

Australasian Record

and Advent World Survey



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

VOL. 90, NO. 24 June 22, 1985

OPENING OF ALBANY SDA JUNIOR HIGH SCHOOL

MRS MARGARET MARTIN, Communication Secretary, Albany Church, Western Australia



The Albany Junior High School Choir performing during the opening ceremony.



Shire President Harry Riggs, Mr Leon Watt, MLA, and Mrs Kaye Watt inspect a display of dressmaking presented by students.

SUNDAY, March 24, was a bright, sunny day as a large crowd gathered outside the new Albany SDA Junior High School to participate in the dedication and official opening by Councillor Harry Riggs, President, Shire of Albany. Among the special guests were Pastor Lyle Davis, Education director of the TAUC, Dr Arnold Reye, Education Department of the Australian Division, Mr Max Miller, Education director representing the Western Australian Conference, and Mr Leon Watt, MLA, Member for Albany.

Mr Brian Pitt, chairman of the Albany School Board, gave a brief historical sketch of the school, which was opened in 1979 with twenty-five students, and has grown rapidly to the status of junior high school with seventy-six students. Dr Reye gave a most inspiring address on the value of Christian education, and Councillor Riggs and Mr Watt also addressed the gathering. Special items were rendered by the students before Mr Miller addressed the gathering on behalf of the Western Australian Conference. In his speech, Mr Miller stated:

"I came here to the official opening when the school first started, and from that day to this I have watched with interest the development down here. And this morning I want to give my congratulations and my best wishes to this community. I know many things have been said about Albany—good things and bad things—

but there are lots of very good things at Albany. I would like to say that these people, the Seventh-day Adventist church people in this community, have certain qualities I would like to applaud them for. Firstly, for their vision and foresight. What is here today is not a result of just chance. It is because people have a vision, and where people have no vision, what happens? The Bible says they perish. And I know that the people in Albany are not going to perish in education, because they have a vision. Nobody could condemn them or criticise them for their dedication and their determination, because they have been determined against many odds. I know because I have sat on committees and talked to them individually, and they have talked to us. They wanted this building here by hook or crook, and it's here today. We thank God for it. And then their capacity to work! I don't think I've seen another group of people who worked so hard in such a short time to get their institution of which they are so proud. They want it for their young people, and after all, that's the growth and the strength of a church. Finally, I would like to say that without the champions of the cause, this place may have been here in ten years time, but not now. . . ."

Mr Miller, we thank you for those kind words. Yes, it has been a struggle, and when we see the results in the lives of our young people

serving the Lord with hearts full of praise, we know that we shall see souls in God's kingdom eventually.

Following the ribbon-cutting ceremony by Councillor Riggs, the guests were shown over the building by the principal, Mr David Quick, before refreshments were served. Those present were also able to join in all the fun of the fair at the stalls, demonstrations, pony rides, competitions, etc, which raised a good amount for Home and School funds.

In conclusion, we share a portion of Mr Miller's dedicatory prayer:

"Our Father, we thank You for what we have heard, in commendation for the lives of men and women who have worked so hard for this school. We thank You, too, for the building that we have seen constructed today. We pray that within these walls, the training that goes on will prepare boys and girls to develop characters that will stand the test of time. We are living in a world of confusion and uncertainty. We pray that the principles that are enunciated day by day in this school, will enable these boys and girls to make choices that will last throughout eternity. Today we dedicate this institution, this building and these facilities for the boys and girls, the teachers, for the future in this place, so that finally all will be saved because they have given their lives to Thee, we pray, please, in Jesus' precious name, Amen."

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 \$A18.00
Other countries \$A23.70
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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EDITORIAL . . .

OUR 54th SESSION

2—The Proceedings



DURING THIS COMING WEEK the Quinquennial Session of the General Conference will convene in New Orleans, Louisiana, USA. It will be the 54th Session of the body. The sessions haven't, of course, all been quinquennial sessions. In the church's infant years, General Conference Sessions were held every year, later every two years, and yet later, every four. The last Quadrennial Session was held in 1970 at Atlanta, Georgia, where it was decided to change to quinquennial sessions from then on. The first Quinquennial Session was conducted in Vienna, Austria, in 1975. That session made history on two counts: besides being the first Quinquennial Session, it was also the first General Conference Session conducted outside of North America. The next Quinquennial Session was held at Dallas, Texas, in 1980. The forthcoming session will thus be the third since the five-yearly cycle was adopted.

This forthcoming session will undoubtedly be the largest in our history. Delegates to the New Orleans Session will number approximately 2,200. When the General Conference met in session one hundred years ago (in Battle Creek, Michigan), there were seventy delegates to represent the world membership of 20,547. In New Orleans the crowds in the vast Superdome on the two Sabbaths (June 29 and July 6) will probably be double our total world membership in 1885! Our membership has leaped from 3.5 million at the time of our previous session to about 4.5 million today.

Prior to the session, a World Ministers' Council will be conducted. Nearly 1,500 ministers and laypersons have registered for the presession council, which will begin on the evening of June 23 (tomorrow) and run through to Thursday, June 27. Later that same day, the General Conference Session will convene, and will run through to the evening of the final Sabbath—July 6.

The daily program of the session will begin at 7.45 a.m. with music and devotionals, followed by a business session from 9.30 to noon. Window on the World, a film program showing Adventist world work, and session committees, will begin at 1.30 p.m., after which business sessions will meet from 3.15 to 5.15.

Evening programs will feature reports from the world divisions of the church. The schedule is: Saturday, June 29, Northern Europe and North America; Sunday, June 30, Euro-Africa and South America; Monday, July 1, Africa-Indian Ocean and the Far East; Tuesday, July 2, Southern Asia and Australasia; Wednesday, July 3, China/USSR and Eastern Africa; Thursday, July 4, Middle East/South Africa and Inter-America. Next Sabbath, June 29, will feature a "Festival of Praise" and "Strategy '90" commencing at 2 p.m. The mission pageant, a highlight of every session, will take

place on the final Sabbath, July 6, from 4 to 5.30 p.m.

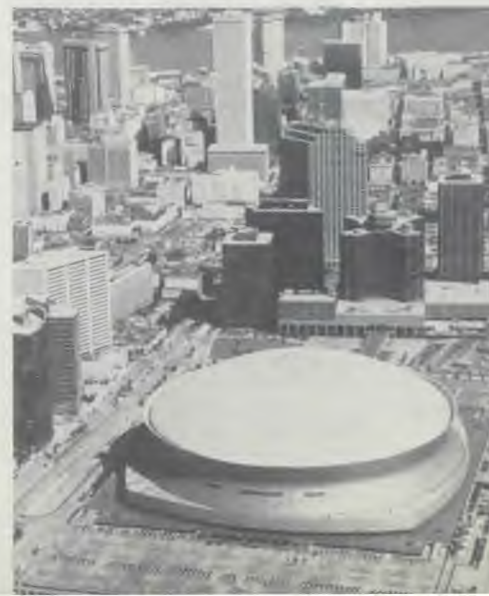
Various church institutions and departments—plus the world divisions—will set up exhibits in the Superdome.

In coming weeks we will fill in more details on the services and general programs as the information comes to hand. We will be able to share with our readers the names of speakers at the various meetings and possibly even the titles of their sermons. We will use a selection of these messages as devotionals in the RECORD during the course of the next couple of months. And as fast as is practicable, we will report on appointments of leaders and decisions affecting the work of the church in our Division and throughout the world.

How many more General Conference Sessions will there be before the work is finished? I don't know; only God does. But one thing I do know: *the time will come* when the last session on earth will have been held. It could be this one. I know, too, that *the time will come* when the first session will be held in the kingdom. Present at that session will be all the people of God who have ever lived on the face of the earth! If you haven't yet made your reservation to be present at that session, you may do so right now by reaching out to Jesus and asking Him to register your name among those who are His people! "*The time came* that the saints possessed the kingdom. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:22, 27.

I look forward to meeting you there!

Geoff Garne



FROM PRISON TO PARADISE

MIKE BROWNHILL, Pastor, Mount Barker Church, Western Australia



The new Nicholas Jones on the day of his baptism.

NICHOLAS JONES'S life has been one of tragedy and frustration, hope and triumph. Raised in a home with an Adventist mother, Nick even attended Carmel College for a number of years before embarking on a spree of crime.

Soon after leaving college, he planned the first of many break-and-entry crimes. These were closely followed by four armed robberies and an extortion, for which Nick was sentenced to eleven years imprisonment.

Inside Fremantle Gaol this young man's smouldering resentment against society earned him a reputation as one of the prison "heavies," as well as extra time for unlawful wounding and attempted escape.

Through all this time, the prayers of a loving mother, Kath Jones, continued to ascend heavenward. She never ceased hoping; never stopped praying.

Those early years in prison were times of despair and bitterness, as Nick lost the love of his sweetheart and infant son. But it was this final blow that began to bring a glimmer of realisation into Nick's mind regarding the love of his heavenly Father, and how He was hurting over their broken relationship.

The prayers continued as Nick was transferred to Albany prison, where he was regularly visited by his sister-in-law, Coral. In time Coral felt that Nick's heart was softening to the point of accepting visits and Bible studies from layman Roger Webber. As the truths of God's Word were explained, Nick's heart began opening to God's transforming power.

In January this year he was transferred to the minimum security prison farm at Pardelup near Mount Barker. Here he was visited regularly by the writer and other members of the Mount Barker church. In prison Nick's job at Pardelup was washing dishes seven days a week, for which he received a very small payment from the Prisons Department. Under conviction regarding the Sabbath, Nick informed the superintendent that as a Sabbath-keeping Christian he would continue washing dishes on Saturday, but wanted no payment for it. The superintendent was so impressed with Nick's testimony, and an obviously transformed life, that he allowed him to attend Sabbath school in Mount Barker. Each week, Nick and two or three fellow inmates are given the privilege of attending Sabbath morning services.

Out at Pardelup these days this one-time

prison "heavy" is now affectionately known as "the Reverend," and beams the light of Jesus' love to all he meets.

Sabbath, April 20, was Nick's first day-leave after five years' imprisonment. The tears flowed freely from many eyes as he testified to a crowded church of loved ones and well-wishers of his new love for Jesus. He was then baptised by Pastor Lyn Uttley and welcomed into the fellowship of the Mount Barker church.

