

# Australasian Record

## and Advent World Survey

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## New School Opened on Gold Coast

ELWYN CHERRY, Headmaster, Gold Coast School, South Queensland

THE NEW Gold Coast School is set on a beautiful, tree-studded, elevated ten-acre block. It had a frustrating beginning in the back of the Tweed Heads church with fifteen pupils and using borrowed desks from the local public school. In July we moved into our present building, even though it was incomplete. In September our own school bus started operating. On the first day of 1983 we commenced with thirty-five pupils and a second teacher, Miss Sue Crozier, who has just returned from a one-year term of volunteer service at Mount Diamond in PNG.

We were privileged to have the Member for South Coast, Mr Russ Hinze, MLA, to open our school officially toward the end of last year. Over 200 people gathered for this important occasion. Pastor L. Thrift performed his last official duty before retirement by presenting a very interesting talk on our philosophy of Christian education. Pastor H. G. Harker, president of South Queensland Conference, offered the dedicatory prayer.

We were privileged to have the Murwillumbah Adventist High School Band play under the direction of Roy Harris. Their talent is of the highest quality and was greatly appreciated by all. Mr Cherry and the school children also presented two items.

The Burleigh Gardens church is nearing completion on the same block and, when finished, this total complex will be one of which we can be justly proud.

The three churches on the coast, Southport, Burleigh Gardens and Tweed Heads, have undertaken a tremendous financial commitment to maintain this school, and see it as a real venture in faith. There is no question as to where their priorities are. They have been waiting for this school for some years, and are determined that their investment will pay big dividends in the kingdom of heaven. Many thanks to the faithfulness of those who support the school.

We aim to excel in the academic field, but if you were to ask any of the children in Grades 4 to 7 why they were at a church school, I know what the answer would be—"To learn more about Jesus." So this year we have made the song "More About Jesus I Would Know" our theme song.

If you wish to have a Christian education for your child and enjoy warm, friendly fellowship in one of our three churches, as well as experiencing the best of climates, we would love to hear from you. Please phone us on (075) 35 6571.



Right: Mr Hinze unveils the plaque. From left: Mrs Hinze, Mr Hinze, Mr E. Cherry, Mrs Cherry. Photos: E. Cherry.



Below: Mr Cherry and the school children sing an item at the opening.





# Australasian Record

and Advent World Survey

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

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## EDITORIAL

# Fire—Friend and Foe



IF THE RECENT devastating fires that raged through Victoria and South Australia taught us only one thing, it is that fire cannot be trifled with. Fire is one of man's greatest friends, when harnessed. It warms our homes, cooks our food and drives our motor cars, trains and aeroplanes. When uncontrolled, it becomes one of man's most formidable foes. We witnessed the havoc it can wreak. Hundreds of homes destroyed. Thousands of hectares of bush denuded. Millions of dollars worth of timber incinerated. Dozens of lives snuffed out, among them twelve dedicated firefighters courageously battling to protect the property and save the lives of others. What hope does puny man have against a wall of fire leaping twelve metres higher than the tops of thirty-metre trees?

The Bible has a great deal to say about fire. "Our God is a consuming fire." Hebrews 12:29. Both caution and comfort are to be found in that truth. God cannot be trifled with either. He is to be held in awe. "... Serve God acceptably with reverence and godly fear." Verse 28. But what a consolation it is to know that as "a consuming fire" He is able to consume all the dross from our lives and sanctify us for His service!

Fire speaks to us of *God's protection*. When He brought His people out of Egyptian bondage, He went before them as a pillar of cloud by day and of fire by night (Exodus 40:38).

It speaks to us of *God's presence*. He spoke to Moses out of a bush glowing with fire (Exodus 3:2).

It speaks to us of *God's acceptance*. When the priests offered sacrifices for their people, fire from God descended and consumed it (Leviticus 9:24). When Elijah challenged the priests of Baal on Carmel, God signalled His acceptance of His servant by consuming His sacrifice with fire from heaven (1 Kings 18:38).

Fire speaks to us of *God's authority and power*. When He came down on Mount Sinai to declare the precepts of His holy law, the mountain was filled with fire (Exodus 19:18).

Fire speaks to us of *God's glory and majesty*. When the prophet Ezekiel "saw visions of God" (Ezekiel 1:1), he "looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." Verse 4. See also verse 27. Likewise Isaiah, when he saw "the Lord sitting upon a throne, high and lifted up," says, "the house was filled with smoke," and he cried out, "Woe is me . . . for mine eyes have seen the King, the Lord of hosts." Isaiah 6:1, 4, 5. In Daniel's vision of God, "His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him." Daniel 7:9, 10.

Fire speaks to us of *God's judgment*. When He visited Sodom and Gomorrah for their iniquity, "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Genesis 19:24. The ultimate moment of reckoning in the long struggle between sin and righteousness is described in these brief, graphic words: "and fire came down from God out of heaven, and devoured them." Revelation 22:9. Nothing purifies as thoroughly as does fire. The fire that destroys the devil and his cohorts, root and branch, will cleanse the earth of every trace of the curse. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter 3:10, 12.

Nothing will be fireproof in that day. *Nothing*. Only what Christ has gathered to Himself before the fire falls will survive it.

Finally, fire speaks to us of *God's infilling; of the Holy Spirit's unction*. When He fulfilled to His apostolic church the promise of power (Acts 1:8; Luke 24:49), "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4.

When Isaiah recognised his utter nothingness in the light of God's presence, and cried out in despair, "Woe is me! for I am undone . . . for mine eyes have seen the King, the Lord of hosts," one of the seraphims flew to him "having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah 6:5-8.

Qualified by fire, Isn't this our greatest need as a church, corporately and individually? The baptism of fire.

When we receive it, we will be constrained to declare with Jeremiah, "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jeremiah 20:9), and with David, "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." Psalm 39:3.

O, God of Carmel, let the fire fall!

Geoff Garne



# HISTORIC ORDINATION IN THE SOLOMONS

G. M. SMITH

ORDINATIONS to the gospel ministry are always big events in the life of the Adventist Church, the ordained person's family, and of course, the ordainee. Yet the ordination of Titus Rore on Sabbath afternoon, May 1, 1982, was more than a big event. It was of historical significance to the church, especially in the island field, that Pastor Titus Rore is the fourth of his immediate family to be ordained to the ministry. He joined his father, Pastor Sasa Rore, retired now, but a long-serving minister/missionary, who at one time was assistant president of the Coral Sea Union Mission and was the first president of the Malaita Mission. And he joined two older brothers, Pastor Nathan Rore, now the president of the Eastern Solomon Mission, and Pastor Alpheus Rore, pastor and chaplain of Atoifi Adventist Hospital.

## Church's Recognition

The ordination service took place in the Betikama High School chapel. Pastor Rex Moe, president of the Western Pacific Union Mission, gave the address, reminding all present that ordination doesn't change a person, but is the visible expression of the church's recognition of God's call to ministry. Pastor Alpheus Rore gave the life-sketch of younger brother Titus, Pastor Jim Manele, Betikama church pastor took the dedicatory prayer, Pastor Wilfred Bili, Ministerial secretary of the union, presented the charge, and Pastor Titus Rore was welcomed to the gospel ministry by his father, Pastor Sasa Rore.

Pastor Titus Rore is deputy principal of Betikama High School, and is wished much of God's blessing as he continues to minister to the many young people who come under his care from all over the Solomon Islands, and from as far away as Kiribati and Tuvalu. ■



Back row, from left: Pastor Wilfred Bili, Pastor Nathan Rore, Pastor Sasa Rore, Pastor R. Moe, Pastor Kata Ragoso.

Photo: G. Smith.

## Resource Centre Visualised

PASTOR L. S. Weber, Ministerial secretary of the Papua New Guinea Union Mission, is anxious to build up a resource centre for our ministers in Papua New Guinea. Our ministers there have little opportunity for the purchase of aids. He would like to put a request out to our readers for books, magazines, periodicals, transparencies, etc. He says, "I am sure many of our folk would count it a pleasure to put their books and slides to a useful project after they have finished with them. I would very much like to build up a small library of materials and make it available to our workers here. You can't imagine how much something like this would be appreciated."

Pastor Weber also needs copies of any line-drawings our readers may have tucked away somewhere. They are endeavouring to build up a picture file to aid them in the production of magazines and periodicals in Papua New Guinea.

Pastor Weber suggests that some of our readers might even like to work on this as a home project: they could be on the lookout for appropriate drawings and send them to him. There may even be folk who are talented at sketching who would like to sketch some drawings on any topic that could be illustrated by a simple sketch. Shown is an illustration of style and simplicity that they are looking for.

