

Australasian Record

and Advent World Survey

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

VOL. 88, NO. 4

February 5, 1983

What the RECORD Reader Survey told us

By the Editor

THREE THOUSAND FIVE HUNDRED AND NINETY-SEVEN RECORD readers responded to the invitation to participate in the Record Reader Survey towards the end of last year. To some the number may seem unimpressive in relation to our circulation of 23,000. But the results do give us a comprehensive cross-section of our readership, which is what any survey is intended to accomplish. We here at the publishing house are encouraged by the response, and deeply appreciate the input of those who responded. The survey has given us some interesting insights into what our readers want and don't want.

Nearly 80% of participants read RECORD regularly, a further 14% generally, and only 6% occasionally. Only seven (0.20%) responded that they never read it (how did they know about the survey?).

Over half (54.65%) indicated that they read RECORD on Sabbath afternoon. A further 18.09% read it during the week, 14.30% at no specific time, and a mere 6.63% on Friday evening.

As for rating, 1,629 think it is excellent, and 1,470 that it is good, representing a total of 86% of our participants. A further 327 (9%) rated it as fair, and only 69 (under 2%) as poor, while 102 (2.83%) chose not to answer this question.

A most illuminating fact that emerged was what people do with RECORD when they're through with reading it! A surprising 962 (27.03%) keep and file it. A further 907 (25.48%) keep choice bits and discard the rest. A further 101 give their copy to a neighbour, 42 take it to a shut-in, 171 send it to the mission field and 149 give it to a former Seventh-day Adventist—representing a total of nearly 500 who pass their copies on to someone else. This we found encouraging. In fact, it is most encouraging to note that a total of 2,334 respondents *do something* with their copies, while only 987 (27.73%) discard it. The remaining 6.77% did not reply to this question. Some readers told us, in fact, that they



photocopy the features they wish to keep, and then share their copy with someone else. We like that!

If the poll reflects the sentiments of our total readership, which we believe it does, then it is clear that our readers like the plan of having RECORD distributed at church. An overwhelming 87.56% said so, with only 4.80% giving a negative response, 4.77% a "not sure" response, and 2.87% no response.

It is likewise evident that the vast majority would like to see it continue as a weekly. While 86.91% affirmed this preference, a mere 6.66% opted for the alternative of a fortnightly, 3.09% for a monthly and 3.34% were obviously undecided and gave no reply.

Similarly clear was the preference of our readers regarding the number of pages, with 67.92% favouring the present 16 pages, 18.82% asking for *more* pages, only 2.42% for

fewer, and 10.84% giving no reply.

Likewise, 89.58% believe that RECORD renders a beneficial service. Only 58 respondents (1.63%) feel it doesn't, 231 (6.49%) aren't sure, and 82 (2.30%) gave no reply.

If free distribution should be discontinued, a total of 89.89% would miss it and/or would subscribe, 7.13% wouldn't worry, and 2.98% didn't indicate their reaction.

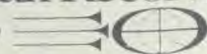
The most significant insight we gained was *what* our readers read! Nearly all of them (87.75%) read the news stories; 82.70% the short devotionals; 63.79% the longer devotional articles; 72.66% the editorials; 77.75% the youth features; 79.94% the weddings and obituaries; 72.47% the adverts (after Sabbath, we hope!); 77.75% the World News column; 68.03%, poems; 56.32%, book reviews; 57.24%, book ads, 72.83%, letters; 85.39%.

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The offering next Sabbath, February 12, is for the RECORD

Australasian Record

and Advent World Survey



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

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Annual subscription—post paid:

All areas covered by the Australasian
Division \$A13.50
Other countries \$A20.75
Air Mail postage rates on application

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

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

Editorial Office: Phone (059) 66 2501

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

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First 25 words \$5.00
Each additional 5 words 25 cents

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In Touch with the President . . .

ACCOUNTABILITY TO GOD



IN SUMMING UP man's responsibility to God, the Bible says, "Let us hear the conclusion of the whole matter: fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14. We are accountable to God for the use we make of every mental faculty or physical power. We will also be called to account for the influence we exert on others. That which may seem small and insignificant to us has the potential of producing a harvest of good or evil. One piece of forbidden fruit meant separation, sickness and death for Adam and Eve.

We are all exerting an influence in the lives of others. We either lighten and cheer them on in the path of righteousness or we lead them down the broad way to destruction. We are either directing men and women upward to happiness and eternal life or downward to sorrow and eternal ruin. No one will perish alone in his sin.

Evil habits are not formed deliberately. It is by repetition of wrong acts that a warped character is unconsciously developed. Unless sinful habits are overcome they will overcome us. But Jesus will help all who put their trust in Him. Those who make Christ the centre of their very existence, though they fall, will rise again. They endeavour to follow in the path where their Lord and Saviour leads and for His sake and by His help crucify self. Their hopes and happiness are bound up with the One who has promised to keep them from falling and to present them faultless before His Father's throne (Jude 24).

We should constantly keep in mind that we will one day inhabit the courts of heaven. The hours, days and years of probation are granted that we may, by the help and influence of the Holy Spirit, remove every defect from our characters. This ought to be our aim not only so that we may obtain heaven and life eternal, but that we may live a full and useful life in the

here and now. A good character is of far more value than stocks and shares or silver and gold. It will remain when earthly possessions are swept away.

We need a higher, nobler understanding of the value of Christian character. Sin blinds the eyes and defiles the heart. Integrity, selflessness, patience and perseverance are qualities which we should seek earnestly to cultivate, for they clothe the possessor with a power that is irresistible, a power to conquer and resist evil.

A noble character consists of two things—power of will and power of self-control. Do not mistake strong, uncontrolled passions as strength of character. The fact is that he who is controlled by his feelings and his passions is a weak man. The real greatness of a man is measured by the feelings and passion which he subdues rather than those that take control of him. The true Christian is sensitive to abuse, but does not retaliate. He loves his enemies and tries to win them by love and acts of kindness. This was Jesus' method and He urged His followers to follow His example.

The structure of our lives is growing and developing every day. We are warned in God's Word to take heed how we build. We must make sure that our lives are founded on the eternal Rock. The time is soon coming when our life and work will stand revealed just as it is. Are we building as those who must give an account?

The short span of life allotted to us here must be used wisely. God expects His people to be devoted, strong, active, vibrant Christians exerting a true influence for right. The Lord has committed to us a sacred trust. Adventists have important and solemn truths to share with the world. What influence have they had on our own lives and characters? The world is watching. And above all, remember that we are accountable to God.

K. S. Parmenter,
President, Australasian Division

WHAT THE RECORD READER SURVEY TOLD US

(continued from page 1)

Flashpoint, and 84.97%. Finally, Brethren. As many as 43.39% indicated that they read *everything!* Yet, in reply to the question on *how much time* they spend reading it, only 20% indicated that they spend *over* two hours, only 45% that they spend *up to* two hours, and as many as 28.57% that they spend *less than one* hour a week reading RECORD. So obviously we either have a large number of speed-readers in our ranks, or a lot of people are just skimming RECORD and not really reading it thoroughly and thoughtfully (devoting an average of less than four minutes per page to the exercise!). This tells us some important things about the nature of material that needs to go into RECORD. We will comment on this in greater detail next week when we analyse the results of the survey.

The greatest challenge that confronts us in the days ahead, we believe, arises from the revelation that only 9.21% of our readers are in the 20-30 year age-group, and only 5.14% in the under twenty age-group, with the largest segment of our readership (34.16%) belonging to the over-60 age group, the next largest (16.91%) to the 50-60 age group, while the 40-50 and 30-40 age groups run practically neck-and-neck at 13.85% and 14.80% respectively. We don't think this result is basically different from what it would be for any other magazine, or for *reading in general*. Younger people have more to fit into their lives and less time for reading than older folk do. Their lives are more *activity-related* than *literature-related*. Nevertheless we regard it as a tremendous challenge to make RECORD and its witness more meaningful to our younger members. We certainly want more of them to become RECORD readers!

Incidentally, we found it interesting that although only fewer than 15% are in the under-30 age group, 77.75% read the youth feature! This shows how much *everybody* enjoys reading what is prepared for a younger audience, doesn't it?

Not surprisingly, housewives constitute the greatest segment (38.12%) of our readership. We're not suggesting that housewives have more time for reading than others. But that more people are housewives than grace any other solitary profession. Other occupations, in numerical order, are professional (16.77%); pensioner (7.92%); business (7.58%); "other" (7.56%); trade (6.26%); student (4.98%); farmer (4.94%); no response, 5.87%. Denominational employees, in all categories that responded, including denominational retirees, totalled 557, or 15.64% of the total.

Married women represent the hard core of our readers (43.96%), with married men following at 31.21%, single women trailing far behind at 9.19% and single men trailing still further at 6.01%. Readers who designated themselves as single female parents constituted 5.70% and as male single parents, 1.32% of the



respondents, while a mere 2.61% filled in no reply to this question.

The majority of those responding (58.12%) have been Seventh-day Adventists for over twenty-five years, 23.88% for 10-25 years, 7.19% for 5-10 years, 7.13% for under 5 years, with no response from 3.68%.

By far the largest number of responses was from the North New South Wales Conference (28.03%). Apparently the fact that we have such a large concentration of sustenantes in that conference would partially account for this fact. The next highest number of responses (conference by conference) was from Victoria with 13.23%, 15.08% from New Zealand (North and South), 11.18% from Queensland (South and North), 9.13% from Western Australia, 6.38% from Greater Sydney, 4.10% from South Australia, 2.98% from Tasmania, 2.53% from South New South Wales and 7.36% unspecified.

