for players to gain experience working in a

larger group. Works will be prepared for presentation to the whole Festival group in the final concert.

Concerts will be held each evening and will feature members of the tutorial staff along with other guest artists. Admission will be included in the general fee for the Festival of Music but the concerts will also be open to the public with door sales of tickets.

Recreation periods have been included in the programme even though for many music is a recreation in itself. Provision has been made however for swimming, basketball, volleyball, badminton, table tennis, trampolining and other activities.

AN EXTRA-SPECIAL
MESSAGE FROM
THE DIVISION PRESIDENT



OFFICE OF THE PRESIDENT

AUSTRALASIAN DIVISION OF

THE SEVENTH-DAY ADVENTIST CHURCH

148 FOX VALLEY ROAD, WAHROONGA, N.S.W. 2076 • PHONE: 48 1061

• CABLES: "ADVENTIST" SYDNEY • TELEX: 22064

AN APPEAL TO EVERY MEMBER

Dear Church Member,

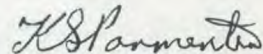
On Sabbath, September 18, our churches around the world will commence the 1,000 Days of Reaping program. This is the greatest evangelistic thrust in which we have ever been involved. Just think of it—if you and I, along with our brethren and sisters around the globe, really become enthusiastic, more than one million souls will be won to Christ between September 18, 1982, and the next General Conference Session in 1985! This means that 1,000 souls will be baptised as members of the Seventh-day Adventist Church every day for the next 1,000 days after September 18.

We can do it! In fact, we must do it! This sin-sick world is coming to an end, and many of our loved ones, friends and neighbours will perish unless we arise to the occasion. In this dark hour of earth's history we need to point them in the direction of the cross that they might look up and soon see the One who died there, coming in

said, "I do nothing of Myself." Neither can we. The world will stop and listen when they can see that we are in earnest and have a revived and revitalised Christian experience. This experience can be ours if we earnestly seek it.

I would like to invite every member, every boy and girl in the Seventh-day Adventist Church in the Australasian Division, to join me on September 18 in a day of fasting and prayer, calling upon our God to bring revival and reformation into our lives, trust in each other and confidence in the great message He has given us for this hour. Pray that He will place on each of us a burden for the salvation of souls and that the power of the Holy Spirit will be given to each of us as we enter the 1,000 Days of Reaping.

The success of this effort will depend on our participation. We can talk about the great things our Lord has done for us, but have we shown our appreciation to Him by witnessing to those around us and sharing with them our fellowship in the Lord? I would like to appeal to you to become fully involved from the very beginning of the 1,000 Days of Reaping. September 18 is the day to start, and won't you join me on that day as we seek the Lord together in fasting and prayer.

A handwritten signature in dark ink, reading "K. S. Parmenter". The script is cursive and fluid, with the first letters of the first and last names being capitalized and prominent.

K. S. Parmenter,
President, Australasian Division.



Tutorial Staff

Alan Thrift M Mus, A Mus A, is an accomplished musician and conductor. For many years he has been the Director of the widely acclaimed Avondale Singers and has wide experience in choral and orchestral work. He gained his masters degree in music in America and has for a number of years now been the Chairman of the Music Department at Avondale College.

David Clark BA, B Mus, Dip Ed, A Mus A holds the post of Senior Lecturer in Organ at Avondale College. He has given recitals for the ABC and has given public performances in both Australia and New Zealand. He will tutor in Organ.

Michael Rigby A Mus A, LTCL, BA, M Mus has recently returned from the United States where he completed a Masters degree in organ performance. He will tutor in Organ.

Rotraud Schneider (Violin) and her husband **Daniel**

Herscovitch (Piano) have spent several years studying and performing in Europe. They have recently returned to Australia and have given concerts and radio and television broadcasts throughout the country and also master classes and lectures. They made their debut with the BBC in London in 1977. Daniel Herscovitch has taken a teaching position at the Wollongong Conservatorium of Music.

Wilfred Dyason is very well-known throughout the brass band fraternity as an outstanding conductor and adjudicator. He is at present Master of Music at Carey Grammar in Melbourne.

Grant Dixon is currently on the staff of the Sydney Conservatorium of Music. His name is well-known in musical circles for his opera and oratorio performances.

Kevin Murphy (Clarinet) is an experienced musician who

spent 15 years with the South Australian Symphony Orchestra and 16 years with the Sydney Symphony Orchestra. He is now teaching at the Newcastle Conservatorium of Music.

Phillip Sketchley DSCM, Dip Mus Ed, L Mus A, LTCL is the Secondary Music Consultant for the Hunter Region of the NSW Department of Education. In 1974 Phillip studied Kodaly Music Education in Budapest. He broadcasts for the ABC as soloist and accompanist and is involved with the Newcastle Conservatorium both as a staff member and as secretary of Friends of Newcastle Conservatorium.

Marc Ongley FTCL, Guitar, makes his Wigmore Hall-London debut in September of this year. He has performed on the ABC and BBC television and radio and is currently teaching guitar privately, and part-time at the Newcastle Conservatorium of Music.

Accommodation and Fees

Live-in participant:

Accommodation is available in the Avondale College dormitories. Meals will be provided at the college cafeteria.

Live-in participant: \$195

Live-in husband and wife: \$350

Day participant: \$87.75

Closing date for all applications is Friday 19 November 1982.

The completed application form must be accompanied by a deposit of \$10. (This deposit is a part of the total fee). The balance of the fee must be paid at Registration at the commencement of the Festival.

Registration will take place at the College Administration Office on Monday 27 December 1982 at 3.30 pm where programmes, meal tickets and identification cards will be issued. The first meal will be at 5 pm on Monday 27 December in the College Cafeteria and the opening Faculty Recital will

commence at 8 pm in the College Chapel.

The Festival officially ends with the final Grand Concert on Tuesday evening 4 January 1983 with the last meal being served on Wednesday morning.

Bring instruments and music, bed linen, pillow and blankets or sleeping bags (mattress and bed only supplied in the dormitories), recreation wear, non-black rubber soled footwear is required for use in the gymnasium — no stiletto heels.

Visitors are welcome to attend the evening concerts. Admission is as follows: Season Ticket \$10, Single Family Ticket \$5, Single Adult Ticket \$2, Single Concession \$1.

Participants are expected to enrol full-time in the interests of maximum benefit and smooth running of the Festival. Part-time enrolment only by arrangement with the Director.

The 1982-83 Festival of Music is a programme designed with the specific purpose of

providing an opportunity for all who are interested in music to broaden their appreciation of the exciting spectrum of all that music has to offer and to enrich their understanding of the role of music. The total programme will be of immense value to all musicians and lovers of music.

A time of feasting on music, seven fantastic days of fellowship together — a programme designed for you.

You can't afford to miss it. Plan now to come.