"All the years have been worth it," Nick commented, "especially now that I've got the rest of my sentence to live in active witnessing in this prison community." (Nick becomes eligible for parole next year.)

And witnessing he certainly is! A successful concert was recently conducted in the gaol by a local Adventist musical group "Salty Waters," which was well attended. Every Thursday night Nick brings his fellow inmates along to an outreach program and Bible study conducted in the gaol by the Mount Barker members. As well, he brings prisoners to Sabbath school in town on the weekend. Already several of them have made a commitment to Christ and His truths.

Praise the Lord! Who knows where the story will end? Only eternity will reveal it. And all because of the faithful prayers of a loving mother, sister-in-law and friends who refused to give up hope and continued to trust in the power of Jesus' love to transport a young man from prison to paradise. ■

One-Talent People Multiplied

R. WILLISON, Capalaba, Queensland

SABBATH, APRIL 27, saw the baptism of five precious souls into Capalaba church, southern Queensland. This brought the total of those baptised to eighteen in the past five months, with another four who have attended our programs being baptised into three other churches. How big is Capalaba church? At the beginning of 1984 we numbered sixty. By the end of this year our goal is to exceed a membership of 100.

What is it that is leading to this exceptional growth? Is it a dynamic, talented pastor? Is it talented musicians and vocalists? Is it members of affluence and influence? No. We have none of these. We have only one secret, and I want to share it with you. "Not by might, nor by power, but by my Spirit, says the Lord Almighty."

The Holy Spirit is not waiting for some set

time in history when He will pour out power in excess of that at Pentecost. He is waiting only for people. Ordinary people who will be so submitted to Him that He can channel His divine power through them, *right now*.

The Queensland Maranatha 2 Seminar in early 1984 gave the three attendees from Capalaba and their pastor a vision. This vision led to the conducting of a series of Bible and health programs during the year, augmented by Geoff Youlden with his World Report. This leads to another great secret. Our state of health and harmony with the laws of health has a significant bearing on our spiritual motivation and power. The body and spirit are closely related. When we break away from all health-destroying indulgences, we will have a clearer perception of what constitutes true godliness and a greater drive to win others to

our Lord's side.

At Capalaba, we took the counsel of the Maranatha Seminar seriously, and practised it. There were times of discouragement when it looked as though things were not going to work out, but by the end of the year we began to experience that promised power. Closeness between members has grown and deepened. A sense of expectancy prevails. There is care and concern.

By the time of the Maranatha 3 Seminar in March this year, twenty-eight adults and sixteen children were ready to attend and receive further training in working for the Lord—almost a third of the total church membership! Three prospective members even requested to be baptised at the seminar.

This can happen in your church. "Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it." Maranatha! ■



From left: Carrie-Ann Murray, Robert Brookes and Shaun Campbell with Pastor R. Willison at their baptism at Tuchekoi during Maranatha 3.

Some of the Capalaba Action Team attending Maranatha 3, March 22-31.

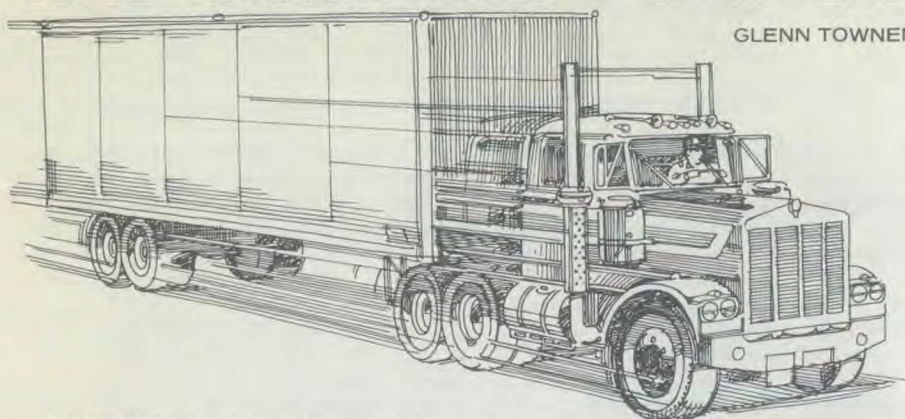
Photos: R. Willison.



YOUTH FEATURE . . .

ANY WHICH WAY—GOD CAN

GLENN TOWNEND



IT WAS ELEVEN O'CLOCK at night. I was cruising along the Pacific Highway in my father's Cressida. The journey from Murwillumbah, from where I had left at 4.00 p.m., was rather uneventful, and I was looking forward to soon reaching my destination—Avondale College. Another year of study! My thoughts had wandered from the great vacation I had enjoyed, to the knowledge of the heaps of work that would soon face me.

However, suddenly these thoughts were interrupted. Two large halogen lights appeared. These, the eyes of a large semitrailer, penetrated the night's darkness—heading straight toward me. I was right there in its path. Death pierced my very soul!

Within a few seconds it was over. Yes over,

but somehow it ended the right way. I can't remember exactly what happened, but apparently, with a reflex action, I swerved onto the gravel. The semi passed, swiping firstly my side mirror within centimetres of me, then the back door, and finally mangling the rear of the car. Somehow the impact of the beast did not change my direction enough for me to lose control.

By this time my heart was beating one hundred to one. My thoughts raced as the car slowed down. Had I been another victim of a hit and run? Perhaps, but anyway I was thankful. The damage could be fixed—and I had my life.

A few minutes later I had regained my composure. I was more relaxed. Strange things pass through the recesses of your mind when

events like this occur. I thought of how close I had come to death. Death, the ultimate, dreaded end. And when you think of death you have to think of God—that ultimate loving Being. As a child I had been told He sent angels to guard his children on earth. I believed in angels and still do, but now more than ever. As Psalm 91:11, NIV, says, "For he [God] will command his angels concerning you to guard you in all your ways." He surely sent angels to keep me in my paths, and am I glad angels don't go on strike, even if it is some unearthly hour!

Perhaps now you can see why I believe God directs every aspect of a person's life, if we love and trust in Him. Romans 8:28 tells us this: "All things work together for good to them that love God."

Many of us today are searching for direction in life. We want to know what the future holds. We seek the horoscope in magazines; we watch movies on events likely to occur in the future. It is the uncertainty of what lies ahead that frightens us.

I thank God that He can give direction in life, provide for and protect me, as He did that night on the road. Because He has done many such things for me, I can believe in Him. His Word and the direction He gives for life are greater than any horoscope, movie, star chart or Ma's magic. Why don't we all trust God and let Him take care of the future? He cared for me and He will for you. "Cast all your anxiety on him [Christ] because he cares for you." 1 Peter 5:7, NIV. ■

Glenn Townend is a theology student at Avondale College.

ORDAINED AS SERVANTS

W. A. TOWNEND

FOR THE REST of their lives, we imagine, two newly ordained ministers, Pastor Norman Young and Pastor Laurence Turner, will recall with deep satisfaction that their ordination took place in the Chapel at Avondale College, where they both are helping to educate ministers of tomorrow.

Appropriately, the sermon for the occasion came from the leader of the ministry of the Seventh-day Adventist Church in the South

Pacific, Dr Walter Scragg, our Division president. Pastor Scragg guided the minds of the ordinands, their families, their fellow teachers, their students and many other Sabbath morning worshippers, to the ideal of a minister seeing himself as a servant of God and His children. This well-prepared and well-presented sermon was based on Luke 17:7-10.

College principal Dr Bryan Ball offered the ordination prayer, which was followed by a

solemn charge to the newly ordained, spoken by Pastor David Currie, and a welcome into the ranks of the ministry by Dr Alwyn Salom, chairman of Avondale's Theology department.

From Dr Arthur Ferch's biographies of the ordinands we learned that six months after he had become an Adventist in Perth in 1961, Norman Young enrolled at Avondale College, from which he graduated with a BA in Theology in 1965. During vacations he was a successful literature evangelist, and his field ministry following graduation was in the South New South Wales Conference. During twelve years' service on the staff of the Theology department at Avondale, he has been an active church worker.

Laurence Turner hails from England, his alma mater our Newbold College, where he studied theology, leading to field ministry in six different towns and cities in England. His literature evangelistic work included a vacation of service in Iceland. He has been a member of the Theology department staff at Avondale for three years.

There was something very "human" and very heart-warming in the remarks of Pastor Turner and Pastor Young as they expressed their feelings in response to the solemn service.

One did find oneself again rejoicing in the triumphs of God's grace and in the assurance that God's men are today, as ever, called, chosen, commissioned.

We live in a world filled with hurting people—people desperately needing Christian ministry, such as Pastor Young and Pastor Turner can give as servants of our living God. ■



Pastor David Currie (right) reads a solemn charge to the newly ordained Pastor Norman Young (left) and Pastor Laurence Turner. Mrs Young and Mrs Turner listen intently.

Delegates to the 1985 General Conference Session

R. W. TAYLOR, Secretary, Australasian Division

AS HAS ALREADY been announced, the General Conference will convene the 1985 business session from 3 p.m. on June 27 to July 6 at the Superdome, New Orleans, USA.

The General Conference constitution provides for delegates to attend from all world divisions, the exact number being determined by a formula based on initial representation of each sector of the field plus loadings determined by the number of church members

in those sectors.

For the 1985 session, the Australasian Division is entitled to send 103 delegates. However, because of cost we have never taken up our full entitlement and we will not be doing so again this year, although the 1985 delegation will be the largest so far. This is, of course, appropriate because our membership has grown considerably in numbers during the quinquennium.

The delegates will have the privilege of participating in the business sessions, and a select number will be appointed on the Nominating Committee which recommends to the session the General Conference and division officers and departmental leaders.