Only 20% of our RECORD readers, judging from the survey, are readers of *Adventist Review* and 12% of *Ministry*. But it was encouraging to discover that 64.63% of them read *Signs*, 41.93% *Good Health*, and 80% of them, the Sabbath school pamphlet! Not surprisingly, 45.33% read the daily newspaper, but it is disturbing that this is *more than twice* as many as read our general church paper *Adventist Review*! Also, 37.19% read the *Readers Digest*, which is *almost twice* as many as read the *Review*. It is also interesting that 14.85% read *National Geographic*. So the reason for the rather poor showing on readership of *Review* is obviously *not*

economic. Understandably there are also those who read professional journals (10.58%), a women's magazine (17.05%), *Time* or *Newsweek* (7.21%), a motoring magazine (8.08%) and TV magazines (7.27%). Other unspecified periodicals are read by 19.97% of participants—about as many as read *Review*.

Of course the *most helpful* information of all was gleaned from the personal comments that accompanied the survey sheets. We will deal with these next week, and will comment on some of the changes you will see in RECORD in the coming months as a result of the survey—all of them, we believe, for the better!

In the meantime may we remind you that next Sabbath, February 12, the RECORD offering will be taken in all our churches in Australia and New Zealand. May we suggest that each reader contribute the equivalent of what it would cost you if you were *paying* to have this incalculable service brought to you each week? At a minimum you are receiving 25 cents worth of reading value per week, or \$1 worth per month, brought to you through RECORD. Suppose you rounded it off at \$10 as your personal gift of appreciation for RECORD? You may place your contribution in the offering plate in the regular way, may enclose it in your tithe envelope if you prefer, or may send it to RECORD, c/- Signs Publishing Company, Warburton, Vic. 3799, if you don't have the opportunity to hand it in at church.

Thank you for making the RECORD offering a record offering, and for giving us the privilege of continuing to serve you through RECORD!

G.E.G.

Thank you for making the RECORD offering a record offering next Sabbath, February 12!

Youth Feature . . .

TRY PROVERBS

G. E. GARNE

"NOVELS I can finish in one night, but when it comes to reading the Bible I find it difficult to concentrate. My mind wanders."

The problem reflected in this letter from a young *Signs of the Times* reader is by no means unique. Thousands of young people who, like our correspondent, really want to get serious about reading the Bible, soon find themselves bogged down on material their minds can't grasp and they give up in despair.

We pointed out to our young friend that what had happened to his mind was very much like what happens to people's appetites. If they cultivate a taste for cake and candy they find it difficult to change to a nutritious diet. Somehow they find it hard to enjoy good, wholesome food. Their appetites crave the stuff they've always been used to. What they need is to re-educate their appetites. The same holds true for drink. And it also holds true for the diet on which we feed our minds. When we've accustomed our minds to trash, we have to re-educate them to relish worthwhile literature. This can only be done by persevering and by refusing to pander to the perverted appetite until the process of re-education has been completed. The mind will then have lost all its taste for what is phoney and will relish only what is genuine.

May we suggest to our young readers that a very good book with which to begin this "mental re-education process," is the book of Proverbs. Often young people who want to get into reading the Bible begin at the beginning—with the book of Genesis. By the time they get to chapter 5 and begin reading a long chronology of so-and-so "begat" so-and-so, they've had it! Or they begin with the New Testament and get confused about some or other theological question which switches them off. Start with Proverbs. Expose your mind to the wisdom of King Solomon. You'll find to your surprise that the Bible is a fascinating book and you'll want to go on from there to discover what else there is in the Bible that's interesting.

The book of Proverbs is a good starting point for Bible reading, for several reasons:

1. It's simple to understand. There is no involved theology. The whole book consists of short, pithy nuggets of wisdom

that are easy to grasp and assimilate.

2. It's practical. Solomon's philosophy isn't complicated. It's down-to-earth; on the level of young people. He talks about the things young people are interested in: how to make a success of one's life; how to avoid making a mess of one's life; how to find direction.

3. The chapters are short, so it's easy to read a chapter at a time without needing to have an hour at your disposal. Average reading time per chapter is ten minutes. You're getting a capsule course in successful living from the wisest man who ever lived!

There are thirty-one chapters—as many as there are days in a month. By reading a chapter a day, you can read the book of Proverbs through in a month. After you've done that, go on to discover the treasures the rest of the Bible contains, but **CONTINUE TO READ THE BOOK OF PROVERBS THROUGH ONCE A MONTH, EVERY MONTH, FOR THE**

REST OF YOUR LIFE!

4. Proverbs is an *excellent* meditation platform! Instead of the euphorious, self-centring, bogus "reflection" offered to young people by transcendental meditation, Proverbs gives your mind food for thought, something to chew on, plenty to ponder. Meditation upon the practical, inspired counsels contained in the book of Proverbs will expand your mind and impart quality to your character and soul.

If even Proverbs is unpalatable to you in the regular standard versions of the Bible, try the excellent paraphrase by Dr Kenneth Taylor in *The Living Bible*. Then, to add interest to your monthly reading of this amazing book, read it in a variety of translations, month by month. Each month you'll be impressed by the fact that the truth underlying each exciting verse, remains basically **TRUTH**. It's like looking at the various facets of a beautiful diamond. Same diamond, but seen each time from a different angle.

Well, we don't want to delay you any longer. Open your Bible right now, not to the beginning, or to the end, but **RIGHT TO THE MIDDLE!** Permit King Solomon to take you by the hand and lead you into the most exciting reading adventure of your life. Have fun! □

Go On Building Up One Another

ROBERT H. PIERSON



THEY appeared to be an ideal couple, Dawn and Ken. She, a beautiful, soft-spoken young woman; he, an outgoing, good-natured surgery resident. Our first dinner in their home presented an idyllic picture, almost. An attractive, thriftily decorated home; two lively, but very well-behaved children; a delicious meal; friendly, stimulating conversation.

But over time, subsequent visits revealed quite another atmosphere. Ken, though pleasant and amiable outside the home, frequently assumes an overbearing, superior stance when he comes through the front door.

"I can't believe you could be so stupid!" "Clumsy, why don't you watch where you're going?" "I've shown you a million times! Can't you learn anything?" "You expect me to accept this? Even a kid can do better than that!" "Sometimes I wonder if you have any sense at all."

Dawn feels she can't win, no matter how hard she tries, so why talk about it? And without communication, their dreams of real intimacy have gone out the window. The truth is, no marriage can long survive as a happy union in a milieu of belittlement. Love and respect vanish in such an atmosphere. No one likes being put down. Few can even tolerate such frequent affronts to personal worth. When sarcastic, sneering quips come in the front door, love goes quickly out the back.

The Apostle Paul points to a better way: "So then, go on comforting and building up one another." 1 Thessalonians 5:11, Basic English. ■

CARMEL

GORDON A. LEE, President, Western Australian Conference

THE NAME CARMEL conjures up thoughts of divine power, determination of right paths, people finding their way back to truth. Yes, all these and more. To Western Australians, Carmel is not only a sacred name, it is a sacred place. The session held recently here in the West gave an overwhelming mandate to the executive committee to make one metropolitan high school, and to make it at Carmel.

Quickly, the machinery for the amalgamation of Victoria Park High School and Carmel was cranked up and given the green light for implementation in 1983. Plans are underway to expand the manual arts section. When completed, this fine complex will provide the very best for our young people. Extensions of the pottery and photography divisions of the art department will greatly improve this section of learning.

One of the great weaknesses of Carmel campus is that there has been little offering for sport and recreation. This has been taken in hand, and this year we will see a new sports oval, plus hockey field, softball diamond, cricket practice nets, basketball and volley-ball courts. The existing tennis courts will be upgraded.

In order to attract more boarders, the fees have been restructured. As much as \$134 has been lopped off the boarding fees so as to encourage greater use of the excellent boarding facilities with which Carmel College is blessed.

New approaches have been made to the structuring of the courses offered at Carmel. Commencing in Year 8, through to Year 12, students may select subjects leading to the Tertiary Admittance Exam (TAE) in two distinct areas of learning. The regular academic studies will be available, but now subjects leading to TAE finals in vocational studies will be provided.

Over the past few years we have offered a pre-trade training course. This is for young people not comfortable in the more academic areas of learning, but who are proficient with their hands. Woodwork, metalwork, welding, casting, motor mechanics, bricklaying, etc. Yes, it's a broad learning base and very practically orientated. Many young people completing Year 10 are not sure of the line of work in which they would find satisfaction. With two years at the pre-trade training course, they discover their interests and talents, and can then direct their approach to the workforce with greater determination and satisfaction.

We believe Carmel College offers much in sound Christian education for our youth from all areas of the Commonwealth. The high academic achievements in TAE obtained by Carmel have prepared many young people for further study in every profession. The Western Australian Institute of Technology, Murdoch University and the University of Western Australia have always offered opportunities for Carmel students desirous of continuing towards professions not catered for by Avondale.

We encourage as many as possible of our youth to move on to Avondale to prepare for greater service in the church, either as full-time employees, or active lay members. To do this, we are most conscious of the spiritual development of every child entering our education system.

During the 1982 Week of Prayer, the Lord literally came down upon the holy mount. Mike Brownhill and his wife came in to conduct the time of spiritual refreshing, and Carmel was turned upside down. Many of our youth found a beautiful and exciting relationship with the Lord. It has become infectious. The tone of the year-end graduation exercises demonstrated the spiritual development these youth had made. Twenty-eight precious young people satisfactorily completed their course at Carmel and have moved on to accomplish greater things for the Lord. Having been on Mount Carmel, they can never be the same again. Every young person should have the privilege of a Carmel experience. □

The Adventist Games

From JUDITH DERRICK (A Parent's View!)

"THE ADVENTIST GAMES" were held at the Box Hill Athletic Ground, Victoria, and incorporated the whole state of Victoria. All but two (due to distance) of our schools participated.

When hearing of plans for this event, I chuckled within myself with glee. The Commonwealth Games were still ringing in my ears and I had spent exhausting hours before the television, screaming at the athletes to "Come on." I almost worked myself into a frenzy if the split-second decisions did not come down in favour of Australia. Tears filled my eyes when our National Anthem was played and the grand flag-raising ceremony held. Now it was our turn to have a Games Day! I could hardly wait!

My initial enthusiasm was dampened somewhat when the kids came home announcing that they would not be competing against each other, but rather against the clock. Well, I accepted this, though I could not quite understand how a Games event could be held in such a manner. But go I would, and scream support for my own school and kids.