Enrol now in one of the following subject areas:

Brass
Enjoyment of Music
Guitar
Organ
Piano
Strings
Voice
Woodwind

and in one of these groups:

Brass Band
Choir
Guitar Ensemble
String Ensemble

Name: Mr/Mrs/Miss _____

Address: _____

Phone: _____

Accommodation Category: (tick one box)

☐ Live-in Participant \$195

☐ Live-in Husband and Wife \$350

☐ Day Participant \$87.50

Main Subject Category: (tick one box)

☐ Brass

☐ Enjoyment of Music

☐ Guitar

☐ Organ

☐ Piano

☐ Strings

☐ Voice

☐ Woodwind

Workshop Category: (Brass, Organ, Piano, Strings, Voice, Woodwind)

☐ Participant

☐ Observer

If participant, name of work presented for discussion: _____

Instruments Played: _____

Competency: (grades etc, as applicable) _____

Ensemble Category: (tick one box)

☐ Brass Band

☐ Choir

☐ Guitar Ensemble

☐ String Ensemble

Include \$10 Deposit (make cheque payable to: Festival of Music Avondale College)

Send to: Festival of Music Avondale College Box 19 PO Cooranbong NSW 2265

RAROTONGA '82

A CASTAWAY



North New Zealand's fly 'n' build team on the site.
Photos: J. Rabe



The old and the new. Behind the rubble of demolition may be seen the walls of Papaaroa College's new classrooms beginning to rise.

IT'S THAT TIME of the year when the most prosaic of us dream wistfully of sparkling-bright turquoise palm-fringed lagoons with breakers crashing on the reef, of kicking lazily along in a submarine wonderland of multi-coloured coral and brilliant tropical fish darting around in warm, pellucid water, while plants wave gently among the hillocks and ripples of sand far below. It's the time, in short, when the urge to be part of a fly 'n' build team somewhere in the Pacific becomes well-nigh irresistible.

All the action this year took place at Papaaroa Junior College on Rarotonga in the Cook Islands, a place where the most extravagant descriptive prose would fall lamentably short of the mark. Those fortunate enough to wear with distinction the Rarotonga '82 cap and T-shirt are nineteen worthy people from North New Zealand Conference, and the unworthy book editor from the Signs Publishing Company, Warburton, Victoria.

It was with great delight that I landed at Rarotonga to discover with a keen sense of anticipation that a fly 'n' build team had taken up residence. Some of the pleasures in store became quickly apparent, when the chow line formed for lunch. The ladies of the four churches on Rarotonga were rostered to provide communal meals, and what meals they were! It almost seemed indecent to see such a magnificent display of food, ranging from delicious tropical fruit to more conventional fare, appetisingly prepared and served. Meal-times were unfailingly times of high good humour, more than adequate nourishment and rich fellowship.

Fellowship seemed to knit the team more closely during the times of morning and evening worship. Each evening after devotions a member of the team gave a short life history, concluding with his/her reasons for coming with the fly 'n' build team. Even with the good-natured interjections, many thoughtful and valuable observations came from this time together. Ideals of service for others found frequent expression.

After two days of meetings with Cook Islands president Pastor D. E. Hay and his departmental leaders and ministers, and meeting with the staff and students of Papaaroa College, my official reason for being on Rarotonga was over, with a day to spare. This presented me with the opportunity I had been seeking—the chance to become a regular fly 'n' builder.

I shall long remember the day in the sun for many reasons. Sometimes when I would straighten my back after shovelling sand for the concrete mixer, to gaze around for a moment, the sheer beauty of the peaks of Rarotonga in changing light would cause me to catch my breath all over again.

And as someone walked past with an encouraging comment, I would think, as I worked, of the instant friends I had made here, and their varying backgrounds. I thought of David the Ford dealer, Barry the chartered accountant, Jim the earthmoving contractor, and his wife. I thought of Les the jeweller, Tim, who looked like an authentic builder, Gordon the electrician, Bruce the blocklayer, Colin, who mixed the mortar, and his wife Audrey, who did such a great job as a painter.

There was David, who wielded a competent trowel, Ian who almost became entombed when the sand caved in on him in the septic tank pit he was digging. I thought of Maurice, post-office maintenance man, part-time postmaster, and veteran of three fly 'n' builds, as were many of the others. I thought of Frank, battling on in spite of illness and dehydration. There was Cecil, hardly recovered from burns sustained in his workshop fire, yet still fronting up. Then there were the three younger members of the brigade, who pulled their weight well: Terence, Mark and Max.

And I mention Owen last of all, because his modest, retiring personality would not allow him to be anywhere else! Owen, North New Zealand Conference builder, directed and coordinated the entire operation.

So I applauded the initiative and resolve of these people who had undertaken to complete

such a massive task in three short weeks. I wished them well and hoped they did indeed get a week of lazing in and near the lagoon to round off the experience.

Ah, that lagoon! And those vivid colours that stayed so long in the evening sky when the sun had set. I am back at my desk now, finding it hard to push down thoughts of a place of such enchantment. To be sure, there are some things that are less than ideal. I think of Pastor Hay's wry expression when he received the invoice for freight for a roller door, or the cost of a bag of cement. My sympathies go out to an administrator trying to balance a budget and yet maintain representative buildings and facilities at the Mission. I think with admiration of the work of Athol Grosse, principal of Papaaroa, and his staff of nationals and volunteer teachers.

The byline for this report was intended as a whimsical thing for those who shared in the irony and chagrin of a missed aeroplane, but in the writing it has assumed a larger significance. The memory of warm-hearted, friendly congregations who sang so superbly, the coconut tree I planted at an official ceremony at Papaaroa, have given me a living link with Rarotonga. Part of my heart tells me I am a castaway there, in spirit if not in fact. No doubt many of my fellow fly 'n' builders who rendered such noble, selfless service for the Lord there would feel much the same way. ■

James Rabe, paid book editor and part-time volunteer builder, writes under the nom de plume of A Castaway.



WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

Growth in Rumania

M. BOETTCHER

WITH MORE THAN 53,000 members, the Seventh-day Adventist Church in Rumania is the largest Adventist community in Europe. The church has grown steadily since the end of World War II, when there were about 20,000 members.

In the winter of 1868-1869, M. B. Czechowski, a former Catholic priest from Poland who had become an Adventist in the United States, first proclaimed the Advent message in Rumania. Soon the first church was organised in Pitesti. Simultaneously the Bible truth was accepted by Sabbath-keeping believers of Transylvania, the result being another Adventist church in Cluj.

A third thrust was given by German settlers coming from southern Russia, who began to cultivate the area of the mouth of the Danube. L. R. Conradi organised another church among them in 1892.

During a recent visit I met pastors, church elders, and several thousand members. To address the 3,000 members of our five churches in the capital, Bucharest, was an unforgettable experience. The largest church building in that city, the Labyrinth church, seats 900; however, the room could not accommodate all visitors. Hundreds listened through speakers in other rooms or stood outside in the yard. It was a joy

to hear the different choirs that performed at least three times each meeting.

Two hundred pastors minister to the 524 churches and 300 groups in the country. With pastors having to care for several congregations, local leadership cooperates strongly, and church life is marked by spiritual activity. Normally a church of 100 members is guided by at least three church elders. Deacon groups also function as lay activity groups. This certainly is one of the reasons for continuous growth, with more than 2,000 baptisms per year—the most rapid growth in Europe.

The services were outstanding in dignity and order. No one left his seat before the close of the meetings. Only when the preacher and church officers were ready to say farewell at the exit did the members leave with the usual *"Pacea Domului"* ("The peace of the Lord be with you").

Nine young men are training for the pastorate. Their education comprises four years of study. The number of applications for the course, however, far exceeds training facilities. During their study the candidates for ministry live with church members, meeting only for classwork. They already assume some responsibilities in caring for the city churches.