Materials should be sent to: Ministerial

Secretary, Papua New Guinea Union Mission, PO Box 86, Lae, Papua New Guinea.

Pastor Weber concludes by saying, "We are waiting with open arms. Thanks so much in anticipation. Wishing you all the best for 1983." ■





## YOUTH FEATURE . . .

# For Whom Will You Call?

J. B. JOHNSON

DR JOSEPH Parker was once at a club dinner where one of the speakers foolishly asserted that Christianity had done very little for humanity; that he, for his part, believed that gas had been a greater benefactor than Christianity. Hisses and cries of "Shame!" came from all over the house. But Dr Parker, a guest of the evening, quietly arose and said: "Hush! Do not quarrel with our friend. He is simply stating his belief. Now I, when I am nearing the end of my earthly existence, will call for the consolations of the Christian religion; but our friend here, on his deathbed, will call for the gasman."

For whom will you call when that hour comes? It is all very well to disdain Christianity

and the hope it proffers when life goes along like a song. It may be comparatively easy to rail against Christianity while life and exuberant health are ours to enjoy, but what of that hour when you are face to face with the Grim Reaper? In whom will you place your confidence then?

Representative of these two classes are the testimonies of Paul the apostle and Robert Ingersoll.

Paul said: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that

day; and not to me only, but unto all them also that love his appearing." 2 Timothy 4:6-8.

Ingersoll said: "We do not know whether the grave is the end of life or the door to another, or whether the night here is not somewhere else at dawn. Neither can we tell which is the more fortunate, the child dying in its mother's arms before its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last few slow steps with staff in hand. Every cradle asks us, 'Whence?' and every coffin, 'Whither?'"

Which viewpoint will you choose? Will you choose with Paul to say, with confidence, "I am now ready," "for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12); or will you pass over into the dreaded unknown with Ingersoll's uncertainty? Weigh the question well, and decide it with your own conscience. If death should overtake you tomorrow, just what would be your attitude? For whom would you call?

## Jewels for His Kingdom

GRAHAM WHITE, Publishing Director, South Queensland Conference

ABOUT six months ago Tom Longshaw was canvassing in a Brisbane suburb called Birkdale. He had worked faithfully all day and had sold only \$100 worth of books. Toward the later afternoon, as he was approaching a little old house in the street, it started to rain. Tom was drenched to the skin and decided to go home. He felt as if something was stopping him from going to the home.

The next morning he arrived back and, as usual, he had a special prayer to the Lord to give him heavenly boldness and wisdom. He asked the Lord to send him to someone that would respond and listen to the most wonderful story ever told. He moved toward the house and finally knocked on the door. A young lady answered the door and after only a few seconds of introduction she asked him in. Tom began to canvass, and from his observation she was very interested and concerned about her children's future. Tom explained to her how *The Bedtime Stories* could help build her children's characters, and he showed her how to use the books. She was deeply impressed. Tom also showed her *My Bible Friends*. She remarked on how beautiful they were and how important they would be to her two young sons.

Tom sensed there was something wrong in seconds. He noticed tears in her eyes, and she excused herself from the room for a few seconds. Meanwhile he was praying fervently in his heart that he would say the right words at this very crucial moment. After a short time she came back into the room. Tom asked her if she was all right, and she replied Yes. Tom asked her if she had studied the Bible and she told him that she had studied it a little with Jehovah's Witnesses, Baptists and once she had studied with Seventh-day Adventists. She felt that the Adventists seemed to be very accurate and understanding. Tom had not told her that he was a Seventh-day Adventist, and quickly did so after she told him how much she enjoyed the

studies with the Seventh-day Adventists. She seemed pleased and Tom gave her a study right away, on the love of God. He told her about the wonderful sacrifice that was made for everybody and that God could work through her to bring her two sons to Him and, hopefully, her husband also. This filled her heart with happiness.

She told Tom that she had been living through hell on earth the past couple of years. She also said that when she first saw Tom walking toward her house she wondered what he was selling. After he had canvassed her for a while, she noticed that he seemed different from other salesmen. "Praise the Lord!" She went on to say that she now knew why because she had been praying to God for somebody to come and talk to her about the Lord. She said she would love to continue studying the Bible and that her mother would probably like to study with her also. Tom finally closed the sale by selling her *My Bible Friends* and *Bedtime Stories*. Tom didn't know then, but a new friendship had begun.

Tom introduced his new friend, Joy, to his wife Karen and to other church folk, and they arranged for Joy to attend a Bible study group with the ladies of the church on Wednesday mornings. Joy was so happy she was like a breath of fresh air.

Pastor Ross Miller kept up the contact and had Bible studies with Joy and her mother, and they accepted the beautiful truth of the Bible and were baptised on September 6, 1982.

God needs humble, willing workers to go to these people. They are hungry for truth out there. Tom never knew that God could use him in such a way. Tom has only been a Christian for two and a half years, and he knows what it is like to be out in the darkness. May we all thank and praise the Lord for the warmth and light that we have, and may we always use it with all the Christian love we possess.



Tom Longshaw and South Queensland Publishing director Graham White.



Pastor Miller baptises Joy.  
Photos: G. White.



# Mission Beach College, an Exciting New Venture

A. T. DAVEY, Chairman, Maranatha Enterprises

MARANATHA ENTERPRISES (Nth Qld) Limited, has purchased a seventy-four-hectare property near Mission Beach, north Queensland, upon which it intends to develop a self-supporting, agriculturally based boarding school. The general aim is to provide day and boarding facilities for primary, secondary and tertiary Christian education in a rural environment with the overall concept of an agricultural school.

Specific aims: To develop an institution with five components:

1. A farm of approximately fifty to sixty hectares, involving bananas, tropical fruits and small crops, for the purposes of providing both educational and vocational training, and financial support. Other industries may be developed from time to time.
2. A day primary school.
3. A day and boarding high school providing a curriculum equivalent to Australian standards of Grades 8 to 12. This curriculum would include standard secondary school subjects as well as agriculture and religion.
4. A tertiary educational facility providing courses of the type found in a TAFE college or adult-education centre.
5. A health education centre.

## General Philosophy

To operate, where possible, a work-study type program in harmony with the educational philosophy of the Seventh-day Adventist Church, with a balanced approach in four areas: a. mental—intellectual; b. Physical—vocational; c. Social—recreational; d. Spiritual—moral.

The institution would aim to develop a philosophy of life in the students which would enable them to be well prepared for responsible adulthood in Australian society. Attitudes and concepts to be promoted would include:

1. A healthy mind and a healthy body
2. Integration of learning, work and faith
3. The inspiration of example
4. Purpose and mission in life
5. Character development
6. Dignity of labour
7. The work-study concept.

Each student will be involved, where possible, in a program which will include vocational training. That is, each student will be involved in the operation of the school, farm and orchard, associated industries and the domestic establishment.

All full-time and resident teachers and members of the board of management must be members of the Seventh-day Adventist Church in good and regular standing.

This project is aimed at strengthening God's work in north Queensland. Based on the concept of the schools of the prophets, it will provide a centre at which each young person in the north may have the opportunity of obtaining a Christian education and training. In addition, the institute will strengthen our local churches by the provision of facilities for training in

church administration, theology and evangelism. Training and direct outreach will also come from a health education centre, specialising in preventive medicine.

It is our aim to build and operate this institute on a self-supporting basis so as to not draw on the normal funds of the conference budget. For this reason the main project cannot be undertaken until after the farm has been properly established and funds are self-generating. However, to establish a farm of sufficient capacity and quality to support the institute, we have required the support of the church members to finance the initial purchase and operation.

## Reasons for Proposal

The North Queensland Conference of Seventh-day Adventists is composed of many small churches separated by long distances. For many years, financial problems have caused great difficulties in staffing the conference organisation and caring for the needs of church members. The persistent drift of members to southern areas for church education, both primary and secondary, is well known.

Far north Queensland has one of the highest growth potentials of any area in Australia. There are nine churches within approximately two hours' drive of Mission Beach, but the only Seventh-day Adventist secondary school north of Brisbane is at Mackay, which is over 600 kilometres south of Mission Beach. A new secondary school is needed in this area. The growing interest in healthful living is ideal for a quality health education program, which in overseas countries is working hand-in-hand with primary, secondary and tertiary level schools.

A new institution such as this would serve the needs of the conference in many ways. We believe that there would be a drift into the North Queensland Conference, rather than away. Many new avenues of effective witnessing would be opened up. Laymen would be better trained and much more involved in the church work.

There are insufficient funds and personnel to allow the development of such a project through normal denominational channels. For such a proposal to proceed it must be undertaken by the laymen. Also it is essential that the project, in itself, produce sufficient income to make it financially independent.