The day finally arrived—hot and muggy was the forecast. Into the car with a pack of excited competitors, all demanding the ears of Mum and Dad at the one time, and each with an individual message to be disentangled. Such was the excitement. I was rather congratulating

TOLLMANS VISIT AUSTRALIA

TOWARDS the end of last year Bill and Enid Tollman visited Australia and had the pleasure of contacting many of the Aussie friends who through the years have made their home in Chiswick, England, "headquarters" while in London. The Tollmans have had 3,500 Adventist tourists from eighty-five countries stay in their home. Every one of these people is special and personal to Bill and Enid. They not only remember each one by name, but incidents relating to their visit, and details about them such as the names and ages of their children. They follow with keen interest the careers and successes of each person who has stayed with them—particularly the young people. No wonder they are loved by all who have ever stayed in their home. In the picture, they are seen visiting with Dr and Mrs Errol Thrift during their brief visit to Warburton. The Thrifts arranged a reunion luncheon in their home for all who had enjoyed the warmth of the Tollmans' hospitality during a sojourn in England.

G.E.G.



(continued on page 14)

Broken Relationships Restored

GORDON A. LEE

I WAS DRIVING past a Protestant church in a suburb of Sydney some time ago and noticed a sign which caught my attention. I have not been able to forget it. The sign read: "If you find you're separated from God, guess who's moved!"

Some little time later I was browsing through the Book of Isaiah, when I came upon this text, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isaiah 59:1.

These two thoughts, the one outside the church and the one about God still willing to save, began to well up together in my thinking. God hasn't changed, it seemed to be saying. The God who came down on Mount Carmel in answer to a simple yet earnest prayer of Elijah is still the same God today. He can still hear. He can still move with a mighty arm to save.

The first word of the very next verse in Isaiah 59 points out the problem. Who's moved? So God is not to blame. He hasn't changed. The "but" begins to reveal the truth of the broken relationship. I noted what it says: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

The Search Begins

"Now let's reason this thing out from there," I began to say to myself. "If the sins I commit in my life are separating me from my God, and if I have a real desire to be in right relationship with Him, then I need to do something about this sin problem." Thus began my genuine search for the way out of this broken relationship.

What is sin? I must first understand what God considers sin. The clearest definition I discovered is found in 1 John 3:4: "Whoever committeth sin transgresseth also the law; for sin is the transgression of the law."

I'd better take a look then at God's law, and see where it is that I am in conflict with it. The clearest enunciation of God's law I found in Exodus 20. Here God sets it out in ten simple rules. These ten commandments were spoken by God to His people at Mount Sinai, then He wrote them on two tables of stone with His finger. As I read them over it was clear the first four dealt with my relationship with Him. The last six were dealing with my behaviour towards my fellowman.

It suddenly dawned on me that for me to really keep these laws intact, I needed more than what I was given within me at birth. It just wasn't possible for any man to conduct his life without breaking one or more of these ten rules daily. That meant there would always be a barrier between me and God. Yet God seemed to be saying to me that there was a way. I just had to search deeper.

Parable of Two Trees

In Matthew 7:16-20, I found Jesus providing a parable about two trees, a good tree and a corrupt tree. I knew instantly which category I belonged to. Furthermore, I learned from the same parable that a corrupt tree will always

produce evil fruit. It can never produce good fruit. How right Jesus was when He said, "By their fruits ye shall know them." The part about the corrupt tree that worried me was that it is to be "hewn down, and cast into the fire." It didn't take much imagination to know what this was talking about. In my present state I had little offering for the hope of eternal life.

Over and over again I read the cold, hard facts Paul presents in Romans 8:7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

It's a fact, but with little comfort.

Then, as the search continued, I discovered such encouraging words as "Ye must be born again." This was a reply of Jesus given to a religious leader named Nicodemus when he enquired about living victoriously. I began to see that my nature was extremely self-centred and must be changed for a new one that responded by love in concern for others. I reasoned that if I really loved people I would not hurt them by lying, cheating, stealing, criticising, or hating them. I would not commit adultery, for this was just a fulfilment of my own lustful desires with little or no thought for the feelings and lives of others. To suggest that adultery is an expression of "love" is a gross misnomer.

Then, too, if I loved God, I would respond in obedience to His wishes. I would speak His name with the utmost respect. Images in His likeness would not be necessary. Keeping His day of rest, the Sabbath, would be a delight.

I needed this love. Paul never spoke truer words than when He said, Love is the fulfilling of the law. But how do I go about getting this love? Love big enough, deep enough, strong enough to keep me back from treading these ten laws underfoot?

The mystery began to unravel when I accepted the invitation of Jesus Christ: "Come now, and let us reason together," He said. "Though your sins be as scarlet [and that's a very fair description of me!], they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

The little epistle of John provided further understanding: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Real Hope

Now if God is faithful and stands behind all His promises, I can see real hope. These sins of mine can all be taken from me if I so choose. Surely God would not fool with me on such delicate matters as these. I decided to try. On my knees before Him on a lonely outback cattle station in Western Queensland, I laid it all out before Him. I held nothing back. What did I have to lose?

I agonised there for many hours. Nothing was concealed from the God on whose promises I depended.

He heard me, and in the simplest of ways came down and made contact. I had been

questioning in my mind, "How can I know that my evil past is pardoned and taken from me?" "Is it possible that my prayers have risen any higher into the heavens than the stunted treetops surrounding me?"

Ringling clear in my mind as though spoken to me audibly, came the words, "The just shall live by faith." I had to believe. I had to take God at His word. Right there and then I believed. My soul within me welled up with joy as the pressure of sin and separation lifted. I knew my sins were forgiven, taken from me, removed as far as the east is from the west; dumped in the deepest sea.

The hunger for more understanding drove me to the Scriptures with a zeal previously unknown. I recalled the parable of the trees. I felt that the evil fruit of blasphemy, idol worship, lying, anger, adultery, stealing, etc., had been stripped off. My sins were taken away. The puzzling question now was, "If the evil tree cannot produce good fruit and will only produce corrupt fruit," I could see I would soon have another crop of sin fruit to confess and need to be removed again and again, *ad infinitum*. To me this was most unsatisfactory. I wanted to be a good tree, producing good fruit. But how?

Again, the promises of God provided the answer. "I'll take out your stony heart," He told me. "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments [commandments] and do them." Ezekiel 36:27. Now I had more promises to believe in, and to claim.

I discovered from Paul that the way I live is my choice: "You are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness." Romans 6:16.

I was also reminded by Christ in John 15:4, 5 that I needed to abide in Him and He in me, because without Him I could do nothing in the walk of right living. Once I made the choice, and permitted the carnal nature to be crucified, God took over and directed my life away from sin into righteousness. This dying to self had to be done continually, just as the Scripture indicates. ("I die daily." 1 Corinthians 15:31.) It's written there in the present continuous tense.

Differing Fruit

In reading Galatians 5:16-24 I saw the trees with their differing fruit. The carnal nature produced fruit of adultery, fornication, idolatry, hatred, murders, strife and so on. With such an array of bitter fruit, the Word makes it very clear, "they which do such things shall not inherit the kingdom of God."

As opposed to this is the fruit of the Spirit, "Love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, temperance." What a contrast! What an exciting lifestyle! What a solution to my problems, and to my family, this nation, yes, the whole world!

The invitation to come boldly to the throne of

(continued on page 14)



Big-Little Giant Opens a Door

W. A. TOWNEND

IF THERE is a big-little giant it surely must be the just-installed, brand new PDP 11/44 computer at Avondale College. And what a door it opens!

One hundred and thirty-four million characters can be stored in Avondale's new big-little giant. It can program in many computer languages including Pascal, Cobol, Fortran, Basic. Word processing is another thing it can do, and it has a data base management system. It can support up to sixteen terminals. It has terminals in the Commerce, Education, Administration and Science departments of the College. And yet, in the newly-set-up small room where it lives, there is space to spare. Big-little giant!

Better news still—its marriage. The *big-little giant* has married today's much-sought bride, *recognition*. The State Higher Education Board brought about that union. This influential board visited Avondale, assessed the new equipment and its qualified masters, the men of Avondale's Science Department, and, in consequence of their assessment, granted to Avondale College the right to confer the Associate Diploma in Computing (Assoc Dip Comp)—a course not offered by any other non-government educational institution in Australia! Avondale's modern equipment has married recognition. What a door-opening marriage!

Peep inside the just-opened door. Graduates (after two years of study) will be eligible for the professional membership

of ACS (Australian Computer Society) in addition to Assoc Dip Comp. They will thereby have access to a professional field in Australia where research has revealed some 8,000 jobs available in the computer industry but only about 800 graduates coming to fill them. Open to them—Avondale's Assoc Dip Comp graduates—will be a work scene where the men who know tell us that it would take 1,000 computer programmers twenty years "to clear the backlog of work facing most data processing departments in Australia." And there are needs right within our denominational offices and institutions.

Dr Bruce Lo, chairman of Avondale's Science Department, and himself a "computer whiz," tells me that here at Avondale they are working on a job experience scheme in nearby Newcastle. This will give our computer students two things: valuable work experience and a possible source of income while they are studying. Talk about open doors? Then too, there are church scholarships available.

There's one little note of caution. The first class, starting February 28, 1983, will be limited to twenty students. Time to act? Yes, I think it surely is.

Act now. Enrol now. Then you will be there when the big-little giant opens the door to very big opportunities. Exciting. Absolutely. I see it in Dr Lo's eyes. Come, catch the gleam. □

SING TO THE LORD!

DAVID H. CLARK, Music Department,
Avondale College

Why Sing?

OUR SINGING is to develop our faith; by our own enthusiastic singing we communicate and witness Christ's message to one another in the congregation and confirm our faith.

Our singing is to be fresh and spontaneous; loud, but not harsh in hymns of praise; softer in prayerful hymns. Our singing is an obligation placed on us by God; it is not an option. Contrary to the thinking of many, singing is not an artistic field reserved for the musically interested; it is our *only* opportunity for exalting God's name together.