During the past year books and brochures have been printed. But the active involvement of all church members and the unity of faith, hope, and love for the Lord that characterise the church in Rumania are the basis of its strength.

M. Boettcher is president of the German Democratic Republic Union.

First Rumanian Church in New York

HISTORY was made in New York City on Sabbath, March 6, when the Greater New York Conference organised the first Rumanian-speaking congregation in the North American Division. E. W. Amundson, Atlantic Union Conference president, was guest speaker. During the organisation service the pastor, V. E. Diaconescu, read a telegram of congratulations from Dumitru Popa, Rumanian Union Conference president.

U.S.S.R. Membership Figures

For the first time in approximately thirty years, the Seventh-day Adventist Church has been able to gather fairly accurate information regarding its membership in the Soviet Union. As of October, 1981, there were 412 churches with 30,604 members. These are scattered over immense areas, from Lvov in western Ukraine to Vladivostok on the Sea of Japan, and from Riga and Tallin on the Baltic Sea to Alma-Ata near the Chinese border. Many believers live in Siberia, but the greatest concentration of membership is found in the Ukrainian Republic.

During the years 1953-1981, membership figures were based only on estimates. The present figures are founded on actual reports sent in by senior pastors and their leaders.

In spite of the long separation and lack of contact with the world church, our members in the Soviet Union are faithful to Seventh-day Adventist doctrines and have a high respect for the General Conference. Nowhere in the world would one see greater interest in attending prayer meetings or more desire to hear God's Word. Although not all the members own Bibles, more are in evidence at the meetings than is usual in Western countries. And the Bibles show evidence of having been used often!

—Selected from
Adventist Review.

Goal Is Set for 1,000 Days

Figures have been received from all the world divisions, establishing the world goal for the 1,000 Days of Reaping voted at the 1981 Annual Council. Following is the list. Please pray daily that God will enable every field to reach its goal.

<i>Division</i>	<i>Goal</i>
Africa-Indian Ocean	150,000
Australasian	25,000
Eastern Africa	65,000
Euro-Africa	42,000
Far Eastern	125,000
Inter-American	208,748
North American	144,000
Northern European	6,000
Southern Asia	100,000
South American	170,000
Trans-Africa	100,000
Middle East Union	301
Total	1,136,049

God's Time

MARLENE FOOTE Minister's Wife,
North New Zealand

WHAT A BEAUTIFUL day it was for a baptism; with the sun shining and clear blue skies overhead! The Napier church members certainly had reason to rejoice! For Mrs. Williamina Cowern (affectionately known as Min), this Sabbath, May 22, was the culmination of many years of searching, study and prayer.

The search began over fifteen years ago, when Mr. Roy Olsen visited and commenced studies with Mrs. Cowern in the small town of Tirau. Upon moving to Matamata, she was introduced to Pastor Len Tolhurst. They studied together for three months.

Following another move, this time to Trentham, near Wellington, she studied the truth of God's Word with an Adventist lady for a short while. However, time marched on and with it came more moves. In Hawera, she studied with Pastor Ron Faithfull for almost two years. Then, she returned to Trentham where she came into contact with both Pastors Don Lewis and Ron Craig, who continued the studies.

Her last move was to the Hawkes Bay region, where she and her husband lived for a while on a farm at Onepu.

Representatives of another religion called a few times to foster an interest; however, God had other plans. The little farmhouse was badly burned, along with all their possessions, and the Cowerns were forced to move.

Even through the tragedy of a fire, the Lord can work a triumph. For had the fire not forced them to Napier, Mrs. Cowern may still have been searching.

Her hunger for truth then led her to subscribe to some religious literature. Though of another denomination, it reinforced her convictions regarding the Sabbath and our Saviour.

But God didn't ignore the desires of her heart. Early in 1981, the Napier Adventist members letterboxed an area within a two-kilometre radius of their church. They were experimenting with the "Bible in the Hand" study invitations.

The unit where Min and her husband live is on the outer extremity of the two-kilometre boundary. Finding the card and its offer of Bible readings, Min sent it away immediately. She had noticed in the fine print that it was a Seventh-day Adventist project.

In due course Chris Foote, then minister

Materials Needed for Centenary Book: 1885-1985

PICTURES AND SLIDES (black and white or colour), of a historical nature from the early times (1885) to the present day, are needed.

If readers do not wish to send them at the present time, could they please give a description of what they have, and we can select what is required from such description. Readers should identify the subject, and give the date and place depicted. Payment for use of material published will be made if the owner so desires.

Please place the owner's name and address on the back of the picture or slide. Acknowledgement for use of pictures will be given in the centenary book. All pictures or slides will ultimately be returned to the owner.

Pictures and/or slides should be sent to: The Secretary, Australasian Division of S.D.A., 148 Fox Valley Road, Wahroonga, N.S.W. 2076.

The deadline for receipt of pictures or slides is October 31, 1982.

The following general chapter headings will give readers a guide as to the type of pictures needed:

Introduction

1885: The Pioneering Party, American Background, Chief Characteristics of Religious Views, Survey of Australian conditions, especially religious life.

Evangelism. The Church Tells Its Message

The development of methods of evangelism, including radio-television evangelism.

The Publishing Work

The story of literature evangelism and publishing work from the establishment of the first press to the present.

Avondale College

The story of Avondale College from its beginning to the present.

Primary and Secondary Education

The development of the S.D.A. educational system.

The S.D.A. Church in New Zealand

Pacific Islands Mission Outreach

The development of our island mission work—extended chapter.

The Medical Work

The development of our medical work, including our medical institutions, especially the Sydney Adventist Hospital.

The Sanitarium Health Food Company

Women in the Australasian Church

The Development of our Youth Work

The S.D.A. Church and the Community

Public Relations, Lay Activities, Temperance, Welfare, SAWS, etc.

To All Nations

Ethnic work among the Chinese, Yugoslavs, Polish, French, Greek, Russian, Spanish, etc.

The Australian Aborigines and the S.D.A. Church

The Contemporary Adventist Church

There will also be a section containing miniature biographies, including: E. G. White, A. G. Daniells, A. W. Anderson, Robert, Reuben and Eric Hare, A. H. & H. E. Piper, W. G. Turner, George Chapman, G. S. Fisher, J. E. Fulton, S. N. Haskell, J. M. Johansen, L. C. Naden, C. M. Snow, C. H. Watson, N. C. Burns, A. J. Campbell, S. H. Gander, G. F. Jones, A. Maberly, Fairley Masters, A. G. Stewart, John I. Tay, H. Tolhurst, Alma & Norma Wiles.

Pictures relating to the lives of any of these people would also be appreciated. Thank you in anticipation for your help!

of Napier, arrived on her door. Soon, Min began attending church and enjoying fellowship with the Napier members. Following further studies, her decision to be baptised was firm and sure, having been nurtured along the way by so many.

Following the transfer of Chris and Marlene Foote to Tokoroa, Min continued her spiritual growth through the ministry of both Gary Webster and Pastor S. R. Goldstone.

The Napier church people count it a wonderful privilege to know Mrs. Cowern. Already, she has been of inspiration and great encouragement to many, as she rejoices in the truth that has set her free.