The list of delegates appointed to represent the Australasian Division at the 1985 session is as follows:

W. T. Andrews
R. Archer
R. J. Atkin
D. E. Bain
B. W. Ball
H. C. Barritt
G. J. Bland
R. Brotherson
G. F. Clifford

H. E. Clifford
R. E. Cobbin
P. J. Colquhoun
P. Daboyan
W. G. Dowling
A. N. Duffy
A. J. Ferch
A. K. Gersbach
J. K. Hankinson

H. G. Harker
S. Jakovac
C. D. Judd
J. T. Knopper
R. M. Kranz
F. Langley
R. N. Lawson
G. A. Laxton
E. C. Lemke

K. R. Low
Mrs J. B. Marks
K. E. Martin
D. Matapit
D. E. G. Mitchell
R. V. Moe
D. C. Myers
T. Pakivai
V. B. Parmenter

N. K. Peatey
A. M. Penman
Mrs I. Powell
G. Quinlin
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W. Talemaitoga
R. W. Taylor
A. H. Tolhurst
M. G. Townend
R. K. Wilkinson
D. D. Woolley
M. J. Wordsworth

MEET OUR AUTHORS

6—Dr Arthur Ferch

OUR SABBATH SCHOOL LESSONS on Genesis for this coming quarter (July-September) have been prepared by Dr Arthur Ferch. He is also the author of the lesson-study support book *In the Beginning*.

Arthur Ferch was born in Germany, and migrated to Australia after completing high school at Marienhoehe, our sole Seventh-day Adventist high school in Germany. After working in Australia for two years, he went to Avondale College, graduating from the Theology course in 1965. He served as a pastor at Mannheim, Germany, in 1966, and in the Victorian Conference from 1967 to 70. In 1971 he was appointed as lecturer in Biblical Studies at Avondale. In 1975-6 he served as assistant professor in Religion at Pacific Union College, California, USA.

After earning his doctoral degree in Theology at Andrews University, he was appointed as senior lecturer in Biblical Studies (Old Testament) at Avondale in 1979. From 1980 he served as chairman of the Department of Theology and senior lecturer in Old Testament, until the end of 1984, when he was appointed as Field Secretary of the Australasian Division. Besides Avondale and Andrews, he has also completed courses of study at the University of London (BD Hon), Vancouver School of Theology, and Heidel-

berg University, Germany.

His literary work has all been in the area of Biblical scholarship. He has published in the Adventist scholarly world as a contributor to the Daniel and Revelation Committee and other committees dealing with Adventist faith and practice.

We know our church family can look forward to a truly enriching experience, both spiritually and intellectually, as we study the Book of Genesis with Dr Ferch during the third quarter of this year. Make it doubly enriching by getting his book *In the Beginning*, which is bound to give us truly meaningful insights. Order your copy straight away from your local ABC. ■



ONE HUNDRED YEARS

One hundred years have now passed by
Since Stephen Haskell came
To fair Australia's golden shores
The gospel to proclaim.

Men heard the Word with gladness,
They listened to the call.
And as the fleeting years have passed
Have giv'n to God their all.

The isles responded also
To follow Christ the Lord,
As men took up the challenge
To spread the precious Word.

So on this Anniversary
We pause to give God praise
For the way that He has blessed us—
With joy our voices raise.

We thank Thee, Lord, for mercy,
We thank Thee, too, for love.
Our hearts we now surrender
To Thee, our God above.

O, take and use us daily
In service, Lord, for Thee,
Until our blessed Master
In heav'nly clouds we see.

—Barbara Marks.

HEALTH-WEEK ARTICLE-2

Developments in Cancer Research

ROBERT L. NUTTER

Why do Seventh-day Adventists have far less cancer than the rest of the population? How does recent research into cancer underscore the benefits of the Adventist lifestyle?

THE FRONT COVER of the March 1984 issue of *The Saturday Evening Post* declares, "Seventh-day Adventists Have Far Less Cancer."

The article* to which these words refer describes some "basic concepts of healthful living" in which Seventh-day Adventists received instruction from "an extraordinary woman named Ellen G. White." The author mentions her denunciation of the use of alcohol and addictive drugs and her description of tobacco as a most malignant poison, but what he considers most remarkable were recommendations that appeared to be considerably ahead of their time.

These counsels included promotion of a well-balanced diet, "before the phrase was even invented"; emphasis on natural foods in season, "long before anyone was aware of the destructive effects of preservation"; advice against the use of meat, especially animal fat, "a century before 'cholesterol' and 'polyunsaturated' found their way into dictionaries"; and warning against refined foods, particularly flour and sugar, "before scientists even suspected there were such things as 'vitamins' that could be destroyed in the refining process."

The eight "natural remedies" are also listed in the article, one by one. The author concludes that adherence to these concepts is the reason for lower cancer incidence and increased longevity among Seventh-day Adventists.

When preliminary studies revealed that Californian Seventh-day Adventists live longer than the average Californian (fewer of them die from coronary artery disease and certain cancers), scientists at the National Institutes of Health (NIH) became interested in learning how these diseases correlate with lifestyles.

A result of their interest was financial support from the NIH for "The Adventist Health Study," a study of Californian Seventh-day Adventists. This large project, directed by Dr Roland Phillips and his colleagues at Loma Linda University, has been under way for several years.

Nearly 900,000 new cases of cancer occur each year in the United States.† More than one-third of these could be prevented, it is estimated, if a few simple changes were made in the average diet. Cancers of three organs in particular (the large bowel, the breast, and the prostate gland in men) seem to be largely preventable by changes in dietary habits.

A recent report from the American Cancer Society called for broad dietary changes to reduce the incidence of cancer. The recommendations it contained were similar to those found in reports from the National Cancer Institute and the National Academy of Sciences.

In his article in *USA Today* announcing the American Cancer Society report, Steven Findlay summarised these recommendations in laymen's words as follows:

"Eat less fat. Experts say fat in red meat and dairy products increases risk of breast, colon, and prostate cancer.

"Eat high-fibre foods daily. Fibre from wholegrain foods and fresh vegetables appears to cut the risk of stomach and colon cancer.

"Eat less salt-cured, smoked, and charcoal-broiled meat. Such meats increase the risk of stomach cancer.

"Eat foods rich in vitamin C—fruits and green vegetables—and a type of vitamin A called beta-carotene, found in asparagus, cantaloupe, broccoli, carrots, spinach, and tomatoes. They may prevent cancers of the lungs, oesophagus, bladder, stomach, and throat.

"Increase consumption of foods in the cabbage family—broccoli, Brussels sprouts, cauliflower, cabbage, turnips, and watercress. They contain chemicals that inhibit cancer."

Each of these recommendations is based on the results of hundreds of scientific studies.

The article in *The Saturday Evening Post* is only one example of hundreds, perhaps thousands, of such articles appearing in scientific journals and in the popular press in recent years. Articles that present scientific evidence for the benefits of a lifestyles familiar to Adventists have increased in frequency.

Much of the literature dealing with this newly emphasised lifestyle has been concerned with possible ways to decrease the risk of developing cancer, the second-leading cause of death in the United States.‡

Two years ago a large paperback volume, *Diet, Nutrition, and Cancer*, printed by the government-owned national Academy Press, presented an exhaustive review of the recent literature on the subject. Experts in the field, appointed by the National Research Council, prepared the volume.

The public began asking for information of this kind when it learned that only one-fourth of all fatal cancers in the United States are attributable to cigarette smoking. Although much is yet to be learned about the association between diet and cancer, the National Research Council felt that it was "time to offer some interim guidelines" on this subject. This government publication was in response, then, to public demand, and it contained recommendations for changes in the American diet.

Although the body of data is not as large as

that relating to the effects of high-fat diets, there is indication that diets high in protein tend to promote cancer more than those containing lesser amounts. A diet containing generous amounts of fruits, vegetables, and whole grains is likely to avoid excessive amounts of proteins as well as of fats.

There is some evidence, in both epidemiological and animal studies, that the source of dietary protein may be important. One source that, in low concentrations, appears to restrict tumour development more than other sources is milk protein. (Because raw milk may contain disease-producing agents from the cows producing it, milk that is not pasteurised should be avoided.)

It was recently shown that people in the United States who drank low-fat milk or skim milk had significantly less cancer of the colon and rectum than did the average American. Similar results were obtained in a preliminary study in Northern Europe.

Scientists have discovered that eating certain foods lowers the risk of developing cancer and eating other foods increases this risk, but they do not understand, at present, why this is so. This information may soon be within reach, however. New techniques that allow researchers to isolate small pieces of genetic material from one group of cells and observe their effects after inserting them into other cells have led to some exciting discoveries.

Many tumours in animals have been shown to be caused by viruses, some by viruses that contain only DNA (deoxyribonucleic acid) genetic material, and others by viruses that contain only RNA (ribonucleic acid) genetic material. Sometimes when an animal cell is infected with one of these viruses it is transformed into a cancer cell that may develop into a tumour, unless it is destroyed by the immune system. Nothing but infection with the virus appears to be necessary in the transformation process. In a human cell, however, the transformation process is complicated and seems to occur in several steps. Factors other than the virus appear to be involved.

Earlier research has shown that some DNA-containing viruses (two or three in the herpes virus group and hepatitis B virus) appear to play a role in some human cancers. But the most exciting developments centre upon recent findings concerning the tumour-causing, RNA-containing viruses that exchange their RNA for equivalent DNA when they infect a cell.

Upon infection of a normal cell with one of these viruses, a small segment of this genetic material, a specific "gene," is responsible for transforming that cell into a cancer cell, but ONLY when it is inserted into the hereditary material (DNA) of that cell. Transformation can occur even when the viral gene has been physically separated from the other genetic material of the virus.

By comparing cancer genes found in many different tumour-causing viruses, about twenty viral cancer genes have been identified. These cancer genes have also been called "oncogenes," using the same prefix as in "oncology," the study of cancer. Each of these viral oncogenes is somewhat different from the others in its make-up and specific characteristics, but there are similarities, and each viral

oncogene can transform a normal cell into a cancer cell. Therefore, every tumour-causing, RNA-containing virus carries one of the twenty different oncogenes.

Now that a brief background has been presented, we are in a position to look at the recent discoveries made possible by new research techniques.

Investigators took cells from an individual human cancer and looked for, and found, the gene responsible for their cancerous state. Scientists from a number of laboratories, performing similar studies with different human cancers, were able to isolate and characterise individual genes responsible for several tumours.

When they compared these oncogenes with one another and with each of the viral oncogenes, a striking pattern emerged. Each of the human oncogenes was identical, or nearly so, to one of the twenty viral oncogenes! That result had significant implications.

Applying the same techniques, investigators next turned their attention to normal human cells from corresponding organs. For example, if tumour tissue examined previously was from a bladder tumour, the scientists now looked at normal bladder cells.

The results were so surprising that our ideas about cancer have been completely changed. The genetic material of each normal non-cancer cell contains the *same* gene found in its corresponding cancer cell! Therefore, this gene is also similar to one of the viral oncogenes.