How Should We Sing?

Here are some suggestions which will help you to sing more meaningfully. Applying them will enable you to attain the ideals that should characterise our congregational singing.

1. Read the words if possible before you sing—before the service starts or during the hymn introduction.
2. Stand together confidently during the last line of the hymn.
3. Begin on the first word of each verse, not half way along the line.
4. Sing the words clearly. Think about their meaning.

Do sing! (But don't drown out the others around you.) Perhaps you feel self-conscious about your voice; just sing from the heart and you will be blessed. The Lord longs to join with the sincere worshipper in song.

"Sing to the Lord, all the world . . . come before him with happy songs." Psalm 100:1, 2, TEV. □

BAINFIELD PARK—PHASE TWO

ROSEALEE BEWS, Board Member, Bainfield Park, Invercargill, South New Zealand



Above: David and Rosalie Bews and their family. He is the director of health services and chaplain for the centre.

Below: Andrea Mitchell, relief cook, applies herself to the important task at hand.

Photos: R. Bews.



IN 1980 a group of members in Invercargill, New Zealand, came together to form a trust board and to tender for a big complex formerly used as a Karitane (baby care) hospital, then being closed because of withdrawal of funds. Since that time, the establishment of the Bainfield Park Health Centre has been a fascinating exercise in faith, thought and hard work.

The buildings cover 25,000 square feet and are set on nine acres of land. The centre's main purpose is to foster, encourage and promote a lifestyle of healthful living, with emphasis on preventive medicine, embracing the physical, mental, social and spiritual aspects of sound health. Other facets of its community contribution are a home for fifteen elderly citizens, a baby-care service, and provision of accommodation for those in stress or crisis situations.

There were 151 residents during the past year. Of these, twenty-three were elderly folk, twenty-four came on an alternative care basis (usually convalescing after hospitalisation), sixty-one were stress and crisis cases; we also looked after six babies and had thirty-eight boarders during the past twelve months.

The staff has regular communication with various social workers, the police, the ministry of Transport, the Health Department, the Probation Office, the Southland Hospital geriatrician, many local doctors, the Southland Women's Support Group, the Wayside Youth Centre and the Salvation Army Social Services.

We are now moving on to phase two: the consolidation and expansion of our health education program. A director of health services and chaplain, Mr David Bews, has recently been appointed and is already busy running Wa-Rite, 5-Day Plans, and bread-making programs. He is enthusiastically preparing to run regular residential New Start Programs, involving the health of the whole person. These will begin helping individuals who wish to stop smoking, control weight or

stress, or for those who simply require rest and relaxation. At the same time, we will increase the frequency and scope of our non-residential courses.

A sympathetic Seventh-day Adventist doctor, with leanings towards natural healing methods, and willing to set up a practice in the city, could provide valuable support for the program.

Although the buildings and plant were in reasonable repair when the trust took them over, extensive alterations, improvements and decorations have been carried out. The trust board has many projects in mind, such as sauna and gymnasium, the setting up of a demonstration/lecture room, providing a covered walkway between buildings, carpeting corridors in the old people's home, building a jogging track, and provision of an efficient intercom system.

The centre is funded totally by residents' and course participants' fees, plus any donations. Mr David Brown is the general manager. His wife, Collette, is loved and appreciated by the elderly residents as their matron. A number of other staff contribute faithfully in the residential areas, laundry, kitchen, maintenance, or in the garden.

The centre could not have survived the early years without the tremendous amount of consistent and faithful voluntary help we have received in all areas.

Those associated with the project from its beginnings have seen innumerable blessings poured out from God, and know that as they try to follow His ideals, He will continue to be with them. Adventists passing through South New Zealand are invited to visit, and short-term accommodation is offered to itinerating church members. The address is Bainfield Park Health Centre, North Road, Invercargill. PO Box 5005, Invercargill. Telephone Invercargill 59 155.

"I SAW GOD"

MRS DORYCE FRANCIS, Communicant

IT WAS towards the end of the 1981 tomato season that I committed the tomato crop at their Mount Dang.

They had a large crop of tomatoes which they were falling they invested with the Lord. Immediately the Sabbath. Thousands of cases of tomatoes were sold for approximately \$500-\$600.

A similar experience occurred when Les was a boy when he tried to bale the hay. He committed, to the Lord, the hay held off until all the hay was in the sheds.

Christmas week there was the same experience for Investment.

Putting their property up for sale they needed to have committed some of the sale proceeds to the Lord. I committed an excess of \$300 to Investment. Through all of the years I have been an Investment collection. Les and Olive Smith have been living at Cedarvale Station. On their property they have committed to the Lord for their current investment.

Alcohol Alert

J. R. W. JACKSON, Head Elder,
Cambridge Church, North New Zealand

NEW ZEALAND ranks fourteenth in the world statistics for the consumption of alcoholic beverages. For the year 1981 the amount of alcohol consumed equalled 134 litres for every man, woman and child. Statistics reveal 85 per cent of New Zealanders over the age of fifteen drank 220 bottles of beer, twenty-six bottles of table wine and eight standard bottles of spirits. In terms of pure alcohol, 8.8 litres per head was consumed. The staggering sum of \$2.5 million a day is spent on alcohol, which breaks down to \$409 a year for every person over the age of fifteen. The Alcoholic Liquor Advisory Council in its nation-wide, week-long education program towards the end of 1982, stated that the use and misuse of alcohol is a community problem.

The church could not miss such an opportunity to witness on this occasion so Mrs Margaret Jackson, our Communication secretary (she is closely linked with the WCTU) in cooperation with her husband, Dave, who is Temperance-Health secretary, worked out a program. Although this could have been held in the Town Hall, it seemed the Lord was leading the planning to the High School Assembly Hall.

The displays set up around the hall were from the numerous organisations dealing with alcohol abuse, education and rehabilitation. Each had a poster display, screened a film and distributed plenty of handouts. The WCTU stall provided fruit drinks and recipe leaflets. It was an education to watch the expressions as teachers and pupils sampled and discussed the drinks. Two probation officers, after setting up their stall, had a query and a request. Pastor Stewart Pressnall was asked, "What does Narcotics Education Service represent?" The request was for two *Alert* magazines for a particular project. One of the probation officers expressed his delight in our "magnificent display."



THE WANGANUI CHURCH had a Temperance display in the window of the Farmers Trading Company, a large department store, during Alcohol Awareness Week. Approximately 550 people discovered what a non-alcoholic drink tasted like. Numerous *How Much Is Too Much* booklets were

handed to the passing public. It was a good public relations exercise by our Temperance Department.

—Winifred Benfell,
Communication Secretary,
Wanganui Church, North NZ

Witnessing Through Temperance

MARGARET JACKSON, Communication Secretary, Cambridge Church, North New Zealand

FOR a number of years I have had the privilege of bearing a witness for the Master as an office-bearer in the Women's Christian Temperance Union. I know that God led me there and He has enabled me to do for my church what I could never have done if I hadn't worked through WCTU channels. I have had association with top people in New Zealand who would not have been interested in doing anything for the Adventist Church, but would stand on a WCTU platform. They all know that I am a Seventh-day Adventist. I try to live up to God's ideal and not break down any of our high standards. I can't say I have won any converts through this work, but I have broken down a lot of prejudice. Where twenty years ago we were linked with Jehovah's Witnesses and Mormons in my area, we are now accepted as a Christian denomination. I have many close and wonderful friends in other churches, and I can only hope and pray that some little thing I may say will capture their hearts for this truth when the time comes. Some have told me that I am the only Seventh-day Adventist they have met. A tremendous responsibility! I pray that they may see Christ through me.

Into the Community

VIVIENNE WALKER, Communication Secretary, Wanganui Church, North New Zealand

RECENTLY in our Wanganui church we did a survey on church members' involvement in community organisations, for the forthcoming Federation meeting. It was an informative exercise and interesting to see how many organisations were named. Four questions were asked: 1. Name of organisation. 2. How involved (president, committee member, etc.)? 3. Why involved (as a volunteer or by church appointment)? 4. What do you consider to be the three most urgent areas of need.

Twenty-three people filled in the forms, sixteen stated they were voluntary and four were by church appointment. The organisations named were: Foundation for the Blind, Women's Christian Temperance Union, Half Way House, Arthritis and Rheumatism, Red Cross, Friends of the Hospital, Civil Defence Advisory Committee, Red Cross Clothing Committee for Civil Defence, Community

Service Council, Council for the Ageing, Samaritans, St John, YMCA Gym Club, Roller Skating Club, Chamber of Commerce, Small Business Association, NZ Maori Wardens, Wanganui Support Group.

The capacities of involvement ranged through president, committee members, drivers, visitors, director, secretary, helper. In the areas of need, unemployment was seen to be the predominant problem, then civil defence, Samaritans work, budgeting, youth work, blind folk, loneliness, the elderly. More people were involved with voluntary work, marriage guidance, patients leaving hospital and assisting young mothers with no families or friends to visit or help them. In these areas of need suggested, one would feel there is plenty of scope for individuals and Dorcas Societies to move "Out of the Cupboards into the Community."

'S HAND'

ary, Bowen Church, North Queensland

the Bowen district when Les and Olive Smith farm to the Lord.

arvest because of the rain, so while the rain was pped and then they only had rain at night or on the d and the investment profit for the Lord was

to do hay-baling. The rain would come up just cents a bale or 10 per cent of the cost. Again the

held off, with the result of 2,400 bales with \$240

to sell their hay-baling equipment. Again they alf a dozen inquiries and finally a sale that gave in ects a cheque for \$1,102.20 was handed into our vestment plan in operation where they are now nsiderable scrubber cattle and these have been

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD



Dwight K. Nelson, left, East Salem pastor, and his associate Kevin Willey, right, with Pastor William Taylor. Members of the Full Gospel Truth Church pastored by Taylor voted to become Sabbath-keepers.