Mrs. Williamina Cowern.
Photo: M. Foote.



Church elders at the recent retreat. Pastor Duffy, Dr. Giller, Pastor Colquhoun and Brother Bruce Mitchell are flanked on either side by the Andrews family, who cooked lavish meals during the camp.

FIRST EVER FOR SOUTH NEW ZEALAND ...

ELDERS' RETREAT

DEREK ROBINSON, Elder, Bishopdale Church, South New Zealand

THANKS to the organisation and coordination of many factors by conference president Pastor Peter Colquhoun, and secretary Bruce Mitchell, a wonderful weekend was experienced recently by over forty elders of churches from Nelson to Invercargill.

Pastor Duffy from the Division and Dr. Eoin Giller from Avondale College graciously accepted an invitation to direct the three morning, three afternoon and evening study periods.

Many doubts were dispelled concerning doctrinal issues in the Book of Daniel, as Pastor Duffy led out in a detailed study of chapters 2, 7 and 8, coupled with confirmation from history. This brought fresh confidence in the interpretation as set out by the church, and assurance that God is leading His people.

It could be seen for example how impossible

it is for the "little horn" to be Antiochus Epiphanes, and how false the claim that prophecy did not extend beyond the cross.

Dr. Giller ably outlined the work of an elder, and in a very refreshing way discussed the development of motives and the discovery and use of spiritual gifts. I'm sure a very lasting impression everyone has received is the friendship way of bringing souls to Christ. With a full period dedicated to marriage, a very helpful study in personality was achieved.

With confidence in the Scriptures, a knowledge of ourselves and the needs that surround us, we as elders are more determined to finish the work that Jesus might come.

Many could not attend the retreat, but there will be another opportunity, as it was voted that this "away from it all" weekend be repeated at least every second year. ■



Complete concentration shows on the faces of the elders during Dr. Giller's presentations at Methven.

Photo: D. Robinson.

In Recognition of ...

LAURENCE GILMORE, Assistant Communication Director, North N.S.W. Conference

"GENERAL CONFERENCE of Seventh-day Adventist Education Department—40." So read the words and figures on a distinctive badge given to two members of the teaching profession. On the very first night of the Byron Bay camp-meeting in North New South Wales, Mr. Stan Thomson, Education director, introduced a new feature. Rumour has it that this could be a "first" in this Division.

Pastor Lyn Thrift, Trans-Tasman Union Conference Education director, and Mr. Stan Gillis, headmaster of the Lismore Adventist School, received awards for having served the church continuously for forty years in the educational world. Those long and faithful years have taken them around many parts of Australia and New Zealand and the South Pacific.

In all, thirty-three teachers, who have given a grand total of 635 years of loyal service to Adventist education and are now serving in the North New South Wales Conference, were honoured. One wonders how many will rise up and call them "blessed." Within the three and four decades of time, these teachers have seen a phenomenal growth in numbers of schools, pupils and facilities. Christian education is a valued and appreciated commodity today.

The honoured ones at Byron Bay:

40 years—Pastor L. Thrift, Mr. S. Gillis.

30 years plus—Mr. R. Bowers; Mr. D. Caldwell; Pastor E. Krause; Mr. W. McClintock; Mr. R. Thomson.

25 years plus—Mr. C. Richter; Dr. L. Draper; Mr. R. Spoor; Mr. S. Thomson.

20 years plus—Mr. R. Faulk; Mr. R. Hobson; Mr. B. Plane.

15 years plus—Mrs. E. Borgas; Miss M. Bruce; Mr. and Mrs. F. Cracknell; Mr. and Mrs. R. Dixon; Mr. R. Morgan; Mr. M. Oliver; Mr. A. Savidge; Mrs. M. Stellmaker; Mr. I. Whitson.

10 years plus—Mr. B. Butler; Mr. G. Cheshur; Mr. R. Cole; Mrs. J. Reiger; Mrs. G. Stace; Mr. A. Steele; Mrs. O. Ward; Mr. B. Wright. ■



Pastor David Currie (right) presents the forty-year awards to Mr. S. Gillis and Pastor L. Thrift, while Mr. S. Thomson looks on.

Photo: L. Gilmore

GOOD MARRIAGES DON'T JUST HAPPEN

(continued from page 5)

relationship as intimate as marriage requires skills in what has been called interpersonal competency. These are special skills for achieving relational growth, in-depth communication, and conflict resolution. They are far more necessary in contemporary marriage than ever before. And they do not come naturally to us—they must be learned. If couples have not acquired these prior to engagement, they ought at least be afforded the opportunity of being exposed to them and developing as much proficiency as possible before marriage.

Christian marriage is waning. In many minds Christianity is allied with the traditional, hierarchical model of marriage. Hence with the changes in marriage patterns, contemporary couples do not readily look to the church for guidance and authenticity for their marriage. The challenge to the church is to demonstrate that the Biblical concepts of marriage as covenant, one-flesh, mutual submission, servant-headship, unconditional love, spiritual gifts in the family, forgiveness, and reconciliation are not old-fashioned and outdated, but are in fact the real keys to fulfilled and lasting marriage. If marriage is to maintain its distinctive Christian characteristics, we in the church must make the effort to give these gospel principles contemporary expression, help couples understand their meaning, and give practical instruction as to how they can be integrated into their personal lives.

Three Basic Approaches

Ventures into the premarriage preparation field and studies conducted within the past decade are helping us to realise that the format followed in premarital work has a lot to do with how successful we will be. David Mace outlines three basic approaches to the task.¹ With the first of these, the "facts of life" approach, we are all familiar. This assumes that the primary need of the couple is for information and facts about the various aspects of married life, and that the best way to communicate these is through advice-giving, information-sharing sessions of one type or another. Usually these are in a one-on-two setting, with the pastor and the couple alone.

This was the standard procedure I followed in my early ministry. Having had no training in this area and no model to follow, and with my priorities elsewhere, I would devote about two hours to each couple a week or so before the wedding, working out the details of the ceremony and then, in whatever time was left, sharing my philosophy and views on such things as family worship, the couples' relationship to the church, finances, and in-law relationships. I didn't have much to say about the whole matter of communication; I studiously avoided talking about conflict (and anything about which they might get into conflict in my presence right then) and hoped they wouldn't bring up the topic of sex!

On those occasions when a pastor could bring together more than one couple, a more sophisticated version of the one-on-two—the premarital lecture series—has frequently been the style used. Concerning these, David H. Olson states that, though well-conceived and

presented, they have been found to produce little in terms of attitudinal change. A further negative of this style is that couples are frequently turned off rather than excited about the need and value of future marriage enrichment and counselling.²

Others, writes Mace, do premarital *counseling*, working with the couple through specific difficulties in their relationship about which they have asked for help. Although the term has been loosely used for all approaches, strictly speaking it connotes the need for some kind of therapy or quasi-therapy to straighten out the couples' attitudes and thinking. As such it carries a certain stigma that repels many couples rather than encouraging them to engage in premarital preparation.

The third approach suggested by Mace (and the one he feels is most effective) is to help the couple to make a careful evaluation of themselves, of each other, and of their relationship. Some educational aspects may augment this and some counselling may grow out of it, but the central work is a discovery of themselves by the couple. This way of dealing with the couple builds on their usual willingness to invest in an understanding and enhancement of the relationship they are now enjoying, the dividends of which they will, of course, take with them into marriage. It can be carried out in such a way that the couple may be stimulated to consider the deeper aspects of their relationship.