Such a concept, while new to Australia, has been working for some eighty years in the USA (ever since Ellen G. White helped establish the Madison Institutions), and is still operating successfully today, with over fifty self-supporting institutions around the world.

It is intended that the school farm will not only provide a work environment for the students, but will be sufficiently viable to finance the running of the college as well as much of its establishment costs.

After ten months, the farm is quickly developing into a viable unit. Limited resources have required restricting the first year's program to the development of the banana

plantation. Sixteen acres of new crops had been planted by the end of 1982, with final plantings taking place in 1983. It is hoped that these will be fully irrigated by the end of 1983.

## Exotic Tropical Fruits

Some twenty hectares (forty-nine acres) have been allocated to this project. Over the past two years the Exotic Groves Nursery, near Innisfail, has imported seed and clonal material, raised and propagated over fifteen different varieties of tropical and sub-tropical fruit trees, such as rambutan, purple mangosteen, sapodilla, longan, marang, and garambola—to name a few. A large proportion of these trees are now available for planting, but it is essential that an adequate irrigation system be installed before any planting begins. It is anticipated that the first fruit will be produced in three years from planting.

Approximately one hectare will have irrigation installed. However, the instalment of irrigation in the main area cannot commence until finance is available. Although an expensive project, it is anticipated that installation of at least part of this area will be undertaken in 1983.

The exotic fruits have the potential of becoming the major source of income for the whole project.

Papaws: Provided irrigation can be installed, it is hoped that the planting of up to four acres can take place in 1983.

Small crops: Approximately twelve hectares (thirty acres) of land is available, but this will require draining before it can reach its full potential. The development of this area is mainly dependent on the available labour. It is intended that trials for suitable crops should be commenced during 1983.

Farm workers: Although there is only one full-time worker currently on the farm, this should increase to three by the end of 1983, slowly increasing up to at least ten.

Lay training school: To operate this program, some form of accommodation must be available. It is planned to install a private caravan park as soon as finance permits, hopefully during 1983.

We will be looking at the possibility of introducing a certificate course in horticulture at a later date. It is envisaged that a number of agri-associated industries will be established on the premises. Along with this decision it was necessary to apply for rezoning of the property to suit the needs of the school. This has been approved by the local council with its conditions applied.

For further information, write, phone or visit us. Write to PO Box 59, Mission Beach, Qld 4855. You can phone us on: (070) 88 5210, from 6 to 6.30 p.m. To find us: travel to El Arish (between Tully and Innisfail on the main coastal highway); turn east following the sign to Mission Beach. Travel approximately seven kilometres (across the South Maria Creek, past the Bingil Bay turn-off). We are the first banana farm on the right—the bananas are right to the road.





## When Is Man a Success?

A MAN is a success when he can make steppingstones to higher experiences out of his defeats.

When he can see a silver lining on the edge of a dark cloud that left desolation in the path of his life's prospects.

When he has a great conception of God, and a true sense of his own littleness.

When his faith and courage are as unwavering when things look bright and lovely as when they appear dark and fearful.

When he places a higher value on service and efficiency than on money and expediency.

When he discovers that true happiness is found in making others happy.

When he can find joy and real pleasure in performing the drudgeries of life.

When he can dream noble dreams and achieve their fulfilment.

When he can look upon publicans and sinners and behold in them potential virtues and possibilities through the transforming grace of God.

When he knows how to turn enemies into friends and keep them friendly.

When he is able to always maintain respect for himself when he looks at himself in the mirror.

When he places a higher estimate upon character than upon reputation.

When he seeks to live in harmony with the laws of God, the laws of nature, the laws of men, and the golden rule.

When he views things against the background of eternity instead of the horizon of time.

When he refuses to make a compromise with sin to gain temporary advantage.

When he thinks more of winning souls than of reaching commercial goals.

When he can step down and out of a position of trust and responsibility with the same becoming grace as he stepped up into it.

When he can rejoice in the success of others and smile at his own failures.

When he follows truth, justice, and equity, no matter where they lead or how unpopular their cause.

When he can love, pray, and work for others so the world will recognise that he added to the total sum of its goodness and happiness.

When he can so live that when he dies the world will lament his passing.

When God acknowledges that a man has lived for His glory, then that man's life has been a success.

—C. S. Longacre.

## EVERY PROVISION

*"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:21.*

THE RELIGION OF CHRIST means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour.

The revelation of His own glory in the form of humanity will bring heaven so near to men that the beauty adorning the inner temple will be seen in every soul in whom the Saviour dwells.

In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit.

It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love.

Christ has made very provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives.

The indwelling of the Spirit will be shown by the outflowing of heavenly love. The divine fullness will flow through the consecrated human agent, to be given forth to others. From every true disciple is to be diffused an influence for life, courage, helpfulness, and true healing.

—Ellen G. White.



# DOWN MEMORY LANE AT HAMILTON

LAURENCE GILMORE, Assistant Communication Director, North New South Wales Conference



The Document is burned! Pastor Halliday watches as treasurers D. Williamson and C. Wilson put light and finish to the loan.



Past and present ministers of the church: L. Laws, L. Parkinson, L. Barnard, L. Pascoe, A. Dyason, R. Parr and G. Weare.

"IN the month of December 1898, quite an interest was aroused in the city of Newcastle, New South Wales, by a number of large and small tents being pitched in Hamilton, near Gregson Park. The object of the tent-people, it was afterwards understood, was to preach the proximity of the 'Lord's Second Coming,' and the Law of God contained in the Ten Commandments. After all preparations were completed, the public meetings were commenced on December 22, 1898, and were continued for eighteen days until January 8, 1899.

"The attendance at the camp showed the great interest among the population, the number of people present on some evenings being about 3,000. Among the ministers and speakers at the meetings may be mentioned the following: Pastors Daniells, Fenney, Starr, Colcord, White, Mrs White, Lacey, Robinson and Dr Caro, the lectures and health talks of the latter being especially appreciated by the people. Some of the lectures were illustrated by limelight views which proved interesting. Here the ministerial and medical work were united together and the experiment proved to be a good one."

The above extract was taken from page one of the "Record of Meetings" in the very first minutes book of the new Hamilton church and recorded by Pastor L. J. Imrie. On page four of the same book it says: "ORGANISATION of the CHURCH. The meeting during the week, having been given to the study of church organisation, the church was organised on Sunday afternoon, June 11, 1899, by Elders Starr and Irwin with a membership of twenty-two, all of whom covenanted together to 'keep the commandments of God and the faith of Jesus.' It was decided to call the church by the name of 'the Hamilton Seventh-day Adventist church.'"

These and a host of facts were shared on Sabbath afternoon, November 6, 1982, when the present Hamilton church building was officially dedicated. It was a big day for the membership and their scores of visitors from far

and near. Local conference president Pastor David Currie took the combined Bible lesson study in a Sabbath school presentation packed with variety.

"Memory is like a rain," said union president Pastor Athal Tolhurst when preaching in the morning worship hour. "It is an amazing mechanism, and it can become a springboard of action. God has given us the capacity to recall the happy things of the past." Supported by the Avondale Singers this was a time not easily forgotten.

Former minister and now church elder Pastor Arthur Dyason led the worshippers in the afternoon for a look into the past history of the church. The first camp-meeting mentioned earlier was strongly supported by the Avondale College faculty and the new group of students. It lasted eighteen days. The State Government declared that any person wanting to go there had free travel on the railways. Ellen White helped to select the site of the original church, while the local conference cleared the building debt of £350. We heard that the old church had had three baptistries built in successive years, and the first organ was bought from the Stanmore church for £10 in 1900!

At exactly 4.19 p.m. there was the "Burning of the Document." All loans had been repaid—the church was debt-free—and as the church treasurers burned a replica of the loan document, conference treasurer Pastor Harry Halliday stated: "I thank you for your expertise in the act. You have had experience."

"May the doors of your church be like the doors of the ark: a way to salvation," said Division president Pastor Keith Parmenter, in giving the official address. "Christ is at the door of this church to welcome every sinner." And then came the act of dedication led out by Pastor Currie. It was thrilling to see and hear a standing congregation declare: "We, the people of this church and congregation, now consecrating ourselves anew, dedicate this entire building to the cause and service of God."

In any project there is a moving force. For the

building of the present new church in Hamilton, Dr Russell Branster directed in the opening back in 1974 and again in the Sabbath of dedication services. From the souvenir brochure, we leave these words: "For the favour of God, and the liberality of the members and our friends; for the unremitting toil of those who have asked nothing more but the honour of service to make possible this house of worship, our gracious thanks are given. For those whose deeds remain unseen, yet not forgotten, we believe there is a higher record of honour that will endure beyond the things of time." ■



Mr D. Little holds the original book of minutes. He saw the very first church being built.