In fact, these viral oncogenes seem to have their origin in cellular genes. In normal cells these genes were given the name "proto-oncogenes" to reflect the belief that presumably there were subtle differences between them and the oncogenes that accounted for the differences between normal and cancer cells.

As we look at the cancer problem it now seems only a small number of mechanisms may be involved in tumour production even though cancer may properly be looked at as more than

100 diseases.

Before we attempt to decide how these latest developments may be related to the effects dietary factors have on cancer, let us consider two questions.

First, what role could the proto-oncogenes possibly have in the normal cell? Although at this point their exact role is not certain, indications are that they are somehow involved in regulating the growth of cells, perhaps at certain stages of development. Evidence for this was recently obtained when it was found that in normal cells the gene for producing an important cell growth factor (one that helps wounds to heal) is nearly identical to one of the viral oncogenes.

Therefore, to learn that our cells contain proto-oncogenes should not frighten us.

Second, how do oncogenes arise and transform the cells into cancer cells? Although it would be difficult to determine where the oncogenes came from, they may appear at least three ways (point mutation, gene amplification, and chromosomal rearrangement), in addition to the possibility of being brought in by retrovirus infection. In point mutation in the proto-oncogene a small segment of the gene is exchanged for another.

It is quite likely that chemical carcinogens and excessive radiation make their contributions to the transformation of normal cells to cancer cells in this way.

It was mentioned previously that in human cancer there is probably more than one step in the process of transformation of a normal cell to a cancer cell, and that environmental factors may be involved in some of these steps. When we consider environmental factors, we are most likely to think of exposure to chemical carcinogens or radiation. The way in which they may fit into this new oncogene picture has just been mentioned. For most of us, however, the environmental factors with which we will be most involved will be dietary ones. How do dietary factors fit into the oncogene theory of

the cancer puzzle?

The most direct answer is that we do not yet know. On the strength of what information we do have, we may speculate, and as new discoveries are made we may find that we made some good guesses.

It is likely that, depending on their nature, dietary factors act at one stage or another of the transformation process. Certain factors probably act at the same stage as do chemical carcinogens or radiation, causing the mutation of proto-oncogenes to oncogenes.

On the other hand, factors found in members of the cabbage family may change potential carcinogens into harmless molecules. Still other dietary factors may express their activity only after cells have been transformed into cancer cells. Here again, dietary factors may either be harmful or helpful. Harmful ones may promote the continued multiplication of cancer cells once they have formed; helpful ones may help to limit the growth of the transformed cells or even help to destroy them. One way in which they may do this is through the body's immune system.

As more scientific discoveries are reported on mechanisms involved in cancer, we may appreciate more than ever the instructions in healthful living that have been part of our truly remarkable heritage. Knowing the rules of healthful living is important, but of real benefit only as the knowledge is put to practice in the life.

—Adventist Review.

Robert L. Nutter is professor, departments of Microbiology and Radiation Sciences, section of Radiation Oncology, Loma Linda University, USA.

* Readers who wish to read that article, will find it, in abridged form, in the August issue of *Signs of the Times*.

† These statistics probably relate equally to most Western countries.



IF YOU had been at Sydney's Macquarie University during the first week of March, you probably would have seen and heard about a group of students who call themselves MASDA (Macquarie Association of Seventh-day Adventists). It was Orientation Week, when the

MASDA Moves Into Top Gear!

E. GONZALEZ, Vice-President, MASDA

university's clubs and societies display their wares. You would have been attracted to the MASDA stall, and while you sampled the free non-alcoholic wines provided, your eyes would have wandered over the vast quantity of leaflets and pamphlets arrayed on the table, which dealt with many of the questions which young people have asked themselves at one time or another.

More than 150 pamphlets were distributed, dealing with such vital themes as prophecy, the Sabbath and the second coming of Christ. Various people were drawn into conversation with us, being mainly interested in prophecy and our health message. Some even displayed an interest in attending our Monday lunchtime meetings.

The MASDA stall was in direct competition with such popular student groups as the NDP and other political and social groups, but MASDA stood out, showing that the only true solution to this world's problems lies in the return of Christ. The aims of our association are to provide Adventist students on campus with fellowship, both in the spiritual and social

sense, and to organise ourselves to witness to our fellow students. Many activities are being planned for this year, which will keep our enthusiastic members both happy and witnessing.

However, MASDA is not alone in the universities and other centres of tertiary education throughout Australasia. We are only one of the many Adventist societies affiliated with ASA, the controlling body which includes societies from New Zealand and Papua New Guinea.

If you are a tertiary student, you are welcome to attend the Tertiary Students Convention to be held at Crosslands from August 23 to September 1, 1985. The theme will be "Getting to Know God and Getting to Know Each Other." For more details and application forms, contact David Fatt, 57 Macquarie Drive, Cherrybrook, NSW 2120, or phone (02) 84 1031. Come and meet your fellow students from all over Australasia. And, if there isn't an Adventist society where you are studying, you may be tempted to start one like MASDA! ■

"It Is Lawful to Do Good on the Sabbath"

A. J. FERCH, Field Secretary, Australasian Division

CENTRAL TO the Seventh-day Adventist message are the life and words of Jesus. The salvation which our Lord accomplished for human beings is the theme of our sermons and songs. His salvation is the grounds for our praise. Divine salvation provides the motivation for our grateful service and obedience.

The Scriptures testify to God's love for unworthy human beings: "This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins." 1 John 4:9, 10, NIV.

It was John's contemplation of God's love and care which moved the apostle to testify that "we love him, because he first loved us." 1 John 4:19. Divine love deserves nothing less than a total human response, as is shown in the teaching of Jesus, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." Mark 12:30, NIV. Jesus invites us to respond to His gift with all our resources, be they resources of time, finance, strength or any other God-given endowment.

Love for God is demonstrated in service to those in need. Jesus illustrated this principle when He concluded the parable of the talents by noting that "whatever you did for one of the least of these brothers of mine, you did for me." Matthew 25:40, NIV.

The Gospels show that Jesus revealed God's love in appealing words and practical ministry. Every day, including the Sabbath, was dedicated to service. The Sabbath hours, set aside for sacred use, were not to be sacrificed on the altar of idleness. Instead, Jesus claimed, "It is lawful to do good on the Sabbath." Matthew 12:12, NIV. While He upheld the importance of worship (Luke 4:16), He stressed as even more significant the need for mercy (Matthew 12:7). The Sabbath was to be a joyous day, devoted to the benefit of mankind, especially the starving and afflicted.

A Modern Opportunity

One of the unique occasions each year when we can give a tangible expression of our gratitude for Christ's salvation is the time of the Adventist Appeal (also known as Ingathering). Moved by thankfulness to God and compassion for our fellow men, we may identify with Jesus as we go about Ingathering. The Adventist Appeal is not a means to earn or contribute to our salvation. Rather, it is an opportunity to express our love to God. We may step into the sandals of the Saviour, extend the good news of salvation to our neighbours, and help relieve suffering. The Adventist Appeal also provides a splendid opportunity to acquaint the public with the work of the Adventist Church for humanity.

Customs Vary

Ingathering is conducted in a variety of ways throughout the world, depending on local customs and laws. As a teenager in Germany I used to do Ingathering by going from house to house trying to sell a specially printed

Ingathering magazine. The ingatherer in such a situation becomes a kind of volunteer salesman. In the United States of America Ingathering is called "Harvest Ingathering," and moneys are often collected by individuals soliciting from house to house while others entertain the neighbourhood by singing Christmas carols. These and other practices around the world explain why in a recent report of the General Conference Ad Hoc Committee on Sabbath Observance, distributed as an insert in the June 1, 1985, issue of the AUSTRALASIAN RECORD, Ingathering on Sabbath was discouraged.

In Australasia, the Adventist Appeal consists

merely of soliciting funds, a practice which is similar to the taking up of a collection in church on Sabbath morning. With this in mind, the appropriateness of Ingathering on Sabbath does not seem to fall into the category referred to by the report, which addresses the variety of Ingathering practices not in harmony with the spirit of Sabbath sacredness.

May this year's Adventist Appeal be an occasion on which we will demonstrate our individual gratitude for salvation, testify to our beliefs, and reveal our identity with Christ, whose total life was spent in selfless service. Remember, Jesus said, "It is lawful to do good on the Sabbath."



Medical patrols are constantly risking life and limb as they fly into isolated villages in PNG.



At Atoifi Hospital, Solomon Islands, outpatients wait for medical assistance.



Paparoa College, Cook Islands, caters for those desiring more than a primary education.



Pacific Adventist College, Port Moresby, offers a unique opportunity for higher education.



The Mt Diamond High School, Port Moresby, offers both academic and practical courses.



Self-sufficiency starts at primary school level. The APPEAL actively promotes this principle.



Pastor Malcolm Allen (right) and the principal of Carmel College, Dennis Reye, in good spirits as they discuss the response to the program.

A WEEK TO REMEMBER

D. W. REYE, Principal, Carmel Adventist College

CERTAINLY it was a week that the students and staff of Carmel Adventist College won't forget for a long time. April 15-20 was the college's annual Week of

Devotion. Pastor Malcolm Allen, the TTUC Youth director, had been invited to take up the challenge of meeting the expectations of both staff and students

and, with the Spirit of God very evidently at work throughout the week, those expectations were more than realised.

Pastor Allen endeared himself to the students by his cheerful manner, stimulating presentation (especially his gospel cartoons), and the obvious sincerity of his concern for them. At the same time, his simple, straightforward presentation of the gospel reached their hearts. At the end of the week, seventy-three of Carmel's 228 students made or renewed a commitment to surrender their lives to Christ and to follow His example in being baptised.

Never before have I witnessed such a response to the influence of the Holy Spirit upon the students of a school. Our dean, Pastor Peter Fowler, had a smile that stretched his moustache from ear to ear as he wrestled with the problem of seeing that the needs of these seventy-three students were met.

Carmel College is thankful to Pastor Allen for sharing his precious time with us, and rejoices in the assurance that God not only lives, but that He is alive and active in Carmel. ■

A Scholar From Brazil—to Avondale

W. A. TOWNEND

A MAN who has not been out of school for sixty-four years should be an interesting man.