Happily a number of fine books, cassettes, workbooks, and other materials now exist from which the local pastor may draw to lead a couple into this kind of premarital exploration. There are several good inventories that lead a couple into an evaluation of themselves, each other, and their relationship. Although inventories differ in their style and comprehensiveness, the basic format is a questionnaire that may use a variety of methods of response (short written answers, multiple choice, agree or disagree, rating) to a series of questions and/or statements. Topics generally include self-concept, love, communication, religious expectations, sex, finance, in-laws, anger and conflict, family planning, values, and goals. The inventory may be used unaided or in sessions with a pastor/counsellor. Such an instrument frequently opens the way for important self-disclosure on the part of the prospective bride and groom and leads to a deepening (or in some cases a terminating) of their relationship.

Engaged couples also exhibit a willingness to learn from their peers. Consequently, opportunities to get together in group-sharing with other couples are helpful. Mace, Olson, and others also report that premarital couples can be trained in skills of communication, problem solving, and conflict resolution, and the results of such training carry over into marriage.³ Such an innovative program is carried on by Edward Bader (assistant professor of family and community medicine at the University of Toronto) and his colleagues. Their Learning to Live Together course capitalises on the fact that newlyweds are more receptive and teachable than premarrieds. Bader divides the program into two parts—the first part (covering communication, family backgrounds, finances, and sexuality) offered before marriage;

the last part (changing roles in marriage, resolving conflicts, building a better relationship) six months to a year after the wedding. The format is small-group discussion based on videotapes.⁴

What Pastors Can Do

What can be done to interest couples and to elevate premarriage preparation as a priority item? Pastors can set a more receptive climate in the church through preaching, visiting, and informal conversation. They can encourage premarital work to be done in youth classes. Something positive could be done even in the children's classes to help set the stage for further preparation in the teenage years. More needs to be done in the homes of the young people themselves; parents may need classes on how to prepare their children and youth for marriage. Overworked and busy pastors can utilise the spiritual gifts and professional training of members in the church who can take the leadership in marriage preparation for engaged couples. Pastors I talked with also felt that they needed to have closer relationships with the teens and young adults in their congregations, so that when these young men and women consider marriage there will be a natural tendency to look to the pastor for guidance.

All of this suggests that a pastor may shape the attitudes of his congregation not only toward the whole matter of relationships in the family, as well as in the church. Is he warm and friendly? Is he an intimate person with whom one could trust the delicate matters of the soul—its happiness and joys, as well as its doubts, conflicts, and perchance negative emotions? How much people feel they can trust him will directly affect whether or not they come to him for such things as premarital guidance and preparation, and whether they follow his leading in the development and maintenance of relationships in their homes and marriages.

The pastor who can be "vulnerable" himself stands a good chance of leading premarital couples into the kind of experiences necessary for them to launch into marriage from a solid platform. By his willingness to be open, to love and accept unconditionally, the pastor gives a certain permission for the couple to do the same with each other. Having created for the couple such a climate before their marriage, the pastor paves the way for a relationship of confidence and trust between the couple and the church that will prove of inestimable value in sustaining their marriage in the days ahead.

—Ministry.

1. David Mace, "Getting Ready for Marriage" (Nashville: Abingdon Press, 1972), pages 9, 10.
2. "How Effective Is Marriage Preparation?" Paper presented at the Toward Family Wellness Conference, Milwaukee, Wisconsin, October 18, 1981, pages 5, 6.
3. Mace, "The Critical First Year," Marriage Enrichment—The Newsletter of the Association of Couples for Marriage Enrichment (Winston-Salem, November-December, 1978); Olson, *op. cit.*, page 7.
4. Edward Bader, Robert Riddle, and Carole Sinclair, "Do Marriage Preparation Programs Really Help? A Five-Year Study" (unpublished report presented at the annual meeting of the National Council on Family Relations, Milwaukee, Wisconsin, October 16, 1981).

Weddings

BENTON—PRITCHARD. The beautiful gardens in the main street of Bairnsdale, Victoria, were the setting for a lovely wedding on July 25, 1982, when Reginald Benton and Elizabeth Pritchard exchanged vows. The church ladies prepared a delightful meal for the reception which followed at the Picnic Point Hall. Both Reg and Elizabeth were recently baptised in the Bairnsdale church. Many relatives and friends helped to make their special day a very happy one. L. W. Ritchie.

DAVIDSON—PIPER. Sunday, June 6, 1982, was the day chosen by Norman Davidson and Janine Piper to exchange marriage vows in a delightful outdoor setting at the home of Norman's parents, Mr. and Mrs. N. Davidson, of Byron Bay, New South Wales. In spite of temperamental weather, the wedding service proceeded very happily, and the loved ones and friends who witnessed the ceremony join in wishing Norman and Janine God's richest blessing as they establish another Christian home at Byron Bay. Frank Bredon.

DUFF—HUGHES. In the evening twilight of April 21, 1982, Brenda Hughes and Robert Duff promised faithfulness to each other in the beautiful garden setting of Brenda's son's home in Pine Mountain, Queensland. This marks the beginning of another Christian home, destined for much happiness and joy for two who have suffered, but now have come to the Master, and to each other, looking forward to the great joy that God can bring into our lives and our homes. Ray Fraser.

LYNCH—PHARE. Sunday, July 18, 1982, was a very happy day for Harley Lynch and Elsie Phare. They were married in the Seventh-day Adventist church, Tauranga, New Zealand. Harley is the younger son of Gordon and Ngaire Lynch of Whangarei, and Elsie is the youngest daughter of Jack and Elva Phare of Te Puke. A large gathering of relatives and friends were present from as far away as Mildura, Wee Waa, Brisbane, Newcastle and Sydney. We wish the happy couple God's richest blessings as they establish their home in Northland, New Zealand. May the love they show for each other today, last till Jesus comes again. A. D. Judd.

PIPER—MORRISON. On Sunday afternoon, July 18, 1982, Kelvin Piper and Gail Morrison were married at the beautiful Wanganui Gardens, Yeronga, Queensland. Kelvin is the son of the Albert Piper family (originally from Western Australia), and Gail is from the Keith Morrison family. Both families are well known in Adventism, and were united in happiness as we all wished Kelvin and Gail a very happy future. Ray Fraser.

THOMSON—RALPH. As they stood side by side in the beautifully decorated Nunawading church, Victoria, on June 13, 1982, Graeme Kenneth Thomson and Gaylene Joy Ralph joyfully exchanged marriage vows before God and many relatives and friends. Graeme is the youngest son of Mr. and Mrs. Fred Thomson of Adelaide, and Gay is the daughter of Mr. and Mrs. Monty Ralph of Melbourne. The happiness of the occasion was further shared by the guests at the reception at the Sherbrooke Lodge in the Dandenongs. As Graeme and Gay live in Queensland, where Graeme is a pilot, we wish them Heaven's richest blessing. The bride's brother, Kevin, assisted in the service. H. G. Josephs.