Photos: R. Young.



FOR THE SYDNEY ADVENTIST HOSPITAL, IT'S . . .

# The Eightieth Anniversary Year

LARRY J. LAREDO, Public Relations Officer, Sydney Adventist Hospital



The Sydney Adventist Hospital today is a 300-bed hospital, operated as a community service by the church. It is recognised as one of the most modern hospitals in Australia.

Photos: L. Laredo.

## The End of an Era— The Beginning of a Legend

D. E. BAIRN, Associate Administrator, Sydney Adventist Hospital

THE EIGHTY-EIGHTH nurses' graduation service took place at the Sydney Adventist Hospital over the weekend of December 3 to 5, 1982. As the title implies, this graduation marked the end of an era, for this class was the last to graduate under the Certificate system. From now on all classes will receive a Diploma in Applied Science (Nursing), which will be offered by Avondale College, operating the diploma jointly with the School of Nursing at the Sydney Adventist Hospital.

The first graduation from this Diploma Course will be July 1983.

Those who graduated last December were: Miranda Adams, Janet Arnold, Karen Bailey, Graeme Behrens, Brian Booth, Elizabeth Bougaardt, Graeme Burgoyne, Bronwyn Brown, Neridah Butler, Ian Chapman, Sharyl Dorrington, Elizabeth Fowler, Susan Galwey, Michel Gillis, Graham Goodwin, Julie Behrens (nee Groom), Karen Hall, Nesta Hardy, Jennifer Michel (nee Hayhoe), Robyn Jackson (nee Hill), Kathryn Howell, Kerry Jamieson, Lena Jowett, Gisela Kemmerer, Danetta Lwin, Ariane Michel, Yolaine Raisin (nee Michel), Joanne McColl, Nola McIntyre, Kevin Murray, Charmaine Nalder, Bronwyn Parkinson,

Myriam Siguroa (nee Saez), Darlene Murray (nee Smart), Michelle Thomson, Glenda Tulloch, Kerrie Ulrich, Debbie Watts, Lea-Anne White, Helen Wilson, Sharon Wiseman and Susan Wynne.

The speakers for the weekend were: Pastor Allan Walshe, who gave the Friday night address; Dr Allan Lindsay, who spoke to the graduates and church members at divine service on Sabbath, and Dr Eric Magnusson, the previous principal of Avondale College, was the graduation speaker on the Sunday evening.

The total number of graduates from the Sydney Adventist Hospital who have registered with the Nursing Registration Board to date is 1,539. Opportunities for nurses to find employment, both within denominational service and outside of church institutions, remain very high.

The Sydney Adventist Hospital has, for many years, trained male nurses and has, in fact, been a leader in this field. It is interesting to note the increasing number of young men turning to this profession, and it is felt with the new academic status that is being offered with the diploma course, that the legend created by past nurses will certainly be maintained by all those who will train under the new system. ■

LOCATED on the highest point in the Sydney Metropolitan area, the old Sydney San, as it became affectionately known, was officially opened eighty years ago on January 1, 1903. Ellen White, the Lord's messenger, had said that the Sydney Sanitarium was to be "the Lord's instrumentality for sowing the seed of truth in human hearts." This role of the San has indeed been fulfilled.

Mr Lewis Butler, the first paying patient, and his wife were baptised in 1904 as a result of the influence of the Sydney San. Seventy years later, as the finances of the new hospital were being planned, Pastor Lance Butler, a direct descendant of Lewis, was involved in the development of the current hospital. And eighty years later seeds are still being sown. The influence of the hospital is still sowing seeds in human hearts.

In November 1982, for example, a doctor who for several years had been involved in the Sydney Adventist Hospital, and as a direct result of his involvement in this place, was baptised in the Wahroonga church.

Hardly a week goes by but the Chaplaincy department, under the leadership of Dr Tom Ludowici, doesn't receive notes of appreciation similar to this one: "Thank you for your thoughtfulness and kindness. I shall always see the emblem in your chapel because I always knelt in prayer during the six weeks my late husband was there. I have nothing but respect and praise for the attention he received from the staff of the Adventist Hospital. God bless you all."

After eighty years of service, the Sydney



The original Sydney San on the property purchased seventy-bed capacity



Adventist Hospital is still the Lord's instrumentality for sowing the seeds of truth.

Staff members (current and former) presented a special eightieth anniversary praise service during Sabbath school and divine service times at the Wahroonga church, coinciding with the actual anniversary of the opening of the old San. One of the highlights of the Sabbath school was hearing thrilling stories of past graduates who had served the church and their God over the past eighty years.

During this eightieth year recognition will be given to staff who over the many years have worked at the old San or the new Sydney Adventist Hospital. Many have served in the mission fields around the world; for example, Pastor Eric B. Hare, a graduate of 1915, sailed for Burma where he served the church until 1934, and prior to his retirement in 1962 was General Conference Sabbath School director. Eric Burnham Hare's life was shaped by the San.

Miss Rose Martin married John Radley in 1922, and served for many years in Papua New Guinea. She, too, was a graduate from the Sydney San, and the years at the San moulded her life.

During the 1950s, the Behrens family graduated from the San and went to Papua New Guinea as medical missionaries. Several members of the family are still working at the Sydney Adventist Hospital, and the family testifies to the fact that the years at the San also moulded their lives.

Today, in this eightieth year, the staff of the Sydney Adventist Hospital wish to express their gratitude to God for the opportunity to be of service in the years ahead.

A special homecoming weekend is being planned, and all former nurses and staff are invited to this program which will be presented in conjunction with the Sydney Adventist Hospital Graduates Association. ■

## GRADUATIONS AT OMAURA

RAY ROENNFELDT, Director, Omaura Bible School, Papua New Guinea



YES, it is "graduations"—plural! Why? Let me tell you about one kind of Omaura graduation. Sabbath, November 13, 1982, was graduation day at Omaura Bible School. Now, Omaura has seen many graduations in the past, but this one was different. This was the first one for three years, because the Omaura ministerial course has been recently upgraded to two years of ministerial training—and the twenty-five men who graduated were the first group of second-year students to finish their course.

Most of these men are tried and tested missionaries who have had little opportunity for education, but they have shown themselves to be effective soul-winners. The local missions have shown real confidence in these men by sending more and more students each year. During 1982

we had a record enrolment of sixty-five, and we expect well over seventy in 1983.

Now—about the other kind of graduation! In the weeks prior to graduation, our students had the joy of seeing several baptisms in the Omaura area. But why a "graduation"? Most of these folk have spent at least three years in a course of study which we call *klas redi*, or baptismal class.

Every Sabbath morning the students and staff of Omaura walk up to thirteen kilometres to run branch Sabbath schools and baptismal classes. During 1982 we conducted about twenty of these, and we enrolled in excess of 400 people in baptismal classes.

We have confidence that there will be many more graduations at Omaura in the years to come—graduations of both kinds!



October 1899 for £2,200 on a 200-acre site. It had a... taken around 1915.

Above: Omaura Bible School graduation. Right: A *klas redi* graduation class at Apomaka Village. Photos: R. Roennfeldt.





# WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

## Growing Prison Church in Philippines

JAMES ZACHARY



Prison inmates are free in Jesus through baptism into Christ. As a part of the All-Nation Quiet Hour crusade in the Philippines, dedicated church members have been witnessing to these prisoners, and recently eighty-four were baptised in the Bilibid Prison by Pastor James Zachary and a national pastor.

IT LOOKED like a large farm. Fields spread out in every direction. But just ahead were several dormitory-like buildings filled with over three thousand men. Guards stamped the arms of visitors, searched them and then allowed them to enter one of the maximum security enclosures of Muntinlupa Prison near Manila, Philippines.

About 100 metres from the main gate was a nearly completed building. It was a church, the home for over 200 newly baptised Christians. Scores of other inmates attend to know more about the Word of God.

As I entered the church, I heard seven men singing, accompanied by three guitars. As they sang with all their hearts, I was impressed with their harmony. Because they sang in Tagalog, there was only one word I could understand, "Muntinlupa."

"They are all Christians now. The one in the centre will be here for life," Pastor Arit, president of the North Philippine Union, whispered to me.

When their song of freedom in prison had ended, I had to say, "Amen!" Seven miracles were standing before us. Just a few weeks ago these men had murdered, raped, robbed, but now they are listed in the book of life as sons of God. These newly baptised Christians selected their own officers for their prison church. Trustees now, their changed lives had already altered their relationship to the community and to the government.