Dr Siegfried Schwantes, who recently came to the Theology faculty at Avondale College, was born in Brazil. In 1898 his grandfather and his father were some of the first baptised Seventh-day Adventists in that country, where today we have around 350,000 church members.

You could talk to Dr Schwantes in English, Spanish, Portuguese, French or German, and he would understand you. As a matter of fact, he has taught in English, Spanish, Portuguese and French in Adventist schools.

Ask Dr Schwantes where he has taught, and his reply sounds something like a geography lesson as he names centres such as Brazil College (Sao Paulo); Spanish American Seminary (New Mexico, USA); Andrews University (USA); Middle East College (Lebanon); French Adventist Seminary (Colonges); Montemorelos University (Mexico) and now Avondale College in Australia.

When you add to his years of teaching, the years he spent earning a BA at Pacific Union College, an MA at Potomac University and a PhD at the Johns Hopkins University, and his years spent in obtaining his primary and secondary education, you discover that this

interesting man has been in school for sixty-four of the sixty-nine years of his life. This life, dedicated to education, has been lived for Adventist young people; that they might be properly equipped workmen for God. He is an experienced Bible teacher with special qualifications in Old Testament teaching.

Dr Schwantes has also had a distinguished career as a writer. When your book manuscript is competing against 149 others dealing with a similar subject and you win the writing contest—that is distinction—and that's what did happen when a prominent American publishing house tempted writers with the prize of a free trip to the Middle East for a book on that part of the world. Dr Schwantes's book, *A Short History of the Ancient Near East*, won!

Other outstanding publishing successes of Dr Schwantes include two books in Portuguese with a combined circulation of more than 300,000 copies, and his widely read volume *The Biblical Meaning of History*. And even that is not all. At least two of his literary works have been published by a university.

One phenomenon of Brazil surely must be, it seems to me, the growth of the Seventh-day Adventist Church during the lifetime of one man. As illustration, look at our publishing work. There are some 2,000 literature



Dr Siegfried Schwantes.

evangelists in Dr Schwantes's country, and when a book is printed it runs in multiples of one hundred thousand. The publishing house, the denomination's largest outside of North America, has sales of about \$12 million (US) a year, and its largest press can turn out 30,000 pages per hour.

Dr Schwantes's wife, Maria, will be with him at Avondale, as she always has been during the years of his worldwide teaching ministry. The Schwantes's two daughters are in the USA, one in the employment of the International Monetary Fund, and the other as a teacher in an Adventist academy. ■

A NEW MISSIONARY'S VIEW OF PAPUA NEW GUINEA

GLYNN LITSTER, Primary Schools Supervisor, PNGUM

SINCE COMING TO Papua New Guinea less than twelve weeks ago, it has been my privilege to visit the primary schools in three local missions—Morobe, South West Papua and the Western Highlands. While the area covered by these missions is not fully representative of the whole country, it does give a newcomer some idea of the diversity that can be experienced in this nation that is ten years old this year.

One of the first impressions that has come is that, though there are many diverse racial and language groups in the country, these are being intermingled, and within our church they are blended into a united whole by the power and love of God. Only on occasions do these differences cause problems. Apart from the church, the effects of tribal culture, language and ways of life are more marked, particularly in some areas.

Another feature that has been reported to me is that since independence the younger generation that has taken the responsibility of government has faced a serious problem with the stresses and strains of leadership. This has been shown by a sharp increase in the treatment of psychological problems among the educated people.

Though the obvious features of the landscape are well known—the near vertical-mountain ridges as distinct from Australia's flatness, the dense jungle covering most of the land, the sago and nipper palm swamps of the south-west and the coconut-fringed islands of the north-east—yet when one flies over the country in the small planes, just clearing the ridges or travelling in canoe or riding the rough roads on the small Japanese-made trucks, one is made sharply aware of the contrasts within the country and with one's homeland.

On my first trip to the South West Papua Mission much of the travelling was done in a dugout canoe made from one tree. This was about fifteen metres long and wide enough inside to place cane lounge chairs for passengers to sit on. Other cargo carried included a forty-four-gallon drum of fuel, baskets of food and other belongings. The canoe was powered by a forty-horsepower outboard motor. In four days of canoe travel we covered about 450 kilometres across most of the delta region of the Papuan Gulf.

Our most memorable trip was from Kikori, the mission headquarters, down the Kikori River, across the open sea, over the top of the sunken island where the Methodist missionary James Chalmers was cooked and eaten, shoes and all, through nipper palm swamp and then up the Turama River some sixty kilometres to the village of Koumaio. Our work here started when Pastor Haru was asked by Pastor E. L. Martin to visit all the villages on the Turama River. (See E. L. Martin's book *I Saw God's Hand* for details of this work.)

Before Pastor Haru arrived at the village of Koumaio, an angel had shown an old cannibal chief, Doni by name, that he was to kill all his

seventy pigs, to refrain from work on the Sabbath and to set aside a tenth of his garden produce. The latter was given to Pastor Haru as tithe. We had with us Pastor Haru's son, Pastor Daniel Haru, who when he stepped out of the canoe was greeted by some of the first converts and by Doni's son. It was an emotional meeting.

Our visit to this school, like all others in the Gulf and elsewhere, revealed the desperate need that the primary schools in this country have for pictures and for large sheets of cardboard on which the teachers can set out charts. I could not but think of all the magazines that are thrown out each week, along with all the coloured pictures that either illustrate places of interest or are just used for advertising. If these could be cut out and sent to us our 200 or more teachers would be able to open windows in the minds of the children who know little beyond the jungle or the mountains that surround them.

While at Koumaio we shook hands with a chief who somehow had heard that we were visiting the area and had paddled more than 100 kilometres down the Bamu River, then up the Turama River, to ask us to send a missionary to his area. The mission president, Pastor Oli, who was with us, has since been struggling with his budget to find a way to answer this request as we do not have any work in the Bamu River area, just north-east of the well-known Fly River.

On a more recent trip we visited the Western and Southern Highlands area schools. At the village of Kukupalu, south of Komo, we found the teacher attempting to help the village people by growing seedlings of cabbage, lettuce, wombok, tomatoes, etc. These were sold to the parents who could grow the vegetables to use, thus improving their diet, or to sell the produce to raise school fees.

At the Habare school near Tari, we have several eighteen- or nineteen-year-old students who are studying in Grades 2 or 3. When we asked about them we were told that they came

from Nomad River, about five walking days to the west, an area developed by Pastor Len Barnard years ago. In the past, students from this area have come to school, learned what they could, and returned home. Pastor Gordon Stafford, the expatriate worker at Tari, told me that today, these lads are proving to be our best missionaries for the Nomad people—a tribute to our primary schools, even though they have few textbooks and no aids.

One of the bright spots in our recent visit was the Kimininga day school at Mount Hagen headquarters. This school began only three years ago, but has already grown to a three-teacher school with close on 100 children. It is held in rooms attached to the local church and youth hall. The members are trying to find suitable land on which to build a large primary school which could train up to 200 children. Most parents live and work in this rapidly developing industrial and commercial centre.

An example of the effect of this school was the statement of the District School Nurse, who is not an Adventist, but whose child attends this school. She said that recently her child came home and asked her not to cook any more pig meat because it was not good for them. The mother has agreed to the child's request, and thanked Mrs Opa, the head teacher, for what the school was doing for her child.

Like many before us, we have found this a land of contrasts. Aeroplanes are used by men dressed in little more than leaves; men from Chimbu and Mount Hagen who are millionaires live near tribal fighters who use bows and arrows; members of Christian churches whose animosity against other denominations is so strong that it requires the burning down of church buildings, and the development of two university campuses at Port Moresby and Lae, while thousands of village children will never attend Grade 1 at primary school.

We ask for your prayers for God's love and wisdom to know how best to present His saving grace to the people of this young nation. ■

Recent Retirements

Pastor Desmond J. Mowday—Retired February 2, 1985. Last employed Greater Sydney Conference. 32 years of service.

Mr Walter Potter—Retired January 25, 1985. Last employed SHF, Auckland. 36 years of service.

Pastor Roderick M. Ellison—Retired January 31, 1985. Last employed Greater Sydney Conference. 39 years of service.

Pastor Henry G. Miller—Retired December 31, 1984. Last employed Sth Qld Conference. 41 years of service.

Pastor Harold W. Gunter—Retired January 9, 1985. Last employed Sth Qld Conference. 44 years of service.

Mr Henry W. Barnes—Retired November 30, 1984. Last employed NNZ Conference. 17 years of service.

Mr Edgar H. Harrold—Retired November 30, 1984. Last employed Sth Qld Conference. 27 years of service.

Mr Robert W. Hall—Retired December 27, 1984. Last employed WA Conference. 31 years of service.

Mr David K. Behrens—Retired March 29, 1985. Last employed SHF, Brisbane. 33 years of service.

CENTENNIAL YEAR FOR NZ WCTU

M. JACKSON

THE Women's Christian Temperance Union was organised in the United States in 1874. Later Mrs Mary Leavitt was sent around the world, arriving in New Zealand in 1885. Soon unions were established in the main towns throughout the country. Now after 100 years, delegates from all over the country have attended the Centenary celebrations in Nelson, where the national headquarters is situated.

A date stamp to commemorate the Centenary was used by the NZ post office at Nelson, and first-day covers were sold. The Mayor of Nelson, Mr P. Malone; Miss M. Harry, President of the World WCTU; Mr P. Woolaston, MP for Nelson; Mr T. Quayle, General Secretary of the NZ Temperance Alliance and others offered congratulations at a Centenary Banquet, and expressed thanks for 100 years of service to "God, Home and Humanity."

The New Zealand WCTU's roots lie in Southland, with the formation of an Invercargill temperance movement in 1884. Victorian New Zealand was unofficially described as "Grog's own country." Drinking was fashionable for the colonial gentry and a solace for the general population. Alcoholism, alcohol abuse and alcohol-related diseases were rife.

The WCTU swept into the fray, and immediately discovered that brewers and community alike were united against them. From its foundation the WCTU perceived the need to secure the franchise for women, and a vigorous campaign resulted in New Zealand being the first country in the world to gain female franchise in 1893. In the ninety-two years since franchise, the WCTU has been active in sponsoring many enactments or amendments to statutes.