WINFIELD—PLENTY. On Sunday, July 11, 1982, Thomas Winfield stood "tall and straight" as he watched his "perfect and complete one," Trudy Plenty, come down the aisle of the Manjimup church, Western Australia. Thomas, son of Mr. and Mrs. Frank Winfield of Manjimup, and Trudy, daughter of Mr. and Mrs. Syd Plenty of Port Pirie, South Australia, made a happy couple as they pledged themselves to each other. We believe that the presence of God will go with them as they establish their home on the principles of Christian marriage. I. H. Royce.

Till He Comes

BARON—BARON (nee BUTLER). Two respected Adventist families gathered together on separate occasions this year to lay a loved one to rest in Jesus. Harold John Baron died on Tuesday, February 16, 1982, in his eighty-eighth

year. His wife, Winifred (Butler) Baron, died on June 30, 1982, in her eighty-ninth year. Both were buried in the presence of loved ones and friends in the Avondale Lawn Cemetery, New South Wales. They were the beloved parents of Frank Baron of Southport, Queensland, and Winsome Gane of California, U.S.A. Much Adventist history comes to an end with the death of these pioneers. Winifred's parents, Brother and Sister Lewis Butler, were the first patients at the new Sanitarium and Hospital in 1902. During this hospitalisation they learned of the Adventist message, and were baptised with their five sons (Sid, Frank, Allan, Fred, Ted) and daughter (Winifred). Both Harold in 1918, and Winifred in 1920, were Sanitarium graduates, and served in mission service and health food work. The extensive Baron-Butler family now waits for their Saviour to come. "The eternal God is thy refuge, and underneath are the everlasting arms." Deuteronomy 33:27. Pastor Roy Gane assisted the writer during the service at the graveside. A. J. Flemming.

BATCHELOR. Ella May Batchelor, aged eighty years, of Violet Town, Victoria, after years of sickness laid down her life in the sweet sleep of death on July 8, 1982, and was buried at the little Longley Cemetery, situated in the mountains south of Hobart, Tasmania. Her husband, Raymond, and surviving children, Wanda Standish (Victoria) and Geoff Batchelor of the Adventist Media Centre, Sydney, together with family and friends, were comforted in the certain promises of God's salvation to those who love Him. The Batchelors were foundation members of the Kaoota church, Tasmania, and Sister "Nell," as she was affectionately called, served her God in quietness and joy. "Even so, come, Lord Jesus." E. H. Winter.

BASHFORD. Evelyn Elizabeth Bashford (nee Hardy) passed quietly to rest at her home in Lindenow, Victoria, on July 18, 1982. A large number of friends and relatives were present at the Bairnsdale church for the funeral service. The glorious hope of the resurrection morning is assured to every believer by the resurrection of Christ. L. W. Ritchie.

BROWN. Minnie Alberta Brown was in her ninety-seventh year when she passed peacefully to rest on April 17, 1982. The sixth child of the late Henry and Bertha Rabe of Collinsvale, Tasmania, she had a long association with the church and the Collinsvale area. For much of her working life she was employed as cook on a Collinsvale property. Her years of retirement were spent in Hobart where she lived with her sister May (Dodge) and brother Arthur. These, together with her brothers Reuben, Mark and Gordon, mourn her passing. Following a service in the Glenorchy church she was laid to rest beside her sister Annie in the Cornelian Bay Cemetery, Hobart. R. G. Douglas.

COLEMAN. Born at Hunterville, north New Zealand, seventy-six years ago, Ivy Isabella Coleman passed away at Palmerston North on July 22, 1982. Widowed in 1963, Ivy was a faithful wife and mother. She was faithful also to her church for seventeen years. As one friend commented, "I can truly say of dear Ivy that she was indeed a loving and lovable Christian; one who lived her faith in her Redeemer. She loved God's Word and supported His church." Her daughter, Mrs. Valerie Watson, sister, Mrs. May Holford, and their families remain to mourn their loss, but as those without hope. Loved ones and friends eagerly await the day of resurrection. R. L. Smetheram.

CUMMING. Robert McGregor Cumming died in Auckland, New Zealand, on July 8, 1982. A kind, quiet, unassuming Christian gentleman, he has left fond memories of a man people liked to be around. Born in Galashiels, Scotland, he came to New Zealand early in life. In his later life he suffered much ill-health, and it was at this time that he turned to his Bible with greater interest, and under the guidance of Pastor H. Hollingsworth he found the comfort and peace he sought. Death held no fears for him, and he was laid to rest in confident assurance of a joyful reunion on the resurrection morning. I. B. Rankin.

CUMMINGS. Marie Louise Cummings fell asleep in Jesus in the Nara Village Nursing Home, Belmont North, New South Wales, on the evening of July 22, 1982, at the age of seventy-nine. Sister Cummings will be remembered as one who loved and served the Lord. To her husband, Brother Jim Cummings, her son James and daughter Joyce (Mrs. Graham Mitchell) with their respective families, we extended the glorious promises of God. We rejoice in the blessed hope. L. C. Coombe, P. E. Roennfeldt.

DEW. Grace Mayo Dew passed to her rest in Jesus on July 28, 1982, aged seventy-six years. Mrs. Dew was born on March 19, 1906. She failed to gain strength after an operation and died peacefully in the Mildura Base Hospital, Victoria. A longtime friend described her as a sleeping saint, and that she was. She had earned the respect, love and admiration of the hospital staff and all who knew her, for her trust in the Lord. Friends and family were at her graveside in the Mildura Cemetery to witness the placing of Mrs. Dew to rest awaiting the resurrection. She is mourned by her children Ralph, Annette and Don. We thank God for the hope which comes in Jesus Christ. P. H. Sanders.

FARRANT. After quite a long period of indifferent health, Ethel Arline Farrant was called by her Maker on July 14, 1982, to lay down her burdens and to rest until the call of the Life-giver. A faithful member of the Oamaru church in New Zealand, where she attended until failing health prevented her from doing so, she now rests in the confident assurance of the resurrection morning. She leaves to mourn a sister and niece and their husbands, and these with other friends, were pointed to God's promises at the Oamaru church and later at the Oamaru Cemetery where she was interred. A. A. Godfrey.

FEHLBERG. At the age of eighty-one years Bert Fehlberg passed to his rest at the Royal Hobart Hospital, Tasmania, on July 11, 1982. Bert came from Collinsvale, one of a family of nine, of which Dave (Wahroonga, N.S.W.) and Claude (Hobart) remain. He spent much of his life market-gardening in areas around Hobart. He was a lover of music, and in earlier years played trombone in the Collinsvale band. To his wife, Edith, and sons Henry, Bryant, Lloyd and Murray, the comfort of the blessed hope is extended. He rests until the resurrection day in Hobart's Cornelian Bay Cemetery. R. G. Douglas.

GREEN. Eric Raymond Green passed to his rest on July 5, 1982, in Christchurch, New Zealand, aged fifty-six years. Baptised in his late teens at Greymouth, by Pastor Ball, Ray leaves precious memories of his enthusiasm and love for Christ and his church. Greymouth, Nelson and Bishopdale churches were all blessed by Ray's practical, dynamic influence. His handshake and smile made all feel loved. His wife Elsie, and children Wayne, Neville, Robert and Raewyn were pointed to the comfort of a reunion-resurrection day. May God continue to sustain them in the blessed hope. M. House.