This Sabbath afternoon service was to conclude with a baptism. Pastor B. Brutus was present. He began to read a roll of names. As he read, men stood to their feet in the congregation. The baptised church members had taken their places at the front of the church. When he finished reading, eighty-four men walked to a large tank of water to be baptised. Many were wearing the orange garb of the prison while they buried their old lives beneath the water.

The baptism over, the church family gathered in the church once more. Felix Bakian, the church elder and a trustee in the prison, presented each newly baptised man with a Bible. He then announced that 200 more men are preparing for baptism.

—The Quiet Hour Echoes.

## SAWS to Aid Lebanon Hospital for Handicapped

G. A. LAXTON, SAWS Executive Director, Australasia

SAWS/INTERNATIONAL, in cooperation with its offices in Northern Europe, will be providing aid to the Beit Chebab Hospital for the Handicapped, which is located about forty-five minutes north-east of Beirut.

The Beit Chebab Hospital is the principal medical facility which cares for handicapped persons, the majority of whom are victims of the strife in Lebanon that has occurred in recent years.

Dr Bjorn Kofoed, the director of Skodsborg Sanitarium in Skodsborg, Denmark, will supervise the program, which will provide on-the-job instruction in the fields of physiotherapy and neurology for the therapists at the hospital. In addition, ineffective homemade equipment which is presently used for physiotherapy and occupational therapy

will be replaced and upgraded to meet the needs of the more than 500 handicapped people who are regularly served by the hospital. Twenty wheelchairs will be provided in addition to this equipment. The total cost of this project is approximately \$50,000.

This SAWS project in Lebanon is in addition to the medicine and clothing which was sent last summer at the height of the conflict. SAWS is continuing to study programs that will assist Lebanon in rebuilding its services and help thousands who have become victims of the wars.

SAWS is your relief organisation, it acts for you, with the means you entrust it to use. Please give generously to the SAWS Famine and Disaster Relief Offering on Sabbath, June 4. Gifts are tax deductible.







A typical view in the craft room at Elizabeth Lodge. Pastor Pietz, the manager, is standing at the rear of the table, watching the industry.



Mrs Nell Paine (at right of picture) leads a section of the band at a concert given to elderly residents of Airlie Nursing Home, Wahroonga.

## MORE THAN FILLING IN TIME

ALAN HOLMAN

I'VE ALWAYS WONDERED what retired people do to fill in their time. When it's all said and done, they've done their bit by then and deserve to relax. At least, that's what I've sort of felt that others should think of me when and if I reach that magic stage of life. Well, the wondering and the conjecture has recently been converted into reality. In other words, I've found out! And the surprise was genuine.

It was the Arts and Crafts Group at Elizabeth Lodge, situated in the Sydney suburb of Normanhurst and controlled by the Greater Sydney Conference, that won me over. The members of the group meet regularly on Monday mornings and involve themselves in activities that made me feel just a little embarrassed. You see, they work hard—far harder than I would have expected and indeed, far more diligently than I sometimes do. And I know the reason. It's a simple matter of self-motivation—the old-fashioned “get-up-and-go” that our forebears used to talk about and practise. Of course, these folk *are*, in a way, our forebears and as such are showing us an example of how to continue living after the retirement factor looms on the horizon.

What do they do that has affected me so much?

I'll give you a short list. Read it slowly and let it sink in, then remember that these people are elderly, sometimes frail, citizens. Here it is. They sit, stand or kneel to prepare for sale (notice, these things are not just knick-knacks—they are saleable-quality goods) aprons, cushions, toys, coat-hangers of both knitted and crocheted variety, woollen rugs, memo pads, recipe books, dressed dolls, hand-painted bookmarks and greeting cards, homemade lemon butter, macrame work, scrap-books for handicapped children, tiled table tops, mosaic plates and bowls, sisal woven stools . . . satisfied?

It's all part of the motivation that I mentioned a moment ago. The group functions because it

needs to feel part of the community and of the village it lives in. The members *need* the socialising that is an integral part of the scene. They feel a *necessity* to assist in the fund-raising that will provide amenities for the nursing home, still a future project at the lodge. But I really think that over and above all of these reasons is this one: it's that they have been conditioned to help others and remain busy for such a long time that the break in the routine would be devastating to their morale. It's no fun sitting around and moping about how things used to be. It's more profitable trying to improve the world we live in at the moment. Not a bad philosophy, is it?

Nothing is wasted by the Elizabeth “Lodgians.” Scraps of anything are used to manufacture their products. As I've already implied, the profits are used in filling the giant piggy bank needed to fulfil future dreams. But that is only after expenses are deducted. The group is totally self-supporting. And they love it. To see the expressions and feel the atmosphere in the craft room is an experience to remember.

But that's not all.

An offshoot of the arts and crafts group is the music makers group. Mrs Nell Paine, the craft instructress, started it, and the venture has proved an exceptionally well-received one. The band (as I like to call it) regularly visits other nursing homes, senior citizens centres and clubs to entertain the residents. It really is amazing to hear some of the comments. One gentleman in his eighties was overheard telling one of the other band members how much he appreciated giving some enjoyment to the “poor old people” in a certain home, all of whom were younger than himself! There are men and women active in both groups—it's like one big, happy family. Apart from the obvious recreation they receive from their activities, there is a real therapy factor, not just occupational, but social, mental and spiritual.

Well, there it is—just a short summary of the way things are at Elizabeth Lodge. It's not all easy, but it's fun. I hope that my retirement will be as satisfying. ■



A view of Elizabeth Lodge from the craft room.

Photos: A. Holman.



FOR YOUR INFORMATION . . .

# Avondale College and Moral Standards

K. S. PARMENTER, President, Australasian Division

UNFORTUNATELY, taped messages, open letters and photocopied material which does not bear any resemblance to truth or fact, is being circulated. In most cases these materials are either prepared or written without any direct contact with the people who are being maligned or accused. Just one example of this is the unfair and unjust report of Avondale College principal Dr Jim Cox's speaking appointment with a group of homosexuals in North America. The facts are:

1. Dr Cox was requested by the General Conference to be involved with other Seventh-day Adventist ministers in this appointment.
2. Forum's North American *Spectrum* magazine carried a brief report of the interview (which is the basis of the criticism).
3. The statements made need to be understood in the context of three hours of lectures and a clear definition of the difference between homosexual acts and orientation toward homosexuality.
4. In meeting the request of the group of homosexuals for dialogue with some of our ministers, the General Conference, the church in Australasia and Dr Cox in *no way* condone homosexual acts or any other form of immorality.

The following is a clear statement by our college principal on the matter.

**An Open Letter to all my Dear Brothers and Sisters in Christ and in the Church, concerning my stand, as a Christian, as a minister of the Gospel, and as a pastor and administrator in the Seventh-day Adventist Church, on Christian sexual morality.**

My Dear Brothers and Sisters:

Since some have chosen to make public several serious, but quite unfounded, charges against me with respect to my stand on Christian sexual morality, I find myself obligated to make the following public statements. Given the nature and apparent intent of the charges, you have a right to know where I really stand on such matters.

*First, a statement concerning my personal stand.*

I am a committed Seventh-day Adventist Christian. I am, therefore, committed to the noblest and best in Christian morality, and, in particular, Christian sexual morality.

As a Seventh-day Adventist Christian, I find my norms for all morality, including sexual morality, in the Christian Scriptures (both Old and New Testaments) and in the writings of Ellen G. White.

I am, as a consequence, committed to the proper expression of sex within marriage vows.

In view of this stand, I do my utmost, in my teaching and preaching, and in my daily living, to persuade others of the joy and richness of life that results from such a commitment and practice.

At the same time, I am opposed to all forms of immorality, including sexual immorality. I am opposed to rape, incest, adultery, fornication, promiscuity, and all other forms of sexual immorality, whether practised by homosexuals, bisexuals, or heterosexuals, whether practised inside or outside marriage vows.

*Second, a statement concerning my stand as Principal of Avondale College*

I want to assure you that, as long as I am the principal of Avondale College, no person, male or female, homosexual, bisexual, or heterosexual, involved in the practice of sexual behaviour that is immoral, as defined, either explicitly or implicitly, by the Christian Scriptures (both Old and New Testaments) and by the writings of Ellen G. White, will be admitted, knowingly, to Avondale College, as a member of either the administration, faculty, staff, or student body, or, if discovered to be so involved after admission, continued at the college.

This is not to say that I will not do my utmost, as a minister of the gospel and pastor of the Seventh-day Adventist Church, to help redemptively all such persons.

I have shared these statements with the Board of Management, the administration, the faculty, the staff, and the students of the college and I am assured that they support me in this stand.

May God help us all to know how to walk uprightly before Him.