The WCTU concentrates on Christian temperance educational programs aimed particularly at young people. Its members still remain committed in their call for total abstinence. Over the years, Seventh-day Adventist women in New Zealand have been able to work with the WCTU in the advancement of the cause of temperance.

Eleven of the forty-two delegates attending the annual convention following the Centennial weekend celebrations belong to the Seventh-day Adventist Church, and another seven church members were attending as observers. The Seventh-day Adventist faith arrived in New Zealand at the same time, and church members have supported the temperance cause down through the decades, many of them holding national office. At present the business manager of the *White Ribbon Digest* is a member of our Brentwood church in Auckland. In this position she follows in the footsteps of her grandmother, who was a member of the Whakatane church. At present there are six national officers; two are Seventh-day Adventists and one a world officer whose great-grandmother was an ardent temperance worker.

"The Lord has in that organisation [the WCTU] precious souls, who can be a great help to us in our efforts to advance the temperance



Seventh-day Adventist members at the recent NZ WCTU convention in Nelson. Back row (from left): Sister G. Lane, Masterton; Sister M. Nichol, Thames; Sister M. Jackson, Cambridge; Sister A. Groom, Brentwood; Sister D. Smith, Otahuhu; Sister H. Burlace, Whangarei; Pastor K. Bland, Greymouth; Sister J. Milne, Palmerston North. Front row: Sister A. Bryant, Perth; Sister F. Cately, Whangarei; Sister V. Walker, Wanganui; and Sister M. Adamson, Moeraki.

movement. And the education our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah, will enable our sisters to impart to these noble temperance advocates that which will be for their spiritual welfare. Thus a union and sympathy will be

created where in the past there has sometimes existed prejudice and misunderstanding. . . . We cannot do a better work than to unite, so far as we can do so without compromise, with the WCTU workers."—*Temperance*, pages 223, 224.

GOLDEN WEDDING

EUNICE JOHANSON

THE DORA CREEK Community Hall rang with fun and laughter on April 21, 1985, in commemoration of the golden wedding of Albert and Ruby Lacey (nee Thompson). Fifty years before, to the day, Ruby and Albert had made their promises to "love, honour and obey" in the Avondale village church, Cooranbong. Pastor A. F. J. Kranz was the minister who joined their lives together.

With the exception of one of the flower girls and the minister, all the original bridal party were present at this golden wedding celebration. Their four children, Dalwyn, Brian, Dennis and Diane, had planned this reception

for their parents, and with 120 guests who mostly were in some way related, it was certainly a family gathering. The children especially enjoyed watching the opening of the lovely presents received. There are ten grandchildren and one great-granddaughter.

Cooranbong has been their home base for many years, though they had been on dairy farms at Denman for a period of two decades, and it was from there that they retired in June 1973.

We would wish the Laceys much of God's blessings in the years to come.



Mr and Mrs Albert Lacey.

Photo: M. Jackson.

Photo: E. Johanson.

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

General Conference Relocation

A multimillion-dollar contract has been signed for the sale of the General Conference's office complex. Serious negotiations can now be entered upon for the design and construction of a new headquarters complex. The contract calls for the present offices to be vacated by March 1, 1988. Construction and relocation will be accomplished within the next three years.

The new General Conference offices will be built about twelve kilometres north of the present location, and will be on a twenty-nine-acre plot of land purchased in 1969 by the General Conference. The land lies on the west side of Highway 29 in Maryland.

Only once since the formation of the General Conference in 1863 has the church moved its general headquarters. That was in 1903, when the change was from Battle Creek, Michigan, to Washington, DC. The General Conference moved, along with the publishing house, to temporary housing in the nation's capital until permanent structures were completed in 1906.

The General Conference still occupies that 1906 building, though, of course, it has been added to and extensively remodelled and has had other buildings built near it.

In 1982-83 the Review and Herald Publishing Association moved to Hagerstown, Maryland. It soon became clear that the entire five-building headquarters complex must be sold as a unit to attract a serious buyer. Thus the

move of the Review and Herald precipitated relocation of the General Conference headquarters.

The need exists for a more energy-efficient headquarters building. Constructing a one-building office complex could save much each year of the present costs of maintaining five separate buildings.

The new area is seen by the church's leaders as a more desirable location.

The new building will not be built from any tithe funds. The church's leaders are planning for a simple yet aesthetically attractive building. In seven years the church will probably recoup in lower operating costs the new money invested.

—Adventist Review.

Reminiscences of a Veteran Missionary—7

The Lad They Couldn't Keep in Prison

"POP" MARTIN

DURING the second world war, the Japanese came to the village of Dovele, in the Solomon Islands. Almost everyone in the village was a Seventh-day Adventist. They were polite to the invaders, but they would offer no help in giving information about the Australian and American troops.

Because they could not get the cooperation they wanted, the Japanese took three Adventist boys hostage. Elekai, Vuli and Ali were bound and dumped in a hut on the outskirts of the village. A soldier was ordered to stand guard to prevent their escape.

The three boys looked about them to see where the guards were, and when they saw only one soldier, they began to plan an escape. They knew the land around the village so well they were sure they could escape—if they could get untied. The boys helped each other undo the ropes. Slowly the ropes gave way to their eager fingers, and at last Vuli and Ali were free. They tried hard to get Elekai free, but somehow his rope just would not untie.

Then they became afraid. If the guard happened to come and find them without their ropes, he would beat them for trying to escape. Elekai told his two friends to go quickly and not worry about him. He would find a way out later. So the two stealthily left from the back of the hut and in a split second were in an area they knew so well. Free! It felt so good. They planned never again to be around when the Japanese troops appeared.

Before long the guard looked into the darkened hut to see how his three young prisoners were getting on and found only one! This made him very angry. He had no idea what his commanding officer would do to him for letting two of the three prisoners escape. Elekai never found out what happened to the guard,

but a short time later, other soldiers entered the hut and told him to get up and follow them.

This began a long and frightening time for Elekai. The soldiers moved quickly from village to village trying to get information about the American and Australian troops. They inquired at every village, but never received much information. These beautiful Solomon Island people knew how friendly and helpful the Australian and American missionaries had been, and they would never give any information, even if they knew.

As he walked farther from his own village, Elekai began to wonder if he would ever see home again. Then he heard a terrifying report. The Japanese planned to ship him to Japan on a supply ship. That night he prayed and prayed. He remembered the promise of the Bible, "Call upon me in the time of trouble." He asked God to spare him and let him go to be with his family once again.

Then he thought about Jonah. If God could help Jonah and get him out of the great fish's stomach, surely he could get him out of the ropes and out of this hut in which he found himself a prisoner. That very night the Japanese expected the supply ship to unload cargo and pick up prisoners. Within a few days, Elekai would be in Japan—unless the ship sank on the way.

That night the ship arrived as planned. But somehow in the rush of getting supplies off the ship and some other supplies on the ship, they forgot Elekai. The ship had begun to sail away, when someone remembered the boy prisoner. They signalled the boat to come back, but the captain would not return. He needed to get as far away as possible before the light of day exposed the ship.

So one of Elekai's prayers had been

answered. Now he began to pray so earnestly for his next request. He wanted to escape as his two friends, Vuli and Ali, had. God had helped them escape. Surely He could help him to escape, too!

Some nights later, Elekai was sleeping, roped as usual to his guard. About four o'clock in the morning, a sudden storm came up. Lightning began to flash and the thunder rolled back and forth across the sky. Then heavy rain began to fall. A flood seemed to be falling out of the sky. With all this commotion, Elekai woke up. He had been through many of these storms, so they didn't frighten him. Turning over to go back to sleep again, he failed to feel the pull of the rope attached to the guard.

In an instant he was wide awake. Slowly, carefully, he felt down to his waist. The rope was intact. Then he pulled ever so gently on the rope and felt it coming toward him across the ground. He wasn't roped to the guard! The rope had come untied from the guard's belt. It was undone! And, miracle of miracles, considering all that noise of the storm, the guards were sleeping! Without a second's delay, Elekai slipped out the door, behind the hut and straight into the coconut palms. Free at last! God had answered his prayers.

It took some days for Elekai to find his way back to Dovele again, but he made it safely and rejoined his family and friends. After the war, Elekai became a medical dresser boy assisting doctors in their important work. In this way he cared for two medical clinics, one in Dovele and the other in Ranogga. If you should have the chance to visit the Solomon Islands, you could visit Elekai and his wife and children in Ranogga, for he still lives there, and still loves to tell others of his escape from prison in answer to his prayers. ■

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OUR HEALTH MESSAGE—XV

Is Vegetarianism Possible?

ROBIN WILLISON, MPH

SEVENTH-DAY ADVENTISTS, as a denomination, advocate that a vegetarian diet is the best diet for human beings. Yet when you mention the vegetarian diet, many are worried if such a diet supplies enough protein. When protein was first isolated in the early nineteenth century, it was thought to be so important that it was called "protein," from the Greek word meaning "to take first place." Is protein really a problem for the person living on a varied vegetarian diet?

To answer this question there are a few things we must first briefly consider. First, protein is not just one substance. It is a family of complex substances with a distinctive chemical structural characteristic. Proteins are made by assembling twenty-two building blocks (amino acids) together in certain ways. It is like using

the same letters of the alphabet to spell different words. Different proteins perform different functions.

The amino acid building blocks are primarily made in the green and leafy portions of plants, although we can alter some from one to another in our bodies. As we eat proteins, they are broken down in digestion to the amino acids. They are then recombined to form the proteins we need at construction sites around the body.

It makes no difference whether the protein comes from an animal or a vegetable source, it goes through the same process of breakdown and reconstruction. All we have to do is to ensure we are getting an adequate intake of each amino acid. This should not be a problem if we are eating adequately of a varied diet. For the total vegetarian, the combination of cereal

grains and legumes provides a well-balanced protein source.

So how much protein do we need? In the 1860s, research in Germany by Voit found that workers were consuming around 120 grams per day, so this was taken to be a good figure for health. Subsequently, using more modern techniques, by 1955 it was shown that only eighteen grams of egg protein were necessary, and again in 1971 researchers Irwin and Hegsted showed that the minimum requirement for high-quality protein may be less than eighteen grams per day. To allow factors of safety, Australian health authorities recommend eating one gram as protein for each kilogram of body weight, per day. Even total vegetarians normally greatly exceed this figure. As Dr Mark Hegsted, Professor of Nutrition at the Harvard School of Public Health, stated at a symposium on nutrition on October 26, 1977, "Protein is a non-problem in our society." If we are eating a variety of foods, in the way God made them, they will supply all our needs.