GUSTAFSSON. A large crowd of people packed the Morrison's Chapel in Henderson, New Zealand, to farewell a local celebrity, and loyal church member. Brother George William Gustafsson, or Gus as he was affectionately called, died in his sleep at the Auckland Public Hospital on June 25, 1982, aged eighty years. His contribution to the development of the Henderson church was considerable, and it will take many people to fill the gap. His consistent and loving attention to the gardens and grounds of the church bear witness to his great love for the Lord, and he will be sadly missed. D. R. Tasker.

LENTELL. After putting up what could only be described as a valiant battle for life, Lucy Kathleen Lentell finally succumbed and passed away in the Royal Brisbane Hospital, Queensland, on July 28, 1982, at the age of seventy-five. Sister Lentell had suffered a most unfortunate accident ten days earlier. She had been a faithful and loved member of the Albion church for many years. A service was held at the Albany Creek Crematorium, where family and friends were reminded of the comforting words of the Scriptures concerning the blessed hope of the resurrection. R. W. Townend.

MUGGERIDGE. Rose Ellen Muggidge was born on March 30, 1902, in Newton Abbot, Devon, England, and passed away quietly on Tuesday, July 27, 1982, in the Whakatane Hospital in New Zealand. She joined the Seventh-day Adventist Church in New Plymouth around 1950 as the result of the ministry of Pastor George Weslake. She is survived by her four children, June, Poppy, Maepherne and Leo, eleven grandchildren and twenty great-grandchildren. Brother Maurice King assisted the writer in pointing the sorrowing loved ones and friends to the certain hope of the resurrection morning. A. H. Waldrip.

ONION. Caroline Joyce Onion (nee Milburn) was born at Devonport, Tasmania, on August 4, 1903, and peacefully fell asleep at Coronella, Nunawading, Victoria, on July 5, 1982. Left to mourn her passing are her husband Roger, her three daughters Joan (Mrs. K. Johanson) of Warburton, Dorothy (Mrs. T. McGowan) of Mitcham, Betty (Mrs. W.

Scragg) of England, and their families, and a sister Nell (Mrs. C. Badenach), and a brother Bert. As we reviewed together the promises of Christ to His faithful followers, the Lord came near and the certainty of meeting this dear saint again became very real. We laid her to rest in the Lilydale Lawn Cemetery where she will peacefully sleep until Jesus comes and restores her to her family again.

C. F. Hollingsworth.

RANDALL. Amanda Anna Elizabeth Randall (nee Standish) was eighty-five years of age when she passed away in the Lutheran Rest Home, Tanunda, Barossa Valley, South Australia, on July 27, 1982. She had been a member of the Barossa Valley (formerly Nuriootpa) S.D.A. church since she was twenty-three years old. After only eleven years of married life, her dear husband, Leslie Herbert Randall, died in early 1933, and Amanda was left to raise her seven children: Clarence (deceased), Leonard, Kenneth, Constance Hearl (deceased), Angelina Liddell, Elliott and Orlean O'Connor. Her devotion to her God and her family under these trying circumstances evoke our sympathy and admiration. Friends and family "rise up, and call her blessed."

A. McPhee.

SCHOOLDERMAN. On April 29, 1982, in the Mount Gravatt Crematorium, Queensland, we committed the body of fifteen-month-old Joseph Daniel Schoolderman, who had been so tragically killed, to God's care until the resurrection morning. David Waterworth and the writer spoke words of comfort to the sorrow ones, and especially to Hank and Renee, the parents. Renee comes from the respected Van Ess family of Eight Mile Plains church in Brisbane, and with her husband, Hank, look forward with great hope and expectation to the day when all sorrowing will cease.

Ray Fraser.

SQUIRE. Cyril Clyde Squire was born at Werris Creek, New South Wales, on February 25, 1896, and died in Quirindi on June 25, 1982, at the age of eighty-six. After seeing service overseas in the first world war, he lived for some years in the Singleton district. In 1931, after the death of his first wife, he married Mabel Taylor of Quirindi, and a year later they were baptised at Avondale College. He saw service again, in a non-combatant role, in the second world war, and maintained his association with the R.S.L., participating in the Anzac Day march each year. For the last eighteen years of his life, he and his wife lived at Quirindi where he was known for his gardening and his poetry writing. He was laid to rest in the Quirindi Lawn Cemetery to await the resurrection morning. Waiting, too, are his wife, thirteen children, thirty-four grandchildren and nineteen great-grandchildren.

D. J. Coltheart.

WELLS. On May 24, 1982, Cyril James Wells passed to rest at the hospital of the Seventh-day Adventist Retirement Village, Victoria Point, Queensland. Brother Wells was from Hervey Bay, where he had been a member of the church there for twenty years. He loved his Lord and was always ready to help where he could. He now sleeps till the resurrection morning. Sister Wells and their son and three daughters, as well as a number of friends, attended the service held at the Redland Bay Cemetery, when the hymn "Abide With Me" was sung.

G. H. Engelbrecht.

WERE. An unusually strong link in the remaining pioneer Seventh-day Adventist chain in South Australia was severed when Walter Cornelius Were, born December 1, 1888, passed to his rest on June 20, 1982. His first Seventh-day Adventist church attendance was when only eight years old; baptised in the "old" Prospect church, June 1906, at seventeen, he remained a member there throughout the rest of life. It is thought that the total of eighty-five years attendance and seventy-six-and-a-half years membership at one church might be something of a record. Walter gave several years of service to the South Australian Conference executive committee, and was often on the preaching plan; a builder, he constructed the first two-room school building at Prospect, also the Adelaide City church, social hall and conference administration centre; then the "new" Prospect church was built by him and dedicated in April, 1937. A large company of relatives and friends gathered at "Walter's church" and later at the Dudley Park Cemetery to pay respect to a fine, active worker in the church and to sympathise with the surviving seven sons and one daughter, all of whom were in attendance. Pastors C. Christian and J. Wade were associated with the undersigned in bringing comfort from the blessed hope and promised reunion at the Lord's soon appearing.

F. T. Webb.

WHYATT. David Whyatt was in his 104th year when he passed away in the Murray Bridge Hospital, South Australia, on July 26, 1982. We laid him to rest in the Dudley Park Cemetery in full assurance of a glorious resurrection to life eternal when his Lord shall call. He was a member of our church for fifty-seven years. In 1925 he obtained the book "The Great Controversy" from Brother Paul Sibley, and through reading this wonderful book he found Christ and His distinctive message, and rejoiced in it for the remainder of his earthly sojourn. We extend our sincere Christian sympathy to the surviving members of his family, namely, sons Clarence, Victor, Alfred, Ronald, and daughters Violet, Ivy and Muriel and the twenty-nine grandchildren and fifty-two great-grandchildren. Services at the funeral chapel and at the graveside were conducted by the writer.

J. H. Wade.

Advertisements

ANONYMOUS TITHE

The secretary-treasurer of the Tasmanian Conference wishes to acknowledge the receipt of \$61 anonymous tithe.

BUS FOR SALE

1980 Datsun/Nissan E 20, 14 seater. 20,000 km. In very good condition. Ideal for large family or conversion to camper. \$8,250. Contact: John Vidler, Purchasing Officer, Sydney Adventist Hospital. Phone (02) 487 9111.