Pastor and Entire Church Begin Sabbath Observance

DWIGHT K. NELSON, Pastor, East Salem Church, Oregon, U.S.A.

WHEN DOES the chronicle begin? Does it begin seventeen years ago when the Reverend William Taylor began his pastorate with the Full Gospel Truth Church congregation in Salem, Oregon? Or does it go back earlier to his very first "argument" with a Sabbath-keeper? Who can say for certain? For me, the chronicle began in May 1981.

It was a Sabbath morning just before Sabbath school was to begin. Leta Kennedy, one of the members, was obviously excited about something! And as I listened, her excitement became contagious.

Just that week, Mrs. Kennedy had been chatting with one of the girls who works in her secretarial office. She told me this girl's pastor had been hinting to his congregation that they all ought to be worshipping on the seventh day of the week instead of the first!

A few weeks later in June I received a phone call. An Oregon City member wanted to get word to an Adventist pastor in Salem that apparently there was a congregation in town whose pastor was contemplating changing from Sunday-worship to worshipping on the Sabbath. He heard about it from his sister in Salem who belonged to the congregation in question.

Two separate, unrelated reports in a matter of a few weeks. It seemed as though God was sending a message through me to another pastor, and to another congregation! Why wait? On a sunny summer afternoon, my associate, Pastor Kevin Willey, and I drove up beside the white, steepled Full Gospel Truth Church. We had prayer together one more time for wisdom and tact.

A young woman answered the door. We were invited in. "Can I help you?" boomed a voice from somewhere in the house. "Reverend Taylor is out of town, and I'm his associate." If the body matched the voice, it was going to be big! He was! We shook hands with Larry Taylor, the pastor's son and associate. We sat down around the kitchen table to explain why we were there. At first, the son was apprehensive about sharing too much of his and his father's convictions about the Sabbath.

But as we shared, he saw that we had come to help. Yes, both he and his father had come to believe God's Sabbath was on the seventh day. Yes, they both believed it was a day of rest for celebration as well as for ceasing from common labour.

After camp-meeting I finally met Pastor William Taylor. In response to his telephone call, I went to their home. He gave me a big pentecostal welcoming embrace. His story was just as amazing!

Yes, he had argued that the Bible taught that Sunday was the Christian's day of worship. And he had "won" a lot of debates. But, as he shared with me, those supposed victories seemed rather hollow. There was always the nagging question in his mind as to whether he had really proved anything to those Sabbath-keepers.

Years went by. He attended seminary and pastored a congregation. He also found a book. "Finally Readings in the Circle" was what he remembered. "Oh, do you mean, 'Bible Readings for the Home'?" I asked.

"Yes, that was the one. Now there's a book that's really helped!" was his exclamation.

"The more I read and studied in the Scriptures about the Sabbath, the deeper grew my conviction that I had been wrong all these years! I'm in my sixties, and only now am I discovering the beautiful truth about God's Sabbath!" While he shared his story with me, it seemed I was "amening" after every sentence.

And his congregation? Pastor Taylor felt certain they would go along with him and God on the Sabbath. "Tomorrow night at our midweek meeting, I'll be presenting this to my people." He looked at me. "Can you be there?"

Howard Hodges, our head elder, accompanied me to the church on Wednesday night.

Finally, Pastor Taylor stood before his people. And for an hour and a half, it was almost like hearing an Adventist evangelist preaching on the Sabbath. Not with the depth of development, perhaps, but it was with the same earnestness and conviction.

"Now you people know that I've been your pastor for seventeen years. And never have I wilfully led you astray," he said. The congregation nodded their affirmation. "Well, I can't accept the word of man on this or any other subject," Pastor Taylor continued. "I must be true to God's Word!" And then, with earnest sincerity, "Now it may be that you will have to choose to get another pastor." Silence. "But as for me, I cannot nor will not change my mind."

He cleared his throat. "I believe, people, that God would have you join me in keeping His Sabbath holy." There was a long pause. The people had already had their opportunity earlier in the evening to raise questions and look for Bible answers. Now, it was time for a decision.

"I want all of you who want to follow me where God is leading on the Sabbath, to stand to your feet now. . . . I want you to join me, won't you?" Brother Howard and I stood. Others stood. Pastor Taylor continued his appeal. It was a moving invitation, for, as we found out later, some of his other children were in the congregation.

When his appeal was over we counted five individuals. Five persons who did *not* stand with the others! Out of a congregation of sixty or seventy! Virtually an entire congregation made a decision in favour of God's eternal Sabbath! And to think, we were there to witness it!

People still wonder, "Is it really true? Do you think they'll keep on celebrating the Sabbath?" Our answer? We see the newly painted church sign with "Seventh Day" in bold letters. We look at the newly printed business cards: "The Full Gospel Truth Church Seventh Day Pentecost." Listen to the pastors and members of that church, and hear the ring of certainty and conviction in their testimonies.

At that meeting Pastor Taylor gave a clear Biblical defence of his position. And no opposition, Scripturally, was offered.

The future? Who can know for certain? But, as Jesus has guided this pastor and this congregation to their joyful discovery of the Sabbath, even so I'm certain He will continue to lead their footsteps on that pathway that "shineth more and more unto the perfect day." Proverbs 4:18. —Atlantic Union Gleaner.

God + a Rubbish Dump = A Wheelchair

BRIAN ROBINSON, Director of Nursing, Atoifi Hospital, WPUM

WHILE in Honiara, en route to Australia for holidays, I had some business to attend to in town. I was going to travel by motor-bike, when it was suggested that I should pick up our nurse, who was sitting for her government registration exam. Someone kindly loaned me their car and I was off to town with the tutor sister from Atoifi Adventist Hospital. Business completed, we headed for Central Hospital to pick up our nurse. (Nuimally was the first nurse trained at Atoifi to become registered.) For some reason Nuimally wasn't ready, so Jenny Stanley, the tutor sister, and I set out for the classroom where the examinations were being held.

Nuimally met us just as we got to the tutorial block and we made our way to the car, taking a more direct route. To my surprise, I noticed a wheelchair sitting on top of a pile of rubbish. Closer examination revealed that this chair was in much better condition than the wheelchair that we had at Atoifi. My first thoughts were, What we could do with a second wheelchair! You see, the one wheelchair we have is used exclusively by a longterm paraplegic patient. My mind went back to the day that I had

decided to take a stroke patient to church. First I had gone to the boys' dormitory and "borrowed" one of their cane chairs, put the patient in the chair, and then with a nurse holding the other side of the chair we had carried him to church. Fatai couldn't thank us in words, but his lopsided smile was more than enough recompense for all our efforts.

A second wheelchair—on a rubbish dump—tremendous! Surely I could take it! Then the thought occurred to me that maybe some child had played with it and it shouldn't have been thrown away after all. Breathing a prayer to Heaven and swallowing my pride, I decided to make inquiries, and was finally directed to the matron's office, where I made my request known. She directed someone to check the wheelchair out. Her assistant took one look at the wheelchair and assured me that Central Hospital had no use for a wheelchair that was worn out. He then demonstrated how hard it was to push, and by the look on his face I could see that he thought I was mad to want such a heap of junk. I soon had the wheelchair in the car and we were on our way back to the mission. God had had that wheelchair in mind before I had left the mission that morning—with someone loaning me a car, the exam being late and our taking a short cut.

Twelve months later, our heap of junk is still going. Hard to push, yes. The wheels screech in protest. But it is a lot better than nothing, and with all the calls on our limited finances it will need to last a lot longer. Thank You, God, for the many ways You supply our needs at Atoifi. □

Hydroponics and Kauma

JAN POTTER, Principal's Wife,
Kauma High School, WPUM

"LOOK! Look, there's flowers on the rock melon!"

"Have you seen our potatoes?"

"Real potatoes?"

"Are you growing them?"

"Yes, look. We hope they'll be ready by Christmas. Just imagine, baked potatoes for Christmas!"

"The tomatoes are doing well."

"Soon we'll be eating lettuce."

"Watermelon for New Year. Wow!"

KAUMA PARADISE!

Tucked away on thirty acres of Abemama Island lies Kauma High School, about a half-hour flight from Tarawa, the main island of Kiribati. To this isolated atoll came Brian and Mervyn Bultitude to set up hydroponic gardening for us, all at their own expense.

The garden is flourishing now, and some things are ready to harvest.

Thank you, Brian and Mervyn. We wish you had been here to join our Christmas dinner. Instead of opening tins we went to the garden and picked lettuce, corn, zucchini, tomatoes, onions, potatoes, pumpkin, carrots, beetroot, rockmelon and watermelon.

By the way, does anyone have any recipes for radishes? □

Torres Strait Baptism

G. B. SCOTT, Communication Director,
North Queensland Conference

FRIDAY, November 5, saw a dream fulfilled as Pastor R. King, Conference president, and Brother J. Watson, secretary-treasurer, left Cairns and flew to Horn Island, the airport for the Torres Strait Islands. It was the first time conference administration had visited the far north members, and Pastor King was to conduct the first baptism in that area. A wonderful Sabbath of fellowship was shared with church members, but the highlight of their trip was to occur on Sunday. The planned baptism and communion service was to take place on Moa Island—a distance of some forty miles across rather stormy waters. I'll let Brother Watson relate the events of that Sunday.

"We departed aboard a twenty-four foot fishing-boat 'taxi.' By about 8 a.m. we were well into the Torres Strait, where we were met by Brother Reg Main and his skipper on our next taxi. To our secret dismay it was a thirteen foot open runabout with a very temperamental 35 horsepower outboard motor.

"For the next fifteen miles Pastor King and I swayed, bounced and bucked in this boat with the trip punctuated by the motor suffering three seizures. We eventually reached Moa Island safely and had a wonderful time with the new believers, sharing the love of God. Three precious souls affirmed their love for God during their baptism in the sparkling waters of the Pacific Ocean."

Even though their "taxi" had to battle three-metre waves on the way back to Horn Island, nothing could detract from the joy Pastor King and Brother Watson felt as they shared in witnessing changed lives under the power of God.

