

Australasian Record

and Advent World Survey



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"ADVENTUROUS, EXCITING STUFF . . ."

FRANK BLEWITT, Communication Secretary, Stanborough Park Church, Watford, England



Pastor Victor Hall extends the right hand of fellowship to Alan and Laurel Gunn before their baptism on September 11, 1982, at Stanborough Park.

Photo: F. Blewitt

A MOST unusual feature of the baptism held at Stanborough Park church, Watford, England, on Sabbath, September 11, was that the two candidates, commissioned Salvation Army officers, also presented the sermon for the day.

However, all future candidates were reassured by the church pastor, Victor Hall: "This in no way establishes a precedent," he said, "but I feel that their experience can be best presented by the couple themselves."

The seed of religious faith was first planted in Laurel Gunn at three years of age by two spinsters in Sydney who took her to Sunday school. Although her father was a non-practising Anglican, and her mother was a non-practising Catholic, they gave her her first Bible as a reward for learning the Ten Commandments. Continuing with her regular church attendance, Laurel became a Sunday school teacher at fourteen. However, at sixteen, when she met Alan, she was so much in love that she threw over all church attendance to spend whole days at Bondi beach.

Two years later Laurel and Alan were married. Before settling down they decided on a brief visit to England—Alan's homeland. The visit extended to five years. They bought a house and furnished it beautifully. Alan was doing well as a supermarket manager, and Laurel worked as a computer operator in

London. They were increased in goods and life seemed very good.

Alan had no religious faith. His driving ambition was to be a district manager in a supermarket, and to that end he worked all hours. Suddenly he developed a terrible ache and swelling in his neck. He went to the doctor who said, "We don't know what to call it, but we'll call it Balcomb's disease." In agony he went to the local library in Beckenham and grabbed the first book he laid his hand on to read in bed. Taking it home he found it to be "The General Next to God." It was "adventurous, exciting stuff, about the working of the Holy Spirit."

"Right," said Alan to God, "if You can take away the swelling by Sunday, I'll go to the Salvation Army."

Sunday morning bright and early he jumped up to examine his neck. The swelling was still there. "Good!" thought Alan and leapt back into bed. At 10 o'clock he got up again and the swelling was gone. He would have to go to church. Ashamed to tell his parents he was going to a religious meeting, he told them instead he was going to get the car washed.

After that first meeting he took his wife with him, and attended the fellowships afterwards, but was still not converted.

Some time later while engaged in silent prayer at the meeting, he was gazing at the

Salvationist badge. Gradually all the rest of the decoration vanished and all that remained was the cross of Christ. He knew Christ was appealing to him to make a public declaration of his faith, to go to the front of the meeting and kneel at the mercy seat, but he couldn't do it, afraid of the public witness it entailed.

Suddenly a man from behind came up and tapped him on the shoulder and said, "God has asked me to take you forward to the mercy seat." There could be no further hesitation and he went forward and gave his heart to Jesus.

Alan now asked to go to college. Instead he was given the part-time job of Envoy in a broken-down church. Within a week he had given up his job at the supermarket and started full-time.

Alan and Laurel, with their first baby, Adam, took a two-year course at the college in Lancaster. Shortly after completing it, Laurel's mother became ill, so they transferred back to Australia.

One day they met two Cornish Adventists who invited them back to their home and began having Bible studies with them.

Transferred to Brisbane, Alan found he missed the studies, so he rang Pastor Bartlett, who continued to study the Bible with them. These were times of wrestling with the Spirit. When the pressure got too great, Alan would ask Pastor Bartlett to hold off for a few weeks. At the end of that time a knock would come at the door, and Alan found that he was hungry for the Word again.

By this time the family had grown to six. Alan was sharing some of the Adventist beliefs with his congregation, but put off making a full commitment himself. How was he to care for his family if he gave up the Salvation Army?

After five years in Australia the family came to England once more. Last October he came to Stanborough Park, complete in his Captain's uniform. He had studies with Pastor Hall; then in February all contact with him was lost.

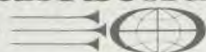
Three weeks ago Alan Gunn contacted Pastor Hall again. Though the church had lost contact, God had maintained His contact for those seven months, and Alan and his wife wanted to join the Adventist Church.