In the name of our Lord and Saviour, Jesus Christ, and in Christian love,

Sincerely,

James J. C. Cox, Principal,  
Avondale College.



From left: John Ericho (president, Fulton class of 1982), Gordon Craig and John Hammond.  
Photo: B. Jones.

## Love Gift to Fulton College

GLADYS WINTER

EACH year a Christmas project is selected by the Avondale Memorial Sabbath school to tangibly help some needy persons or mission. The Sabbath school council chose Fulton College, Fiji, to be the recipient for 1982. We wanted to help them replace an antiquated photocopier which "sprung a leak" and spurted black ink over the clothes of those who operated the machine!

From about last October the Sabbath school at large became aware of the destination of the 1982 project gifts. By Christmas, \$1,000 had been raised from outright freewill contributions, separate and distinct from the weekly Sabbath school and quarterly Thirteenth Sabbath Offering.

An excellent opportunity came on New Year's Day, 1983, to personally pass this cheque on to John Hammond, director of Teacher Education at Fulton College, when he returned to North New South Wales for a few days to confer with his professors on his honours research project at Newcastle University.

Gordon Craig, currently Sabbath school superintendent, proudly presented the unexpected gift cheque to John during the Sabbath school program. John was obviously delighted at this gesture from his former Sabbath school associates.

God bless you, John (now deputy principal also) and your fellow staff members at Fulton as you team together for the salvation and education of those precious students under your care.



## HEALTHWISE . . .

**WATER!**

L. N. HAWKES

*Pastor Lester Hawkes is health educator at Warburton Adventist Hospital and Health Care Centre.*

AS I write this, I look out on vicious bushfires which have almost ringed Warburton, isolating it from ready contact with the rest of Australia. A never-ending stream of fire engines and water-carrying trucks snarl their way along mountain trails to meet the encroaching demon.

Water! That's what they need! Lots of water! The lack of water over the past months is itself the major reason why the forest is so tinder-dry, and why the smoking demon has advanced so swiftly and with such nearly unstoppable power. Against the backdrop of raging mountainsides the water trucks seem so pathetic, so small, so inadequate, like ants trying to pull down an elephant.

Water, how vital to our country! How essential to life! How necessary to our health and happiness! We all "know" that oxygen is the most essential element to life and that to be deprived of air for a few minutes will result in death. This is all so true, but have we overlooked the vital part that water plays in human life?

Oxygen can be transported from the lungs to the cells only by the blood, and blood is 90 per cent water! All the oxygen in the world would do us no good if there were no water in the blood.

How often we see the essential nutrients listed like this: protein, carbohydrate, fats, minerals, vitamins. No wonder so many people get the impression that water is not an essential nutrient! Water should head the list of nutrients. Water is basic to our existence, the most important nutrient we consume each day. Water is the solvent of our foods. Water is crucial to metabolism. Water is the medium for the transport of all enzymes and other digestive chemicals to the digestive tract. And water is the medium of transportation of the digested foods to the blood and thence to the liver, and on to the body cells. Water is the substance that carries all toxins and waste products from the body. Water is essential to each and every bodily function.

On a normal day you will lose about 6 per cent of the body's water. Hard work, naturally, increases the daily loss. Some infants can lose up to 15 per cent of body fluids in a day—a fact that a good mother should never forget. A 10 per cent loss that is unreplenished spells real trouble to anyone, young or old. At a 15 per cent loss one is headed for a most agonising death.

What is the water in the body used for? First and foremost water is used to keep the kidneys functioning. It is fundamental to life that the kidneys continue to remove toxic wastes from the blood. Insufficient water makes this task well nigh impossible. To get the picture, think of the good lady in the kitchen straining thick soup through a fine gauze strainer. In no time, the strainer itself is clogged and the straining process comes to a halt. Can you understand,



The writer with Dr Geraty at Avondale College.

then, how kidneys denied ample pure water can also soon become blocked? And then we have the nerve to blame the kidneys! It wasn't their fault. Only when an ample supply of water to the kidneys is met, is water used for other purposes in the body.

Have you ever seen a person with water poisoning, or water intoxication? Neither have I! No need to worry about getting too much water. If you were to have more than sufficient water, the kidneys would be laughing all the way to "the little room." Nothing could make them happier. They'd be like children playing in a bathtub.

For good health, drink plenty of water, at least six to eight glasses a day, but make sure it is not contaminated by some of the substances commonly added to make a so-called "drink." God gave us plain water, and it is still the drink of preference. ■

## Adventist Archaeologist Visits Australia

ROBERT K. MCIVER

FROM as far away as Papua New Guinea and Western Australia they came to Avondale College. Twenty-four pastors and evangelists had come to learn more about archaeology and the Bible, and ancient near-eastern history. Their lecturer, Dr Lawrence T. Geraty, is professor of archaeology and history of antiquity at Andrews University Seminary, where he succeeded Dr Siegfried H. Horn. He trained at Harvard University, and among his many duties directs the Andrews University archaeological dig at Hesban (equals Biblical Heshbon) in Jordan. This dig is considered by many to be the model for sound scientific excavation.

Others have had a chance to hear Dr Geraty while he was here. He visited the Tasmanian and Victorian camp-meetings, and was a speaker at both the Avondale layman's summer school and the North New South Wales Bible Conference. Australia and New Zealand pioneered the use of archaeology in evangelism. The general consensus of the twenty-four ministers was that their course had better equipped them for running evangelistic programs. In fact, one of them was heard to remark between classes that he just couldn't wait for the first hard question to be asked in his next mission. ■

## Town Honours Loyal Adventist

BETTY PRICE, Communication Secretary, Cootamundra Church, South New South Wales

BILL WALKOM—Uncle Bill to all of us—took his leave on Sabbath, January 22, of this year. He left us quietly after six weeks of illness, so that we would not feel the need to grieve. We felt it "would be against his religion" for us to mourn, because he had spent his life caring, so that we could be happy. He was not about to destroy his life's work—the business of making other people happy.

Uncle Bill was always in the basic essentials business—he worked at a flour mill for twenty-five years, and in that time he was active in ambulance work. In those days ambulances were community things and depended on the goodwill and hard work of the community they served. Uncle Bill was both ambulance officer and fund-raiser.

After the flour mill closed and the government took responsibility for the ambulance, Uncle Bill worked as a taxi proprietor and later as a school bus driver. Country school children around Cootamundra knew him well.

Even in his retirement he was still a casual taxi driver, still in the business of meeting people's needs.

On the quiet sunny afternoon that we gathered to bid Uncle Bill goodbye for a while, the taxicab service of the town stopped work. They too wanted to show their regard and respect for the man whose business had been people. Even the austere ABC Radio gave space on the midday news to the quiet man who would not have us grieve. The *Cootamundra Herald* also paid tribute to him editorially, and in a newspaper notice, Red and White Cabs stated: "As a mark of respect to the late Bill Walkom and to enable the proprietors and staff to attend his funeral, Red and White Cabs will be off the road for an hour from 1.50 p.m. tomorrow (Tues.). Red and White Cabs pay tribute to the courtesy and devoted service given by Mr Walkom to taxi patrons over many years in Cootamundra." ■





FOR THE CHILDREN

## A Good Man

ERIC B. HARE

*"And they sent forth Barnabas: . . . For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." Acts 11:22-24.*

DID you ever wonder why they called Barnabas a *good* man? He was a rich man, but he wasn't good because he was rich. He was a successful evangelist, but he wasn't good because he baptised many people. He was of the tribe of Levi, but his goodness didn't come from social standing. If you read about him carefully you will find one outstanding fact about Barnabas—he was kind and thoughtful of others. That's why they called him a good man. Barnabas sold his property and donated the proceeds for the support of the needy in the Jerusalem church; Barnabas befriended Paul, the converted persecutor, and helped him to get started in the ministry; Barnabas stood by his young cousin, John Mark, who had failed during his first missionary trip, and gave him another chance to make good. Good old Barnabas! No wonder everybody said he was a good man.

Once upon a time there were two brothers called Ahmed and Omar. They were both rich; they were both educated, and they both wanted to do something that would cause people to remember them for ever. So Omar erected a great stone obelisk in the desert near a road that passed from one country to another. Upon it he carved his name in big, deep letters among many beautiful designs. The hot winds blew and the desert sands gathered around it, but after a year or two, no one ever stopped to admire the great stone pillar or to read the name. But Ahmed found a place in the desert where he could dig a well, a well that would cheer the thirsty travellers. Around it he planted date palms, to make cool shade for weary pilgrims, and to provide sweet fruit for the hungry. He carved no name, but as the years went by, lo, everyone stopped at the well, and everyone rested in the shade of the trees, and everyone remembered the name of Ahmed, for he was a good man, one who had made kindness to others first in his life. Did you know that "goodness" is one of the fruits of the Spirit (Galatians 5:22)? And it is the "goodness of God" that leads to repentance (Romans 2:4).