God is working in a mighty way as time draws to a close. Would you pray with us for the work in the Torres Strait Islands. □

NOT FORGOTTEN

I cannot tell why there should come to me
A thought of someone miles and miles away
In swift insistence on my memory,
Unless there be a need that I should pray.

Old friends are far away; we seldom meet
To talk of friends or changes day by day;
Of pains or pleasure, triumph, or defeat,
Or special reasons why it's time to pray.

We are too busy e'en to spend a thought
For days together of some friend away
Perhaps God brings it to us, and we ought
To read His signal as a call to pray.

Perhaps my friend just then has fiercer fight;
A more appalling weakness or decay
Of courage, darkness, some lost sense of right;
And in such case he needs my prayer. I pray.

Friend, do the same for me. If I intrude
Unasked upon you on some crowded day,
Give me a moment's prayer as interlude.
Be sure I need it; therefore pray.

— Selected.



The Reverend Donald Dadd presents a Good News Bible to Cleveland Fagan at Kuranda church.

Photo: G. B. Scott.



Pastor Mave (left) spends a few moments with Pastor Colin Winch, secretary, PNGUM.

Photo: Tony Kemo.

Scripture Presentation

STEVE WANMER, Scripture Distribution Officer, North Queensland

DURING his recent visit to North Queensland, Bible Society representative the Reverend Donald M. Dadd enjoyed the pleasure of presenting a copy of the Good News Bible deluxe edition to an outstanding young Aboriginal Christian at the Seventh-day Adventist church at Kuranda. Cleveland Fagan, of Cairns, was nominated by his church to receive the presentation which was inaugurated by the Bible Society in 1982.

Pastor Quinlin, of the Kuranda church, reports that Cleveland is indeed a worthy recipient of the award. He is thirteen years of age and attends the Cairns High School. His teachers confirm his excellent attitude, and he is progressing well in his studies. He is a fine young Christian, says Pastor Quinlin, and takes an active part in church activities.

The accompanying photograph shows a Mr Dadd presenting the Good News Bible to Cleveland Fagan. □

Pastor Mave Retires

TONY KEMO, Communication Director, PNGUM

PASTOR Joseph Mave, the associate secretary of Papua New Guinea Union Mission of the Seventh-day Adventist Church, retired from office on November 19, 1982. Pastor Mave was appointed to this position in 1975 and worked at mission headquarters in Lae until his retirement. He was the first national to hold the position of associate secretary for the organisation.

He started working for the church in 1937 in the printing press at Manus. Since then he has been a missionary to many parts of Papua New Guinea. Pastor Mave has given the church and community forty-six consecutive years of service.

1937-39 Printing press, Manus
1940-41 Help teacher, Lou Island
1941-43 Second World War—
missionary to Japanese camp
1944, 45 Help teacher at Mussau Island

1946, 47 Boat's crew to Australia
1948-50 Teacher at Manus Island
1951-52 District director, Mainland Manus
1953-54 Assistant departmental secretary,
Bismarck Solomon Union
Mission
1955-57 District director, Kombe
West New Britain
1958-60 Assistant president,
New Britain/Rabaul
1961-65 President, East New
Britain Mission
1966-75 PNGUM Temperance secretary,
Lae
1972-73 Preceptor Kambubu High
School, Rabaul
1973 Sonoma up-grading
1974 President of Madang
Manus Mission
1975-82 Associate secretary for
PNGUM, Lae

Honoured for Service

G. W. W. DRINKALL

AT THE RECENT annual meeting of the Warrnambool and District Base Hospital, the highest honour the board of management has power to bestow—Life Governorship—was conferred on Mr D. M. B. Ritchie. The action was in recognition of twenty years distinguished service to the Blood Bank.

Merv Ritchie, as he is known throughout the district, is an elder of the Warrnambool church. Although he is past the "three score years and ten," he preaches regularly at Warrnambool and other churches in the region, teaches a Sabbath school class, gives Bible studies, and is, at present, Lay Activities secretary and interest co-ordinator.

For the past twenty-one years Merv has been associated with the St John Ambulance Brigade in Warrnambool, and has been a voluntary instructor for thirty years. He has been awarded the organisation's long-service medal.

A national medal and long-service medal were awarded to Merv for his services to the South-Western Victorian Ambulance Service, an organisation he has served from its inception in this town. □



Church Growth

During his years of service, Pastor Mave has seen the church overcome difficulties and encounter challenges. Today the Seventh-day Adventist Church has a membership of over 65,000 in Papua New Guinea. Pastor Mave told young workers, "I have fought the battle, but remember the battle is still on. Fight on to the end."

Pastor Mave is married with eight children—five girls and three boys. He comes from Emira island in New Ireland Province, and has returned to his island to retire. This doesn't mean that Pastor Mave will fold his hands and sit around the village. No! Not at all! He told me, "I'll work for Jesus until He comes." At the farewell function in Lae, the union staff paid tribute to the Mave family, for the service they have rendered to the church. He'll surely be missed. □

For the Children . . .

The Answer

KAREN NUESSE

WALTER heard heavy boots coming down the hall. He hid behind his mother's skirts as the sound grew louder and closer.

His older brother and sister played quietly in a corner of the small room. Ever since the war had ended in Europe the family had been living in this little apartment. Food was scarce, but at least Walter's family was one of the few with a place to live.

The heavy boots halted outside their door. A big hand shook it as a huge fist pounded heavily on the weak panels.

It was a soldier. He carried a rifle. The earmuffs and peak of his hat hid his face. Big fat mittens covered his hands, and his coat covered him from chin to ankle. Snow still clung to his coat and flecked the bushy beard that partially covered his chest.

His voice was low but commanding. The children gathered closer to their mother. They were all afraid.

They heard their father's voice, "But we cannot. Where could we go? It's too cold. The snow is deep."

The soldier merely shook his head, and his boots once again sounded heavily in the hall.

Father closed the door and turned to his little family.

"The soldiers need this room. We must leave. We have only a short time to get out."

"No," Mother protested as she hugged the children closer. "Where can we go?"

"To Jesus," Walter piped up. "Let's pray."

The family knelt quickly, holding hands. The soldier's heavy boots still sounded in their ears.

"Please, Father God," Father said, "You know we need a home. Please work for us so that we will have a place to live during this cold winter. Please work for us. Thank You. Amen."

The heavy boots seemed to halt at the head of the stairs, and then come back down the hall.

Once again the heavy fist pounded on the door.

Father opened it.

"Du blieben," the soldier said carefully, then turned and left.

Father closed the door. He grabbed Mother around the waist and twirled her around the room. The children caught hold of one another's hands and jumped up and down.

"Du blieben," Walter said to his sister, Heidi. "You can stay."—*Adventist Review*.



Michael Poyser and Roderick Watson discuss model plane plans.
Photo: V. Poyser.

have met in the Pathfinder director's home.

Imagine, if you can sixteen Pathfinders, five directors and counsellors, and a smattering of younger children and their parents, crowded into a medium-sized lounge room, attending a club meeting. Visitors and guests who may be staying—all have to be accommodated.

The club is an A-grade club. It is active in many community services and it creates its own avenues to raise money towards a hall.

Coonabarabran has been in the grip of drought for the past four years. Most of the church members are primary producers. Realising that the youth make the church of tomorrow, Coonabarabran has gone ahead in faith and submitted plans for a church hall. The total cost of building materials is \$20,000, of which amount the church has been fortunate enough to obtain a quarter. We have the land.

We have the labour. We appeal to you, our sister churches and fellow church members to remember us in your prayers. After all, if the church were able to retain its youth during the turbulent teenage years, this would account for more people in the church than any evangelistic program conducted. □

The first group to be invested at the Pacific island church of Drummoyne, Sydney.
Photo: Mrs E. Rudolph.

Coonabarabran Pathfinders

VICKI POYSER, Communication Secretary,
Coonabarabran Church, North NSW

NESTLING amidst the towering grandeur of the Warrumbungle National Park is the bustling tourist town of Coonabarabran. The town boasts, among other things, an active Seventh-day Adventist church of twenty-one members. Add to this twenty-seven children, of which sixteen comprise the Pathfinder club.

Over the four years of its existence many non-Adventist children have asked to join the club. The answer has always had to be No. "Why is this?" you ask. "Isn't Pathfinders supposed to be a missionary outreach activity of the church?" The sad fact is Coonabarabran church has no hall in which its Pathfinder club can operate. From its inception, club members

Drummoyne's First Investment

E. BRUCE PRICE, Communication Director,
Greater Sydney Conference

THE DRUMMOYNE church in Sydney, which is largely made up of Cook Islanders, Samoans, Maoris and Rarotongans, recently enjoyed its first Pathfinder Investiture service. This church, located in one of Sydney's inner western suburbs, has had a steadily growing membership of Pacific islanders. Until recent weeks, when a large group of Samoans moved out to be organised into their own Samoan church, the Drummoyne church was packed to the doors.

For some time the children and youth of this church have contributed much to the entertainment scene in Sydney. However, they have been conscious that their Pathfinder work has needed strengthening. Thus it was with pride that they enjoyed their first Pathfinder investiture service with a representative group in full uniform.

Brother Robert Steed, the assistant Youth director of the Greater Sydney Conference, conducted the service and was assisted by Brother E. Rudolph, director, and deputy directors Brethren E. Davis and T. Henry. □



THE ADVENTIST GAMES

(continued from page 5)

myself that I would not be on a school bus coming all the way from Shepparton or Colac!

Arrival, excitement, raised dust, and loud speakers! You have the picture, I am sure. A quick scan, and an initial impression: "What great kids we have coming on in our church." "Those teachers look so kind . . . I wonder if they ever get ruffled!"

All the expected buses checked in and time tolled out the beginning of the Great Event. Formal words of welcome were spoken. Prayer was offered and one was aware that this was indeed a Christian Sports Day. Then the crunch. Ian Howie (Education director, Victorian Conference) announced . . . had the audacity to announce, might I say . . . that the spectator sportspersons would be more appreciated if they did not "Enter into loud cheering to goad their athlete to victory!" He could have dropped a bomb on my head. I must admit I had been most concerned that I was suffering from some throat complaint and had been worried how things would fare by the end of the day.