Alan and Laurel Gunn were united in the waters of baptism. They have no idea at all what their future holds. They have lost their jobs and their home. They still have to care for the four children, but their faith in God and their trust in His Word is strong.

Laurel sums it up from Proverbs 3:5, 6: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him, and He will make your paths straight" (T.E.V.). ■

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For your advertisement to appear, your payment must
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A Message from the Signs Editorial Team



The Signs editorial team face the sun and the camera for a warm year-end greeting to RECORD readers. Not necessarily in any order of importance are: Lincoln Steed, assistant editor RECORD; Pastor Geoff Garne, editor; Glenda Fairall, secretary; James Rabe, book editor; Tony Stevens, editorial assistant *Good Health*, and Graeme Brown, senior proofreader.

Photo: H. Anderson.

THIS IS the last issue of RECORD for 1982. There will also be no RECORDS dated January 1 and 8, 1983. The next RECORD that will reach you, and the first for 1983, will be the one dated January 15, 1983.

The Signs editorial team would thus like to take this opportunity to wish all our readers a happy festive season, a safe and refreshing holiday, and many abundant blessings, both temporal and spiritual, in the coming year.

May you experience many evidences of God's love and leading, many fulfilments of His promises and many answers to prayer, throughout the year that lies ahead, is our heartfelt wish for every one of you!

The Adventure Named "Operation R.A.O.M."

GEOFF WALL, Publishing Director, South Australian Conference

AN UNBELIEVABLE panorama—parched for want of water, more rocks than grass—this arid land was the setting for our Bordertown-Keith outreach. Little did we realise that, four and a half days later, we would head back towards Adelaide triumphantly victorious over this scene and the elements, with \$6,000-worth of sales for the Lord's harvest.

Five literature evangelists, plus the writer, camped in a caravan provided by a team member, Brother Charles Gaitskell. Several team members stayed in the farmhouse as guests of Brother and Sister R. Thorpe. This farm-cum-caravan-park was home base, as we worked in Bordertown and Keith. The Holy Spirit, in answer to our prayers, was active in preparing the minds of these lovely country people. As we met them and spoke of our special literature that will help them find health and happiness, Dr. J. F. Knight's new medical set, *'Family Medical Care'*, we were able, by God's help and the prayers of our South Australian prayer partners, to place many sets in the homes, leave *Signs* magazines, pray with distressed and lonely persons, bring comfort, cheer, and hope to the sad and disillusioned, and most importantly, pass on God's personal invitation to all to take out His offer of citizenship into His Kingdom.

One Thrilling Experience

Allow me to share just one of the thrilling experiences from this outreach, from Brother Andrew Johnson:

"A Catholic lady was telling me how her children were enjoying lovely moral stories by 'some Uncle.' She said, 'Mrs. Whitbread up the road has loaned them to me. She will be interested in books like these.'

"When I called on Mrs. Whitbread, her daughter answered the door and asked me to call the next morning and show her mother the books. This happened to be the last day of our outreach, and Geoff agreed to make just *one* more call. When I knocked, there was no answer. Three calls and one block later, which resulted in taking an order for one volume of *'Family Medical Care'*, I returned to Mrs. Whitbread's house and knocked again.

"After some time, a lady appeared,

looking very sick. Not wanting to keep her out of bed, I said, 'Our work is from the Home Health Education Service.' She seemed pleased that it was a home medical book, saying she had wanted Dr. Knight's books, and would order. She invited me in and explained how, twenty-two years ago, she had started buying *'Uncle Arthur's Bedtime Stories'* in Elizabeth. She commented, 'They must have my name, because they never missed calling on me, and I have always bought each time.' Producing evidence—*'Your Bible and You'*, and *'Triumphs of God's Love'*—she then told me her story.

"Her young son was very attached to his father and, when the father passed away, he was heartbroken, and for two whole months, went into a state of shock. The mother, seeing that he could not be comforted, thought of her precious books. She said, 'I read the chapter on "What Happens When Someone Dies" over and over again to him, showing him the picture of the resurrection morning. At the end of two months, he could accept the promise of seeing his dad again.'