The next question is: Are there problems in eating too much protein? We shall deal with this next week.

My Favourite Recipe

SAVOURY VEGETABLE CRUMBLE

3 tablespoons oil
1 medium onion, chopped
1 potato, diced
1 carrot, sliced
¼ Chinese cabbage, chopped
125 g mushrooms, sliced
2 diced parsnips
2 tablespoons soya sauce
1 teaspoon mixed herbs
2 tablespoons tomato puree
1 teaspoon sweet basil
1 teaspoon salt

Topping

125 g wholemeal flour
50 g rolled oats
75 g margarine
125 g cottage cheese or cream cheese
1 teaspoon mixed herbs

Saute the vegetables in the oil until they are sizzling. Add the soya sauce, herbs, tomato puree and seasonings. Then add about 275 ml water to make a sauce, adding a little more water if necessary.

Cook for a few minutes until all the vegetables are tender and the flavours are blended.

To make the topping, mix the flour and oats together, rub in the margarine and then stir in the cottage or cream cheese and seasoning.

Put the vegetable mixture into a casserole dish. Sprinkle over the topping and bake in the oven at 180°C for 35-40 minutes.

Mrs Mary Fedorow, Suva, Fiji.

Weddings

BILLINGTON—HOLMES. On Sunday, March 3, 1985, at the Bunbury church, Western Australia, Steven Billington and Carol Holmes, both of Bunbury, exchanged vows and promises before a large congregation of relatives and friends. Steven is the son of Mr and Mrs Doug Billington, and Carol is the daughter of Mr and Mrs Tim Holmes. Steven and Carol were encouraged to let Jesus make their marriage as happy as the pastor's has been.

A. C. Thomson.

CUFF—SUTCLIFFE. April 7, 1985, was a day of much joy and happiness as Ron, son of Mr K. Cuff and Mrs A. Jones, and his lovely bride Robyn, daughter of Mr and Mrs R. Sutcliffe, met in the Lilydale church, Victoria, to pledge their love and link their lives in marriage. A beautiful song of consecration by Mrs Rosemary Sutcliffe gave a glimpse of the direction this young couple want their life together to take. Later, relatives and friends gathered at the Sutcliffe family home in Launching Place to wish Ron and Robyn every happiness and God's blessing in the coming years.

Deane Jackson.

WEGENER—LOMAN. Peter and Melanie chose Sunday, May 19, 1985, as their special day. Many relatives and

friends gathered at the Adelaide City church, South Australia, to witness this very happy occasion. Peter is the son of Mr and Mrs Bernie Wegener, and Melanie is the daughter of Mr and Mrs Stan Loman, all of Adelaide. May God richly bless you both, always.

G. I. L. Roberts.

WHATSON—SHERRIN. In a historic country church on the upper reaches of the Brisbane River at Caboonbah, Queensland, a beautiful wedding was celebrated between Richard Whatson and Theresa Sherrin. Richard came from Canberra, Australian Capital Territory. His bride recently graduated from the Sydney Adventist Hospital. Her parents, Mr and Mrs Beris Sherrin, are members of the Gattin church. The young couple were given a very happy start to their marriage by family and friends at both the church and the Sherrin home.

E. A. Robinson.

Till He Comes

BARRIBALL. Olive Barriball, nee Young, was born at Eurala, New South Wales, on March 15, 1926, and passed away at Auckland, New Zealand, on May 15, 1985. After moving to Adelaide in 1951, Olive attended a campaign conducted by Pastor George Burnside, and joined the Prospect church. Later she attended Avondale College and graduated from the Bible Workers Course. Afterwards she served as a literature evangelist, later joining the staff at the Warburton Sanitarium. In 1959 she was called to be preceptress at Longburn College, where she met Rex Barriball. Olive and Rex were married in January 1961, and served in the teaching work in various schools in New Zealand. When the Auckland Adventist Hospital was opened in 1974, Olive gave good years of service to this institution and was greatly appreciated. In May 1984 Olive contracted an illness which led to her death. A service was conducted in the Brentwood Avenue church by the writer and associate ministers prior to the interment. Our deep sympathies go out to Rex and their two children, Stephen and Susan, and other mourners. We are confident that when the Saviour returns, Olive will hear the good words, "Well done!"

F. L. Stokes.

BOOKALL. Margaret was born on January 18, 1926, and died on May 18, 1985, in Mareeba, northern Queensland. After her marriage to Vivian Bookall, they moved to Bowen where they were baptised at the Bowen church by Pastor Peacock. Cairns and the Tableland districts were her home, and for the past few years she was a loyal and faithful member of the Mareeba church. It was only continued ill health that limited her otherwise full and active life of love and service. Left to mourn is her husband Vivian, only son Neale, and his family. Words of hope and comfort were spoken at the Mareeba church and graveside.

M. B. Francis.

BROWN. Joyce Greenfield Brown died suddenly in Auckland, New Zealand, on May 19, 1985, at the age of seventy-one years, and was cremated at Purewa Crematorium on May 22. Joyce was brought up in the "church in the home," as Sister E. G. White termed the family company she established at Paremata in 1893. Joyce served the church faithfully in the music, treasury and welfare departments both in Wellington and Auckland, and was active in office up until the day of her death. She is survived by her twin sister, Mrs Harold (Winnie) Windeyer, and her brother, Pastor R. P. Brown. We look forward to the great reunion at the last day, when the dead in Christ shall rise.

R. E. Way.

CULLEN. On April 30, 1985, after years of suffering, Sister Myna Cullen of Oxley, Queensland, was called to rest from her labours. She was granted seventy-nine wonderful years of life. She was born in Adelaide, South Australia, of godly Adventist parents. For the past forty-two years she remained a faithful member of the Sherwood church. She leaves seven of her children, twenty-two grandchildren, and eight great-grandchildren to mourn her passing. One boy Dudley of eleven years was killed in 1946. Myna was interred with this lad in the Dutton Park Cemetery, where she awaits the dawning of the golden morning. The pastor of the Sherwood church, Pastor Ray Fraser, assisted the writer in the services.

M. S. Ball.

DAVIS. Leila Ethel Davis was born on January 17, 1906, in the Macleay Valley near Kempsey, New South Wales. In 1926 she married Jim Davis of Dungay Creek, and they commenced dairying at Euroka. Because of Leila's deep commitment to Jesus, she raised up five sons and a daughter who follow in her love for the Lord: Cyril, Ron and Ray of Kempsey, Reg of Coffs Harbour, Merle Hodges of Taree, and Pastor Lyle Davis, TAUC Education director. On October 1, 1984, Leila passed away in her sleep, and awaits the call of her Master. Pastor Harold Grosse reminded her husband Jim and all the family present to trust the One who is the resurrection and the life.

David Price.
(The writer apologises for the lateness of this notice.)

FOSTER. Tragedy struck the Port Macquarie church, New South Wales, when Mark Andrew Foster was accidentally electrocuted while welding on the family farm. Twenty-year-old Mark had been married only six months to his childhood sweetheart, Dianne Hoskins, and his untimely death has been a sickening blow to his parents, George and Marcia Foster. Wednesday, May 22, 1985, will be a day they will never erase from memory while time lasts on this earth. Yet their hope is in Jesus Christ and in the power of His resurrection. Alan Rosendahl joined the writer in bringing comfort to the bereaved in a service held on the following Monday.

S. R. Goldstone.

MASEYK. Marie Agnes Maseyk was born on January 31, 1908, at Gorakhpore, North India. After graduating from Vincent Hill College, Marie served as secretary to Pastors Cormack, Tinworth, Wilson, Olson, James, Lowery and many other church leaders. On February 28, 1928, she married Fred Maseyk, and later migrated to Australia, where she worked as a secretary for the Voice of Prophecy. She also worked at the TTUC and the Greater Sydney Conference offices. In 1960 she retired and later moved with her daughter Cynthia and family to a property at Murwillumbah. Marie now rests in the Bray Park Lawn Cemetery, where she awaits the resurrection day, having faithfully served her Lord in His service.

W. E. Wright.

NICOL. Our greatly loved Kenneth Eric Nicol passed to rest on Friday, May 10, 1985, at Calvary Hospital, Kogarah, New South Wales. After several months of illness our dear brother was mercifully laid to rest, peacefully awaiting Jesus' return. His dear wife now confidently looks for the glad day of reunion. A funeral service was conducted at the Bankstown church, Sydney, then proceeded to the Woronora Crematorium. The writer was assisted by the elder, Laurie Pepper.

D. J. Jenkins.

OAKLANDS. While all who knew Margaret Jean Oaklands during the past two and a half years were heavy-hearted as we saw her slowly succumb to a terminal illness, at the same time we were deeply touched by her inner growth in faith, hope, and love. She will be sadly missed by all who knew her. At the age of forty-eight years she fell asleep in Christ on April 27, 1985, and her passing was mourned by a large gathering of friends and relatives at the Port Pirie church, South Australia, and later at the graveside. To her husband Ken, and children, Mervyn, Sandra, Belinda and Michael, we extend our sincere sympathy.

J. E. Mackie.

PARKER. Mavis Louisa Collett was born on August 10, 1919, and passed to her rest on March 18, 1985, in her home in Christchurch, New Zealand. She was very much loved by her husband John, and her seven children. Mavis lived an industrious life, enjoying her talents of needlework, sewing and knitting, and never counting her deafness as a handicap. The funeral service was conducted in the Aranui Seventh-day Adventist church, of which she had been a member for many years. Her family and friends were pointed to the hope of the resurrection when "the ears of the deaf shall be unstopped." Brother Ray Moody assisted the writer in the service.

A. R. Larsen.

PARRIS. Elizabeth Parris died in Wellington, New Zealand, on April 11, 1985, after a long hospitalisation. She was baptised in 1920, and at ninety-eight years was the oldest member of the Wellington church. Her funeral service and crematorium were held in Wellington on April 15.

Leigh Rice, Rev Keith Elliott.