As I mused thus, the games went on regardless. In fact they went on with utmost organisation and courtesy. There were no loud disputes. Each child was, in fact, achieving (against the clock—something unknown to me in more than one aspect), and seemed quite satisfied with his/her attainments. In all, it was a tremendous occasion.

Thinking Education? Think Adventist! There's some wise admonition given to our schools through the prophetic pen. It has something to do with recreation rather than amusement. Gone for me are the gladiator sports. Yes, I even arrived home with a comfortable throat! Cheers . . . three of them, to the ADVENTIST GAMES! □

BROKEN RELATIONSHIPS RESTORED

(continued from page 6)

Grace (Hebrews 4:16) to receive mercy AND power now takes on new meaning. The mercy is to have the corrupt fruit plucked from my life. The grace is to transform, to transplant the entire tree and have it produce good fruit. This is dependent entirely upon my choice, my faith and my dependence. God works out a miracle in me continually, as I permit.

John's powerful and perhaps surprising statements found in his epistle become a living experience by faith: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John 3:9.

Further, he states: "We know that whosoever is born of God sinneth not; but he that is begotten [born again] of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

Now that's the fruit evidence of a good tree. Praise the Lord! It's not my doing. It's God working a miracle as I let Him have complete control.

What a precious truth Jude stated when he wrote: "Now unto Him that is able to keep you from falling, and to present you faultless before

the presence of His glory with exceeding joy." Verse 24.

The experience of eternal life begins here and now as the human soul presents himself a "living sacrifice, holy, acceptable unto God." Romans 12:1. "He that hath the Son," right now, in the present life, "hath life," eternal life, commencing right now also in this present life. Only as you reach out, let go of self and the lusts of this carnal life, and taste what our Lord has to offer, can you know the inner peace, the security and true meaning of life. □

Weddings

BOORER—UHLHORN. Anthony Boorer and Margaret Uhlhorn exchanged marriage vows in the Dandenong Seventh-day Adventist church, Victoria, on November 21, 1982. Anthony rejoiced in his baptism just two weeks earlier and the same joy was his and Margaret's on their wedding day. Margaret is the daughter of Alex and Dorothy Uhlhorn of Dandenong, and Anthony is the son of Arthur and Hilda Boorer, also of Dandenong. We extend to this dedicated young couple a desire for God's blessing on their future happiness. David Pearce.

CLIFFORD—AITCHISON. In a simple and beautiful ceremony, Lester Clifford and Gwenda Aitchison were married in Sydney, New South Wales, on November 28, 1982. H. E. Clifford.

DANIELS—GHERCH. On October 27, 1982, a beautiful, warm October Sunday, God smiled down upon the marriage of Christine Gherch and Lee Grant Daniels. Christine is the daughter of Brother Enrico and Sister Mavis (nee Budgeon) Gherch. Lee is the son of Keith and Dorothy (nee Frater) Daniels of Lurnea. Their honeymoon was spent in Fiji. We wish them God's blessing and presence in their new lives together. The service was conducted at the Cabramatta Adventist church, New South Wales. B. Shelley.

MCCROW—TUCKER. On Sunday, October 3, 1982, at the Gosford church, New South Wales, Colin McCrow and Penelope Tucker were happily united in marriage. The wedding ceremony included a solo by the groom's sister, Jeanette, and the whole joyful occasion was shared by many loved ones and friends. Colin is a registered nurse at the Sydney Adventist Hospital, and our prayers and good wishes go with Colin and Penny as unitedly they go forward in service for the Master. D. P. McClure.

Till He Comes

BOARDMAN. Janice Anne Boardman, aged twenty-five, died in a tragic accident in Western Australia on December 1, 1982, and was buried at the Avondale Cemetery, Cooranbong, New South Wales, on December 13. To mourn her loss are her parents, Kelvin and Dulcie Robinson of Forster. While they do not understand the reason for their loss, they do understand and acknowledge trust in a heavenly Father who will one day soon turn their sadness into joy. The writer was assisted by Pastor R. H. Abbott. L. J. Laws.

BRAZENDALE. The sudden passing of Albert Arthur Brazendale on Monday, December 27, 1982, brought sadness not only to his family, but also to the members of the Bishopbourne church where he was a faithful member since his baptism in 1972. Albert was a country man and it was appropriate that he should be laid to rest in the Blackwood Creek Cemetery, Tasmania. His burial place is surrounded by the tree-covered hills that he so much loved. The small cemetery chapel was filled to overflowing with relatives and friends who held him in high esteem. We look forward now with greater anticipation to the second coming and the resurrection. R. N. Lawson.

BRUMBY. Robert Stanley Brumby was one of those old soldiers who "simply faded away." He passed to his rest at Rozelle Repatriation Hospital in Sydney, New South Wales, on December 20, 1982, at the age of eighty-eight, and was laid to rest in Tumut on December 22. Born in West Wyalong, Robert spent most of his days in Tumut, and with his family was associated with the early years of the Seventh-day Adventist Church in that town. His wife, Annie, predeceased him by thirty-four years. The "old boys" of the 18th Battalion First World War paid a fitting tribute to Robert at the graveside through their RSL president. Left to carry the past down memory's lane are the three sons, Victor, Fred and Keith. Rex Tindall.

CAMERON. Mary Emily Cameron laid down the burdens of this life on December 23, 1982, at the advanced age of ninety-one years. She became a member of the Rotorua Seventh-day Adventist church, New Zealand, in 1951, and was a regular worshipper until the last twelve months, when ill-health prevented her attendance. Her life demonstrated her love for the Lord Jesus, and the blessed hope of His return was constant in her heart. A service was held in the Rotorua church on December 27 in which the bereaved were pointed to the return of Jesus and the blessed hope of the resurrection, when she will be able to meet her Saviour. G. R. May.

CLARKE. Ellen Frances Clarke (nee Worden) born at Leongatha, Victoria, on April 29, 1909, passed to her rest on December 13, 1982, at the Modbury Hospital, South Australia, after a short illness. Married to Albert Edward Clarke on January 13, 1939, they were baptised together by Pastor B. E. Hadfield at Shepparton, Victoria, in 1948. Her husband predeceased her on April 6, 1981. Her daughters Bev, Marie and Sue mourn the loss of their mother. A graveside service and committal was held at the Enfield Cemetery, South Australia, where the family were encouraged by the Word of Life. Ray Dickson.

COREY. Doris May Corey passed away at home in Penrith, New South Wales, on November 18, 1982, aged eighty-four. Firstborn of ten Dobson children of Rutherglen, Victoria, Nan was baptised in Sydney in 1928. She was a tireless church worker and friend of all who needed help and comfort. To her son, Thomas, and his wife, Carol, her grandchildren, Maralyn and Thomas and families, her sisters and brothers and numerous friends, words of comfort and challenge, such as "Nan" loved, were read from God's Word. "Goodbye, Nan, we'll see you in the morning." L. A. Smith.

CRAGO (nee Cherry). After a long illness which intensified in recent months, Mary Crago passed away in the early hours of December 20, 1982. Mrs Crago was born at Peterborough, South Australia, on September 18, 1915. She was the second child of Tom and Eva Cherry, who were also the parents of well-known evangelist Brother Jim Cherry, now retired. She was much loved by relatives and friends. This was indicated by those who attended the service and committal that was conducted at the Enfield Crematorium and Chapel. Those present were comforted and consoled by the beautiful promises of God. Ray Dickson.

CRAIG. Jared Craig, aged two and a half, was tragically drowned in a swimming pool accident. He was the grandson of Brother and Sister Craig of Nunawading, Victoria, and son of Michael and Michelle Craig of Sydney, New South Wales. The Adventist portion of the family was represented by a few words of consolation by the writer and by kind courtesy of Father John Donahue. Our hearts reach out to Michael and Michelle and we pray for the reality of God's presence and the warmth of God's love to be theirs at this time. The funeral took place at the Field of Mars Cemetery, Ryde, New South Wales, on December 8, 1982. B. Shelley.

CREIGHTON. William James Creighton, aged sixty-four years, passed away on October 25, 1982, three weeks after a tragic accident at the Palmerston North Sanitarium Health Food Company factory. Brother Creighton had been a faithful employee of the Sanitarium for many years, and his untimely death shocked all who knew him. A private funeral service was held at the graveside at the Awanui Cemetery, New Plymouth, north New Zealand. He awaits the resurrection morning. E. M. Greenwell.

DOUGLASS. Norman Bronte Douglass came to the close of his life suddenly on December 2, 1982, while holidaying in London, England. Norman was devoted to God and his church. Like Daniel of old he was given high office in the South Australian Government as electoral commissioner, a responsibility which he held without compromise but with a steadfast witness until his retirement in 1979. He worked untiringly in the large city evangelistic programs of the writer in recent years in Adelaide, Perth and Townsville. To his devoted wife Yvonne, son Bronte, daughters Julie, Stephanie and Jenny Lee we extend our sincere sympathy. Pastors C. V. Christian and J. Beamish were associated with the writer at the Adelaide City church and at the Enfield Cemetery Rose Garden. Geoff Youlden.

GOLDSPINK. Alice Goldspink of Hornsby, New South Wales, closed her earthly sojourn in the Sydney Adventist Hospital, Wahroonga, on November 19, 1982, and is now resting in the Northern Suburbs Cemetery awaiting the Life-giver's call. Left to mourn her loss are her husband, Ira Goldspink and daughters, Jean, Betty and Gloria. Dr Milton Hook assisted at the funeral service in the Waitara church and at the graveside. L. N. Lock.

GORDON. Annie Myrtle Gordon (nee Hollis) was born at Seymour, Victoria, on October 17, 1895, and laid down life's burdens on December 28, 1982, in her eighty-second year, after a period of failing health. She was a faithful and dearly loved member of the Wagga church for forty-one years. Her husband, Frank, predeceased her by ten years. She is survived by ten of her eleven children, twenty-seven grandchildren and twenty great-grandchildren. She lives on in the hearts of her sorrowing family who were encouraged by the sure promises of Jesus Christ. We laid her to rest in the Koorringal Cemetery on December 30 in the safekeeping of Him who is soon to open the graves of His faithful servants. K. J. Bullock.