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To work on large Tableland dairy farm. School bus to both primary and secondary state schools. Four-year-old brick home. 32 km from Malanda church, 17 km from Ravenshoe church. Good wages and conditions. Reply—Pat Daley, Ravenshoe Road, Millaa Millaa, Qld. 4886, phone (070) 97 2188.

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Phone (050) 24 5192.**

ORBOST CHURCH OPENING

A welcome is extended to all church members and friends to be present at the opening of the Orbost church on Sabbath, September 25, 1982, at 3 p.m. For further particulars contact Allen Reid, Garnets Tks., Orbost, Vic. 3888. Phone (051) 54 1796.

PLANNING FOR YOUR HOLIDAYS?

For a really relaxed, refreshing, health-giving holiday, try
WARBURTON HEALTH CARE CENTRE!

- ★ First-class accommodation
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- For details and tariffs, write to:
Director of Guest Services
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THANKSGIVING SERVICE, RINGWOOD CHURCH

Past and present members and friends of the Ringwood church are cordially invited to attend a special service of thanksgiving and celebration on September 25, 1982, to be held at the Ringwood Seventh-day Adventist church, 28 Mullum Mullum Road, Ringwood.

Sabbath school 9.30 a.m.

Divine service 10.50 a.m.

A fellowship lunch will follow the service.

THE BIBLE LANDS TOUR 1983

Will leave Sydney on January 25, 1983, and visit Rome, Egypt, Petra, the seven churches, Israel, and the fascinating places featured in the life of Christ.

The basic price of \$3,585 is less than last year.

We return to Sydney on February 22, 1982. For details write immediately to:

Bible Lands Tour

Avondale College

Cooranbong, N.S.W. 2265.

25th ANNIVERSARY

On September 11, 1982, the members of Central church, Brisbane, Queensland, will be celebrating the 25th Anniversary of the dedication of their church.

Past members and ministers are cordially invited to worship with the present church family on that day.

For further information please contact the Organising Committee, 39 Jephson Street, Toowong, Qld. 4066. Phone (07) 371 4315.

WANTED

Church members with
\$100 (or more)

to open an AT CALL account (earns 9 per cent interest) with A.C.F. Investments.

Term Accounts with higher returns are also available.

Write for an Investment Brochure to:

Pastor L. McMurtry

Manager

A.C.F. Investments Ltd.

8 McIntosh Street

Chatswood, N.S.W. 2067.

Help "Avondale College Foundation" Build a Better Avondale.

Flash Point

CHRISTIAN EDUCATION is worth singing about. That was the message the Lilydale Adventist Academy Choir from Victoria took with them on their just completed (they arrived back on August 27) promotional tour of Queensland. Led by choirmaster Leon Coombs, the group of forty sang their way through an eight-day bus tour which included engagements in Rockhampton, Mackay, Ayr, Bowen and Cairns.

MUSIC is also on the move in South Australia. Communication director Nat Devenish reports that the Adelaide Advent Band just recently returned from an outreach tour to Woomera. On the Sabbath evening they took a very successful concert in the Uniting Church hall. That was a very open sign to the town that Adventists were there. Next morning the band was invited to play for the Sunday services in the Uniting church. Certainly they lifted up the Adventist trumpet in Woomera.

TOMORROW at 8 p.m. 5RM Riverland in South Australia will broadcast the *These Times* program for the first time. As this continues every Sunday night, more people in that wide area will hear the truths for this time.

LOOKING AHEAD—Adelaide radio station 5 AAA began a six-month trial period for minute messages on August 8. There has been some difficulty in finding longer timeslots for the full *These Times* program, so speaker Russell Kranz has produced capsule messages of about sixty seconds which can be inserted at regular intervals during the day. Let's pray that the trial period proves successful.

ADVENTIST broadcasting is certainly not confined to South Australia! A half-hour weekly program, "Beliefs of Today" is to be aired on Community Access Radio 6 NR, a station operated by the Western Australian Institute of Technology. The program will run for six weeks and recommence after a three-month break.

ESPERANCE church in Western Australia is presently preparing for a Heartbeat program. Fourteen ladies are taking the home nutrition instructor's course—preparatory to the Heartbeat prevention program to be held during the middle of this month.

NORTH NEW ZEALAND Conference has just purchased 8½ acres of undulating farmland less than one kilometre from Manakau City, said to be the fastest-growing area in New Zealand. Located between Auckland city and the international airport, the site will be used for a new conference office, a church and a home for the aged. Now that's the type of real estate development that pays!

AUCKLAND Adventist Hospital is currently extending its facilities to include an auditorium for health education programs. The smaller area which was previously used for this purpose will be converted for use as medical and nursing offices.

ELEVEN Voice of Youth mission programs are currently operating in Fiji. So far there are 165 good interests studying Adventist truths, and team members expect to baptise about 120.

WE'RE in the news again! On August 14 the prestigious *Sydney Morning Herald* featured a 1½-page write-up on Seventh-day Adventists. While it was critical of some things the article fairly accurately outlined the historic beliefs and practices of Adventism.

ON Sabbath, August 14, the churches of Greater Sydney Conference held a visitors day in conjunction with the Carter Report. The heart-warming result was that 220 people attended Adventist churches for the first time.

SPREADING the Word! Colin McFaul, Western Australian Publishing director, just phoned in the results of a week of selling in Narembeen by a team of five. Total sales for the week: \$5,360, with all but about \$500 in cash. Not only was the week successful in sales, but two homes were opened for Bible study, 218 pieces of literature were distributed, sixteen prayers offered and six Bible studies given.

MEINI BROWN is the new Secretary of State in the Cook Islands. That fact alone would not rate a mention here if he were not also a Seventh-day Adventist and a local Pathfinder director.

TRAVELLERS on the internal Cook Islands Airways now have the opportunity of reading the *Signs of the Times*. The airlines which service the 115 islands in the Cooks have agreed to provide the magazine for on-board reading.

STRATHFIELD High School in Sydney recently held a careers night. The 300 parents and students in attendance met with forty career advisers. Representatives from Avondale College and the Sydney Adventist Hospital discussed study programs and career opportunities within the Adventist Church.

ADVENTIST high and primary schools around Perth held a festival of music on August 25 in the prestigious Winthrop Hall of the University of Western Australia.

LAST MONTH Avondale College played host to a number of senior high school students. At the first open day 194 students from four high schools received career advice and addresses highlighted by a message from Dr. Jim Cox. Other schools followed, among them Lilydale Academy (August 16), on their way up to Queensland for a promotional tour of their own.

A SENSE of community exists at Avondale. The Avondale Student Faculty Association recently held a concert to raise funds for the Morriset Community Swimming Pool.

A HOMECOMING highlight will be a reunion of Avondale Symphonic Choir members from the choir's inception in 1947 to graduation of 1956. It is hoped that enough former members will be present to sing "Beautiful Saviour," "Caanan's Land" and "Let Us Cheer the Weary Traveller" at the Saturday night concert. Dr. Noel Clapham (choir director 1952-56) will conduct the choir. It is hoped to resurrect the original robes. A 4 p.m. Friday rehearsal is planned. Remember: Avondale Homecoming is September 10 to 12.

"FINALLY, BRETHREN . . ." Some people think they are in tune with the infinite when they are only out of tune with the definite.