Are you a *good* junior? I don't mean rich; I don't mean clever; I mean good—to others.

—The Quiet Hour Echoes.

## 284 for Three

R. HOLT, Pastor, Lithgow Church, South New South Wales

AT LITHGOW we call them the "Three Sisters," and we are not talking about the Three Sisters at Katoomba. We are talking about three lovely Christian ladies, sisters, whose combined ages are 284 years. Most of those combined years have been given to the Lord, and their attendance at church is still regular and meaningful. Their love for God's Word and the eternal promises has grown with their age.

Maggie Hoy (on the left) is ninety-seven, Florence Davis (centre) is ninety-two, and Alice Rayner (right) is ninety-five. They wish they could be alive to see Jesus come. We wish that for them too. And we wish that all their many descendants will also be ready to meet Jesus.

Thank you, sisters all, for your love and courage. ■



## Weddings

**BEAUMONT—McKENZIE.** On Sunday, February 13, 1983, in the East Prahran Adventist church, Victoria, Graham Charles Beaumont and Melva May McKenzie were united in marriage. Graham is the son of Charlie and Lily Beaumont of Boronia. Melva is the daughter of Mel and Muriel McKenzie of Shepparton. We wish them God's richest blessings as they commit their lives in Christian marriage together.

K. H. Hortop.

**GACHON—LAVRISCHEFF.** Robert Gachon and Roseann Lavrischeff exchanged wedding vows in the Blacktown Adventist church, New South Wales, on Sunday, February 19, 1982. Aldis is the son of Antanas Juocys of Sydney, and the late Onilia Juocys, and Marta is the daughter of Marian and Stefania Grabarczyk, of Krakow, Poland. These dear people were for years highly respected members of the Guildford church, where Aldis served for some years as the leading elder. We wish Aldis and Marta much of God's blessing as they travel life's pathway together.

W. Sleight.

**JUOCYS—GRABARCZYK.** Marta made a beautiful bride as she walked down the aisle of the Russian Adventist church in Strathfield, New South Wales, and was met by Aldis, by whose side she stood on their wedding day, December 19, 1982. Aldis is the son of Antanas Juocys of Sydney, and the late Onilia Juocys, and Marta is the daughter of Marian and Stefania Grabarczyk, of Krakow, Poland. These dear people were for years highly respected members of the Guildford church, where Aldis served for some years as the leading elder. We wish Aldis and Marta much of God's blessing as they travel life's pathway together.

G. A. Metcalfe.

**STONEMAN—LILLIOJA.** Shona Heidi Lillioja was a beautiful bride as she came on the arm of her father to be married to Chris Stoneman in the Warburton church, Victoria, on January 9, 1983. Shona is the youngest daughter of Helmut and Corinne Lillioja of Warburton, while Chris is the only son of Carl and Carol Stoneman of Port Moresby. After the ceremony, guests enjoyed the delicious wedding breakfast catered for by the Don Valley ladies in the church hall. It is our prayer that the joy of their wedding day will remain with Chris and Shona and that Christ will be the head of their home.

J. P. Holmes.

**TROUNSON—WHYTE.** On December 5, 1982, David John Trounson and Tamra Gail Whyte were united in marriage in the Adventist church, Belmont, Western Australia. David is the only son of Brother and Sister Eric Trounson of Merredin, and Tamra is the youngest daughter of Brother and Sister David Leopold of Kellerberrin. We wish David and Tamra God's richest blessings and real happiness in Jesus as they journey through life together.

G. A. Brown.

**WOODROFFE—FREEMAN.** The Echuca Adventist church, Victoria, was full and overflowing with friends and relatives on October 24, 1982, as Lynette Freeman and Ross Woodroffe pledged their love before Pastor Tom Brash. Lynette is the eldest daughter of Mr and Mrs Tom Freeman of Rochester, and Ross the son of Mr and Mrs Woodroffe of Berrigan, New South Wales. We wish Ross and Lynette God's blessing as they establish a new Christian home in Berrigan.

Ken Bird.

**WRIGHT—CARRALL.** On February 13, 1983, Allan Douglas Wright and Lynette Kay Carrall were married in the beautiful new Grafton church, New South Wales. A large number of relatives and friends came from all parts of the eastern coast of Australia and New Zealand, to wish them well. Allan is the eldest son of Mr and Mrs Doug Wright of Sydney, and Lyn is the second daughter of Mr and Mrs Carrall of Grafton. We are confident they will continue to sense much of God's love and care as they set up their home in Sydney.

T. A. Fischer.



# Till He Comes

**GRAHAM.** In the early hours of the morning of January 31, 1983, Thelma Graham, of Tauranga, New Zealand, passed away, evidently in her sleep. Thelma was the wife of the late Lou Graham, who predeceased her in 1964. It was Lou and Thelma who, back in the 1930s, brought my wife's parents and eight children into the Adventist faith. Left to mourn a loving and faithful mother are two daughters, Pauline and Jennifer (Jenny), son-in-law, John, and three grandchildren. Services of hope and assurance were conducted in the Tauranga church and later at the graveside by the writer, assisted by Mr W. Edwards (elder), directing those of us who live on to live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ. I. E. Trevena.

**HANCOCK.** Mrs Charlotte Hancock was born in Waterloo in 1902 and passed quietly to her rest in the Mildura Hospital, Victoria, on February 9, 1983. Her three sons, Ron, Des and Lloyd, have fond memories of a loving mother. A large number of loved ones and friends gathered at the Mildura church on February 11 in memory of a lady who, with her late husband Frank, made a valuable contribution to the Mildura church and community. At the service, comfort and hope were drawn from the Scriptures as eyes were turned to that wonderful day of meeting again. Brother L. Clarke assisted the writer at the church and graveside.

W. H. Doble.

**KING.** Gladys King closed her tired eyes in her last sleep till the resurrection morn, and was buried beside her late husband in the Botany Cemetery, Sydney, New South Wales, on Monday, January 17, 1983. Sister King was baptised as a young woman and attended the Woollahra church for many years, giving untiring service in many departments till, following the death of her husband, she moved and attended the Karingbah church faithfully, in spite of failing health, till her death at eighty-two. Words of comfort and hope from the Scriptures were appreciated by the large circle of family members and friends, one coming from as far as New Zealand. H. W. Kingston

**MILLETT.** Gwendoline Esther Millett fell asleep in Christ at Coronella Retirement Homes, Victoria, on February 19, 1983, aged seventy-nine. Gwen, an immigrant from England, joined the Malvern Adventist church in the early twenties. Her brother, Pastor Stan Gander (deceased), became a missionary to Papua New Guinea. From her marriage to Hugh Thompson Millett (deceased), Gwendoline became the mother of six children, Ronald, John (deceased), Allen, Gordon, Ross and Julie. The Shepparton church people will be particularly saddened at her passing, for Sister Millett spent nearly thirty years of happy association with that community. A dear, sweet mother rests in Jesus awaiting the call to eternal life. Mervyn Sparrowhawk.

**ROBINSON.** Alice May Robinson, aged eighty-one, beloved and faithful member of our Dalby church, Queensland, passed away in the Dalby Hospital on December 21, 1982. Born in Elworth, New South Wales, on November 15, 1901, she was married in April, 1931, in Texas. Sister Robinson is sadly missed by her husband, Sidney, her four sons, Frank, Fred, Keith and Ian, and her two daughters, Jean and Agnes. Alice is mourned also by twenty-five grandchildren and ten great-grandchildren. Baptised twenty-two years ago and taking an active part she served as senior deaconess for many years. Yesterday is gone. Tomorrow lies over the horizon with the coming of our Lord and the resurrection and reunion of family and friends. Come, Lord Jesus. K. A. Davey.

**ROYALS.** Back in the year 1909 Elsie Lillian Royals (nee Corby) attended a series of Bible lectures being conducted in the Port Adelaide district, South Australia. She was baptised in the old Prospect church the following year. She remained a loyal and loving member of the church for the next seventy-three years. She passed away at Murray Bridge on February 8, 1983, and as we committed her to God's safekeeping in the Cheltenham Cemetery, we thanked God for the wonderful memories we have of one who lived a gracious and positive Christian life. To sons William and Raymond, and daughters Gladys and Constance, and to the

grandchildren and great-grandchildren, we extend our sincere Christian sympathy. Services in the Queenstown church and at the graveside were conducted by the writer, assisted by Pastor F. McKay. J. H. Wade.