HANCOCK. Beau Hancock died in a tragic accident at Murwillumbah, New South Wales, on November 3, 1982. Beau, the only son of Steve and Janie Hancock, was just two and a half years of age. He was adored by his parents, relatives, friends and indeed by all who knew him. Steve and Janie received love and comfort from a wide circle of caring family and friends. Steve and Janie, our hearts go out to you and we wait with you for that day when Beau's Friend, Jesus, will awaken him to be with you forever. Allan Walshe.

JAMES. Mrs Marie James (nee Duffy) was born at Waverley, New South Wales, on December 15, 1907, and fell asleep in Jesus on June 19, 1982. She was baptised as a young woman, and her dedicated life was an inspiration to all who knew her. Each week she made sure that flowers were sent to the sick, and the church and the community will greatly miss her. Predeceased by her husband, Percy, she leaves her son, Raymond, and daughter June (Mrs Schofield), their spouses, six grandchildren and one great-grandchild. A well-attended memorial service was held at The Entrance church after which our sister was laid to rest beside her husband in the Avondale Lawn Cemetery to await the return of the Life-giver. The writer was assisted by Pastor J. Cormack in these services. D. P. McClure.

LLEWELLYN. Frederick Ernest Llewellyn peacefully passed to rest at the WallSEND Hospital, New South Wales, on December 10, 1982, being eighty years old. He was a man of firm convictions who uncompromisingly stood for his Lord since he was baptised in 1929, and faithfully served the church he loved. His wife predeceased him by over two years. To his sorrowing relatives and many friends, the assurance of his resurrection at the Lord's return was a great comfort. L. H. Barnard.

PARKIN. Edwin Joseph Parkin was born in Adelaide, South Australia, on June 27, 1912, and passed to his rest on December 20, 1982, thus fulfilling the allotted span of seventy years. He leaves to mourn his passing his beloved wife, two sons, Lindsay and Ken, and six grandchildren. He was a man of sterling worth and upright character who was one of the chief motivators for the erection of our beautiful Dandenong church, Victoria, of which he was its chief elder for many years. There are also many people who have accepted the message because of the witness and outreach of this Christian gentleman. We laid our brother to rest in the Springvale Cemetery in the sure and certain hope of the resurrection. E. G. Conley.

PAROISSIEN. Vera Maree Paroissien was one of nine children, seven girls and two boys, born to Mr and Mrs Arthur Cleverden of the Temora district, New South Wales. She died suddenly on December 19, 1982, at Dubbo, in her seventy-fifth year. Her husband, Ron, predeceased her by four years. She was a deeply committed Christian, and is mourned by her three children, Colin, Waveney (Mrs A. Bartlett), Robyn (Mrs D. Huckel), eight grandchildren, one great-grandchild, five remaining sisters and one brother. We laid her to rest in the Dubbo Lawn Cemetery on December 21, in full confidence of the resurrection when Jesus comes. K. J. Bullock.

PITT. Mervyn (Paddy) Pitt died in his ninetieth year on May 17, 1982, at Cooranbong, New South Wales. His health had deteriorated recently, which necessitated him leaving his home in Gosford, where he is much missed. His faith was put into practice in serving others. He will be remembered by many for his ministry to patients in the Gosford Hospital. A cremation service was held by the writer at Palmdale, Gosford, in the presence of Paddy's two sons and daughter, and a crowd of other relatives and friends from the community and his church. D. P. McClure.

WHITE. Harriet Gertrude White, who was a resident in the Charles Harrison Memorial Hospital Cooranbong, New South Wales, for nearly six years, died on December 26, 1982, at the age of ninety. The funeral service was conducted at Palmdale. Born at Inverell of a family of ten children, Sister White had become an Adventist at The Entrance. Relatives and friends were comforted in the assurance that soon God will displace death forevermore. Isaiah 25:7, 8 (Moffatt). L. J. Laws.

RETURN THANKS

We, Allan, Wendy, Stephen and Deborah Morris, and the Barritt family, wish to thank all those who shared in our sorrow at the graveside, by floral tribute, letter, card and phone call, following the tragic death of our precious little son, brother, grandson and nephew, Peter. Our greatest comfort comes from knowing that Christ has experienced our loneliness, our helplessness, our despair, our sorrow. His tears have mingled with ours because He has been there before us.

Ursula Taylor takes this opportunity to thank the pastor, and the dearly loved members of the Charlestown church. Also all the wonderful loved ones and friends for the many tributes, expressions of love and sympathy during the recent loss of her loving husband, Arthur.

George and Sylvia Taylor and family express their gratitude to the pastors, and the wonderful members of the Charlestown, Parkridge, Lilydale and Springvale churches and to the whole Adventist family for the heart-warming support in a thousand different ways, in the recent loss of their two sons, Arthur, then Ross. The Taylor family feels that their shattering loss has strengthened the bonds of love and affection within the entire Adventist family. Their wish is that God will bless and keep you as He has sustained them.

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Flashpoint

LINCOLN STEED
Assistant Editor



HIGHLIGHT of this eightieth anniversary year for Sydney Adventist Hospital is to be the homecoming weekend of June 29 to May 1. Past graduates and employees are invited along to this high occasion.

VERY much involved in the homecoming and the many other planned features of the anniversary year is Larry Laredo, who has taken up responsibilities as Public Relations officer at the SAH. I'm sure we'll be hearing a lot more from that horse on the hill in the days ahead.

ALSO new on the SAH team is Pastor Kevin Price. He and his family have recently returned from PNGUM, where he was Sabbath School and Lay Activities director. Pastor Kevin is now one of the chaplains at the SAH. Pastor E. D. Oliver has transferred his chaplaincy skills to the Warburton Health Care Centre.

NOT LONG GONE is the wonderfully successful North NZ Camp meeting at Haskell Park. Two bests of the camp were: \$2,915.90 for the Thirteenth Sabbath Offering—an all-time high for the camp; and a Book Hour sales rush which was at least \$1,000 up on last year.

BETTER news yet. Baptisms for North NZ in 1982 were reported at almost 270.

Longburn College principal Des Cooke reports that student enrolments for 1983 are well up on 1982. All twenty-five scholarships from the Scholarship Fund have been allocated to first-year boarding students. It should be a good year for Longburn.

TIMES are hard, but the LEs are putting in a good effort! Sales in the CPUM were 40 per cent up in 1982—\$150,000. Literature evangelism in the WPUM grew by 126 per cent!

THE FIRST CPUM LE institute to be run outside of Fiji will be held in Pago Pago (Panga Panga—for those who might be tempted to pronounce as they read), from April 11 to 16.

HOLDING the thought of American Samoa for a moment reminds me of the good news that Pastor Moleni recently baptised twenty-one, with thirty more taking studies. That same day in Western Samoa thirty-four were baptised at Lalovaea, with another twenty the next week at Kosena College.

THE MOST successful evangelistic effort ever conducted in Samoa concluded recently with fifty-one people taking the step of baptism. This tent program was run by Pastor Puleia Onesema AND a group of laymen.

1,000 DAY spirit is also evident in the Tongan Mission. The year 1982 was a record one for baptisms—almost 300 joined the remnant church. The previous best figure was 207 in 1972.

GIFT of tongues! A young man in south New Zealand, named Vere Williams, has demonstrated this in a practical way by translating *Steps to Christ* into the international language of Esperanto. Now that is a practical way to give meaning to a language of hope!

PUBLISHING Ellen White writings in local languages is a General Conference priority. Subsidies of from \$16 to \$38 a page have been made available, varying according to members in a particular language area.

PITCAIRN DILEMMA! A Russian cruise ship with 600 passengers and 300 crew is scheduled to stop at Pitcairn today; Sabbath, February 5. The Islanders depend on handicraft sales to the tourists for much-needed funds. The Island has been "rumbling with discussion"—some are discouraged and some defensive. The shipping line has refused to reschedule. Pray that this experience will, somehow, work to the Islanders' benefit and God's glory.

SOON to go walkabout is our esteemed editor Pastor G. E. Garne. From May 4 to 16 he will be visiting the CPUM (Fiji, Tonga, Samoa, Cooks, and Tahiti—all written by me in green ink) as well as other areas in the Pacific.

SUCH HEADLINES should be seen more often—"Seventh-day Adventists Are Preparing for the Return of Christ." The full-page article in the *Singleton Argus* was written by an editor who had been contacted by local minister Robert Craig. The same editor also spent a day looking over Avondale College in preparation for an upcoming three-part series on Adventists.

DONATIONS of \$2,000 given for evangelistic outreach are rare—rarer still coming from a member of the Catholic Church. This gentleman has a burden for Taupo, north NZ, Adventists to distribute *Your Bible and You* to every home in the district. "The seventh day is the Sabbath, is it not?" he challenged one bookstore owner who balked at carrying our book.

GREATER SYDNEY Conference had a record year for baptisms, with over 350. Almost 250 of these were from the Carter Report, and 70 from the Spanish church. As 1983 begins, 286 people are receiving studies from the Carter mission team.

NORTH NEW ZEALAND is running on schedule for its 1,000 Days of Reaping. After seventy-four days eighty-four people had been baptised. It was expected that a total of approximately 115 would have been baptised by the year end.

OUR Antiragen (Markham) Youth Choir in PNGUM won the choir section of the Western Zone Farmer's Show late last year.

LIVING up to their name, six Nomad River youth walked for two and a half days over mountain trails in the Southern Highlands to join the Komo Pathfinder Club in the Yabob Camporee. A Pathfinder club is to be organised at Nomad River this year.

MORE BAPTISMS. Forty-two Mount Diamond students were baptised recently at the Papuan Camporee.

"FINALLY, BRETHREN . . ." Many people hope to be elected to heaven who are not even running for the office.