PETCH. George Herbert Petch passed to his rest at Wollongong, New South Wales, on May 16, 1985, at the age

of ninety. Born on March 24, 1895, at Broken Hill, George married Elsie May in 1915 and lived in the Newcastle area. Their interest in the Adventist Church dates back to 1936, when the family lived at Asquith. Many years later, in 1970, they were baptised and joined the Wollongong church. George leaves to grieve his wife and family, six children, twenty-two grandchildren, forty great-grandchildren and one great-great-grandchild. He was laid to rest at Lakeside Memorial Park, Dapto, awaiting the return of our Lord.

R. A. Cachatoor.

POSHARISKY. Bronislaw was born on May 16, 1911, at Hailar, near Harbin, Manchuria, the second child of Peter and Zelmira Posharisky. In the same year her family came to settle in Queensland. She was baptised at Ipswich in 1930 by Pastor Stewart. She studied at Avondale College during the years 1935 to 1938. She worked at the Cooranbong SHF factory, and later in a nursing home for the aged. She also served in the colporteur ministry. Bronya (also known as Boronia) finally succumbed to a long illness and passed to her rest at Calvary Hospital, Kogarah, New South Wales, on May 8, 1985, and was laid to rest in the Liverpool Cemetery.

T. T. Turner.

REID. Aaron Charles Reid was the name lovingly given to a son who did not survive when born on April 16, 1985, to Annette and Malcolm Reid at Lilydale, Victoria. The sadness that comes on such occasions can only be understood in its fullest light by Jesus Himself, who feels all our sorrows. It is His loving arms that sustain us in such trying times. We look to Him and the resurrection morning, when the tiny babe will be restored from the niche in which it was laid so sorrowfully in the Wesburn Cemetery. What joy there will then be!

H. E. Roberts.

TAYLOR. Esther Ellen Taylor departed this life on May 8, 1985, aged sixty-seven years, at the Prince Charles Hospital, Chermiside, Queensland. Esther accepted the message from the Youlden Mission recently. Too ill to be baptised, she was accepted on profession of faith. Her one desire, however, was to follow her Lord in the waters of baptism. Esther obtained permission from the doctors, and she and her husband were baptised before she died. At the funeral service we offered the assurance of eternal life at the second coming of our Lord, when he comes to claim His own. Left to mourn her passing are her husband Ted, brother Barney, his wife Jean and family, and adopted family Con, Sandy and children.

G. H. Ormiston.

TIMMS. Victor Harold Timms, born on May 7, 1900, in Brisbane, Queensland, passed away on May 10, 1985, in the Alamanda Hospital, Southport. Baptised in 1936 by Pastor Reg Burns, Vic attended Red Hill church for many years, later becoming a charter member of the Mitchelton church. Retiring in 1969 he moved to Southport, worshipping there until his death. Left to mourn his passing are his wife Jessie, and son Dr Brian of Avondale College, and Beverley, with two grandchildren. After a service in the Southport church, our brother was laid to rest in the Lawn Cemetery, Southport, there to await the resurrection morning. The writer was assisted by Pastor P. B. Cousins.

W. E. Rudge.

WOODWARD. Loved ones, church members and friends gathered at the St Albans Adventist church, New Zealand, to mourn the tragic death by fire on April 15, 1985, of Melissa Sarah-Anne Woodward, only twenty-two months old. She had enjoyed the time she had spent in Sabbath school each week and had learnt to lip the name of Jesus. Those gathered were comforted by the love of Jesus for children as shown in the account of Jairus' daughter. Pastor Kyril Bland assisted the writer.

A. R. Larsen.

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ALBURY CENTENARY CELEBRATIONS

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"BACK TO MONT ALBERT" CELEBRATIONS

Past and present members who are not attending Mont Albert church are cordially invited to join with the presently attending members for a "get-together" on June 22, 1985, at the Mont Albert church, 43 York Street, Mont Albert.

Sabbath school 9.30 a.m.

Divine service 11 a.m.

Lunch and reminiscing will follow. All welcome to join us. Thank you.

CELEBRATIONS IN CANBERRA

The SDA Centenary and thirty years in Canberra will be commemorated at the National church on June 29. Past ministers, members and friends are specially invited.

DIAMOND JUBILEE AND REUNION

Christchurch Adventist School, Grants Road, Papanui, celebrates sixty years of education. All past students and staff are invited to this grand occasion. August 17, 18 (prior to Division Session). Inquiries to Principal, Christchurch Adventist School, 15 Grants Road, Christchurch 5, New Zealand.

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Agent for ANA Friendly Society. We welcome overseas inquiries for people intending to live in Australia (obtain cover before arrival); country and interstate inquiries; any correspondence inquiries.

INDUSTRIAL ARTS CASUAL TEACHER REQUIRED

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TRANS-TASMAN UNION CONFERENCE SESSION

Notice is hereby given that a regular session of the Trans-Tasman Union Conference of the Seventh-day Adventist Church will be convened at the Waikato University, Hamilton, New Zealand, August 25-27, 1985. The business of the session will be as provided for in the constitution of the Trans-Tasman Union Conference of the Seventh-day Adventist Church including amendments to the constitution and reports covering all phases of the work carried on within the Union. The session will commence at 7 p.m. on Sunday, August 25, 1985.

R. A. Evans, Secretary.

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FLASHPOINT

JOY TOTENHOFFER
Assistant Editor



HELLO TO YOU! By the time you read this copy of RECORD the delegates will have gathered in New Orleans for pre-session meetings, and during this coming week, the General Conference will convene. Because we know you are interested, we promise to bring you news items as quickly as possible. And in the meantime, we will all be praying for the Lord's blessing on the meetings and decisions.

PETER CAMPBELL, son of Pastor and Mrs Tony Campbell, was recently awarded the Jubilee Prize by the Royal Autocar Association of South Australia.

A MOVING CEREMONY took place recently at Atoifi Hospital on the island of Malaita in the Solomons, when Mrs Betty Larwood cut the ribbon, and declared the new church open. This beautiful house of worship, which was so desperately needed, has been named the Lens Larwood Memorial church in honour of a missionary/nurse/administrator who died tragically in the course of his duties. We look forward to getting a full story of this event to share with readers.

MELBOURNE'S oldest church, North Fitzroy, has just commenced an outreach using the Kenneth Cox video series projected onto a large-size screen. Timed for 2.30 on Sabbath afternoons, in the church, the invitations have been extended to friends, relatives and neighbours, and we know God will bless.

EN ROUTE to the General Conference, Mrs Barbara Marks, of Cooranbong, attended the graduation of son Paul, and his wife Debbie, from the Loma Linda Medical School. Paul's twin, Peter, and his wife Wendy, who are our ministerial couple in Robinvale, Victoria, also attended the graduation service. We congratulate Paul and Debbie, and wish them God's richest blessing on their service.

ALSO GRADUATING on this occasion was Lisa Holmes, wife of Dale, now in hospital administration in the US. Congratulations and best wishes to Lisa and Dale, also.

THE ADVENTIST MEDIA CENTRE at Wairoonga can be justifiably proud of the contribution they have been

able to make to the GC. They were responsible for the following productions. The report segments on film for the Far Eastern, Southern Asia and Australasian Divisions. These will be screened in the main auditorium. Seven, four-minute videos which will be screened on a continuous basis in the Far Eastern Division booth. The Australasian Centennial film, on video, will be screened in our Division booth, and a video on the work of the Sanitarium Health Food Company will be screened in the World Food Services booth. Two videos on adolescence will be shown in the Education booth. All of these were produced and directed by Warren Judd, except for the SHF video, which Stan Weir produced and Warren Judd directed.

REMEMBER we mentioned Marg Woollard's painting "Linda" had been accepted for display at the General Conference? It has now come to our notice that at least two other pictures will also be on show from Australasia; "Outback Storm" by Kenneth Mead, and a stained-glass window "Three," depicting the mission of the Adventist Church. Designed by Michelle Chadwick (nee Huston of Croydon, Victoria), who now lives in Kaikohe, where her husband, Ross, pastors the three most northern churches in New Zealand, the design features three arches, three crosses and three angels, all symbolic. We hope to have pictures of these exhibits to share with you later.

THESE TIMES will feature the following topics for the rest of this month: June 23, End in Sight; June 30, No Hiding Place. Enjoy the inspiration of listening yourself, and do tell your friends!

FIFTY DEDICATED YOUTH form the committee planning an outreach program in the Wairoonga Activities Centre. Doesn't that sound thrilling? Under the leadership of Pastor Wayne French, of the Wairoonga church, the mission, which opens in August, will be preceded by a display on Egyptology in the Hornsby Shopping Complex.

THE MEETINGS will serve to bind off interests from the Revelation Seminars now being conducted in

the area. Incidentally, two of these seminars are run by recent converts from John Carter's mission series.

COMINGS AND GOINGS. G. Youlden, to be speaker/director for Radio and TV at Adventist Media Centre, from evangelism; R. Roennfeldt, to Theology department, Avondale College, from PNG; R. Jull, to Warburton School, Vic, from Education Supervisor, PNGUM; Miss Elizabeth Till to Warrnambool School, Vic, from private work; Miss Rochell Harders, to Northam School, WA, from private work. The following men are retiring: R. M. Kranz; Communication Dept, W. G. Dowling, Temperance, and H. C. Barritt, SS, LA and Comm Services, all at the Division office in Wairoonga; D. J. Silver, from AMC; while M. Thrippleton (Warrnambool) and B. Oemcke (Northam) and D. Henley (Warburton) have gone into private work.

NEW IN QUEENSLAND. An Adventist Health Association has just been formed during a visit by the Division Health director, Pastor Don Bain, to foster contact and discussion between health professionals and workers in these areas.

GEOFF YOULDEN'S AMAZING DISCOVERIES series, being conducted in the concert hall of the Performing Arts Complex in Brisbane, is going well. This initial series will go for five weeks, and will then spread out to three different areas. Conducted concurrently with the main meeting, three children's meetings are held, and greatly appreciated by the parents who can listen in peace to the lectures. Items by the children, learned at the meetings, are a feature of the main program, and are very popular with the parents.

CONGRATULATIONS, albeit belated, are nevertheless very much in order for two of our ladies who returned to the study program and achieved success in the music world. Rhonda Ogg, of Gosford, and Leslie Croft (wife of Pastor Darryl) of Adelaide, both obtained the LTCL (Teachers Practical). We wish them both further success.

"FINALLY, BRETHREN . . ." A good frame of mind is essential for the picture of good health.