**STUCKING** (nee Russell). Karen Stucking was born at Millmerran on the Darling Downs on June 1, 1959, and died on January 28, 1983. In 1978 she married Richard Stucking at Harrisville. They later moved to Brisbane and worked as nurses in various hospitals there. Pastor Jack Bambury was associated with the writer at the service in the church when he pointed the loved ones, Gwen and Jack Russell, Richard's parents, and Karen's three sisters, Janine, Jenny and Lynne, and her brothers, John and Murray, to Jesus the Life-giver. We laid Karen to rest in the Warrill Park Lawn Cemetery, Queensland, where words of comfort were spoken pointing the mourners to the resurrection morn. H. W. Gunter.

**VOLLRATH.** Herbert Vollrath was laid to rest in the Capel Cemetery, Western Australia, on Friday, February 11, 1983. Family, loved ones and friends will miss our beloved warrior for Christ, but rest in the promise of the blessed hope. "Blessed are they who die in the Lord." C. G. Allen.

## RETURN THANKS

Mavis Parkin and family wish to express their gratitude for the many floral tributes, cards and verbal expressions of sympathy they received at the passing of their loving husband, father and Poppy. So many good friends remembered them in so many thoughtful ways that the shared burden of grief was made easier to bear. We look forward to the return of Jesus when we will meet again.

## AIDS WANTED

Ministerial volunteer wants *Pictorial Aid* by Frank Breaden, secondhand Bibles and hymn books to help in mission work in Papua New Guinea.

Contact John Horvath, SDA Mission, Kiunga, Papua New Guinea.

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## FOR SALE

Thirty-seven beautiful acres in Albany, WA. Asking \$150,000. Presently used as riding stables, but has fantastic potential for other tourist attractions. Close to town. Large D/B home. Genuine reason for sale. Write PO Box 905, Albany, WA 6330.

## HEALTH & TEMPERANCE FILMS

The Victorian Conference has a number of films for sale on health and temperance topics. The films available are as follows:

Smoking	Beyond Reasonable Doubt .....	\$50
	Countdown .....	\$75
	I'm Sorry Baby .....	\$75
Alcohol	Just One .....	\$75
	Verdict at 1.32 .....	\$50
Drugs	Tomorrow Is Cancelled .....	\$50
	The Circle of Love .....	\$50

Also for sale are several slide/cassettes from the Loma Linda Health series:

Great Grain Robbery .....	\$20
Mr Tenpe .....	\$20
Water, Water, Water .....	\$20

These will be sold on a first payment basis. Inquiries to: Health Department, Victorian Conference of the Seventh-day Adventist Church, PO Box 44, Hawthorn, Vic 3122, or phone Nola on (03) 818 1513.

## FOR SALE

19.6 choice rural acres south of Perth at North Dandalup. Bitumen road. Timbered. Slopes and flats. Creek. Dam. Particulars—Fletcher—phone (049) 77 2097, evenings.

## GOSPEL CASSETTE

"Sugarbush Country Gospel" cassette, featuring sixteen original gospel songs, for sale. Price \$9 each, proceeds to further the work of the Lord. Write to Max Boles, "Timberline," Tully Falls Road, Ravenshoe, Qld 4872.

## HOUSE FOR SALE—HORNSBY, NSW

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Sept 25	WEST AUSTRALIA & WILDFLOWERS The Karri forests, the South-west, the Golden Mile, plus Perth and specially escorted northern wildflower tour. 27 days \$1,195
Nov 7	TASMANIA, including the rugged West Coast 12 days \$698

Tour in luxury and comfort, air-conditioned, toilet-equipped coach. Further details and brochure from KEN MORGAN, MORGAN'S COACHLINE, 16 Avondale Road, Cooranbong, NSW 2265. Phone (049) 77 2000.

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# Flashpoint

**LINCOLN STEED**  
Assistant Editor



EACH new disaster reminds us of the nearness of Christ's return. Cyclone Oscar brought chaos to Fiji earlier this month—winds of up to 180 kilometres per hour unroofed newer buildings and destroyed native houses. Extensive flooding created severe damage to food crops. Church property losses were: two schools, two churches and one minister's house. SAWS gave \$5,000 cash relief as well as forty tents, eight tonnes of clothing and 200 blankets.

DESTINED to produce as widespread an effect are the many Fijian Voice of Youth missions planned for 1983. Eighty-eight to be exact! Already two have been conducted—at Nagigi and Vuna, where eighteen are in the baptismal class as a result. Pastor Turagakula, Fijian Youth director, writes that they are praying for the Holy Spirit to burn in the hearts of the young people. Last year 279 were baptised after Voice of Youth campaigns. In 1983? Many more, with God's help!

RESPONSE to the Division-wide bushfire offering appeal has been tremendous—in fact overwhelming! Final figures are not yet in, but to date around \$200,000 has been selflessly donated. Division president Pastor K. S. Parmenter asks that his personal thanks be extended to all who rallied in this moment of crisis.

AVONDALE College began 1983 on Wednesday, March 2, with 489 students. Numbers were down a little on last year (544), but school spirit is up if anything, according to an impressed Dr Alex Currie.

NEW to Avondale and already popular with students is "Afterglow." Following the first Friday vespers, students met with speaker Dr Lindsay for half an hour of dialogue and interaction.

FELLOWSHIP continued on the first Sabbath (March 5) with an outdoor potluck for staff and students. Around 800 gathered on the lawns between the girls' dorm and the dining room for food and music via a sacred concert. Evening activities were just that—an aquatic carnival pitted students from different areas in friendly rivalry and Victoria emerged the winners!

MARCH 12 brought indoor students from Avondale together with the SAH family for a day featuring Sabbath school, church, fellowship lunch, concert, tea at Sydney Harbour, and a games evening. It was just the first of as many as eight such days planned for 1983; brought about because of the close academic tie-up with the nursing curriculum.

AS many a young man has said to his girlfriend, "A date should not be changed." But it happens. Originally planned for March 20 to 26, Avondale College's Week of Prayer is NOW April 16 to 23. The speaker will be Dr Baillie Gillespie, Professor of Theology and Christian Personality at Loma Linda. Completely cancelled was the SAH Fashion Parade, scheduled for March 8—response had been too poor.

NATIONALITY is even more inviolable than a date. Hence our apologies to Pastor Monier, associate Sabbath School director of the General Conference. The good pastor has never been, is not, and will never be French—he is Swiss.

ON March 29 four Perth, WA, young people graduated from the Bachelor of Applied Science in Physiotherapy. They are: Dianne Stacey, Julie Lansdown, Leon Straker, and Warren Watts. They are a credit to the church there. Several are from families of church employees.

CHRISTIAN education does pay. In 1982 there were 550 high school students in Adventist schools in north NSW. Seventy-eight were baptised during the year.

DOUBLY special describes the opening ceremony held on March 19 at Kempsey, north NSW, to open the new Kempsey church AND the new Aboriginal Work office.

ALSO worthy of mention is Barry Hill who graduated this month with first class honours in a Master of Curriculum Studies from the University of New England. This was the first time the degree has been awarded in Australia. Barry, on leave from ADSA, and last employed as director of secondary education at Fulton College (1975-80), did his thesis on "A Case Study of Avondale High School."

TENT missions are NOT passe. Pastor John Carter will be opening a mission effort on April 29 in a seven-pole tent (a certain symbolism in the number!) at Concord, Sydney. Meetings will be held every night for twenty-three nights, then twice a week. After seven weeks (that number again!) the team will transfer to the Opera House for Saturday morning meetings.

RADIO Pacific broadcast "These Times" for the first time ever in the greater Auckland area on March 6, at 7.30.

WORK has begun on the new North New Zealand Conference office and twenty-one resident-funded units for senior citizens on the new site at Manakau City, South Auckland.

AT a church growth seminar in Napier, Nth NZ, on March 5, Pastor Goldstone announced plans for a community care centre to serve the Greenmeadows area of town. Our church is the only one in the area which gives both a wonderful opportunity and a special responsibility.

OXFORD and Rangiora church companies (their new church complex was recently opened) in south New Zealand both trace their beginnings to tent efforts conducted around 1933 by Pastor Mitchell. Oxford in particular is giving much attention to planning for the fiftieth anniversary. Much of the early Adventist history in the area is a little hazy—if you could help fill in the details, write to E. J. Barker, 10 Nirvana Street, Christchurch 9, NZ.

DIVISION Publishing director J. T. Knopper reports with scarcely hidden euphoria that book sales thus far in 1983 are UP 24 per cent over 1982.

ALSO up is the print run for the special June/July duo issues of *Signs*—it is now one million PLUS 90,000!

"FINALLY, BRETHREN . . .": The futility of riches is stated very plainly in two places: the Bible and the income tax form.