"The lady also wanted her two daughters and their children to have these books that brought comfort to her son. She ordered two *'Your Bible and You'*, two *'My Bible Friends'*, and one *'Family Medical Care'*—a total of \$250-worth of truth-filled literature."

Exciting Adventure

Words fail miserably to express the exciting adventure we, as literature evangelists, experience moving from family to family, meeting new, beautiful people who are searching for an alternate lifestyle, looking for some form of hope in the hopeless world situation of chaos and indifference.

As ambassadors for Christ, we move quietly with glowing enthusiasm and conviction, reaching out to people with our message of love and assurance. A total of \$6,000-worth of orders proves beyond doubt that the literature ministry is God's ordained method to reach thousands who cannot be reached via the preaching method.

Bordertown and Keith will never be the same after "Operation R.A.O.M." (*Right Arm of the Message*). We have



introduced our entering-wedge literature as per the divine blueprint, as the launching pad to our ultimate goal—Operation 3 A.M.L. (3 Angels' Messages Literature).

Try and imagine the thrilling adventure of returning in 1983 with gospel message literature (e.g., *'Your Bible and You'*, *'The Desire of Ages'*, *'The Great Controversy'*, etc.), and showing these truth-filled books to friends (previous customers enjoying *'Family Medical Care'*).

We have a conviction: many precious people—friends (happy customers)—will be included in the Lord's kingdom as a result of our adventure with gospel literature in both Bordertown and Keith. Fellow Seventh-day Adventist Christians, pray for your literature evangelists. Pray for our 'friends,' that as they read their Christ-centred literature, they will find the positive assurance of salvation in Christ that we each hold so dear. This is a sharing and caring ministry. You may feel a conviction to be part of our happy team. Write to your local Publishing director for details. You will be glad you did. ■

DEVOTIONAL . . .

WHY THE BABE OF BETHLEHEM?

ALFRED S. JORGENSEN

"WHEN the time had fully come, God sent forth His Son." No, not as an angel, whose unveiled glory would have struck terror into the heart of even the bravest man. But as "a tiny infant thing that made a woman cry." "Born of woman." Galatians 4:4.*

The very concept of the Son of God assuming our humanity—the Second Person of the Godhead coming into our world through the portals of a virgin birth—is utterly mind-boggling. But why did it happen? What was the purpose of the Incarnation?

A concert of voices in Holy Scripture respond to the question. Let us attempt "an orderly account" of what they say.

He Came to Reveal the Father and Represent His Character

We simply cannot conceive of intelligent beings superior to ourselves other than in terms, or categories, of personality. That is to say, even though the most highly informed person, instructed by Scripture, is aware of God, and of "the principalities and powers in the heavenly places" (Ephesians 3:10)—as "world rulers of this present darkness" (Ephesians 6:12)—he

always thinks of them as belonging to an order of reality in which he himself shares. Not that he thinks of them as men, for he realises that "God is Spirit" (John 4:24), and angels are "ministering spirits sent forth to serve, for the sake of those who are to obtain salvation" Hebrews 1:14. But by the same token his whole view of the heavenly world is of "the city of the living God, the heavenly Jerusalem, [with] innumerable angels," of "a judge who is God of all," and of "Jesus, the mediator of a new covenant." Hebrews 12:22-24.

Nor is there anything surprising about this, for wasn't man made in the "image" of God? Thus Genesis 5:2: "When God created man, He made him in the likeness of God." So Scripture unequivocally insists that man, even in his creatureliness, at the highest level of his consciousness, is a sharer in the order of "spirit." (See 1 Thessalonians 5:23.) Otherwise, how could he conceivably have fellowship with God? Accordingly, we repeat: whenever man thinks of God, he thinks of Someone who knows him, and whom he may know. Indeed, "this is eternal life that they

know Thee, the only true God." John 17:3.

But—who is this Someone? And what is He like?

It is surely evident that man can only know God as God reveals Himself to man. And to make such a self-revelation God must necessarily show Himself to man as a man, and speak to him as a man. For how else will man perceive what God is like and understand what He is saying?

Thus all the way through the Old Testament we find God and angels appearing to men as men and speaking to them as men. The classic example occurs in the Book of Genesis, Chapters 18 and 19, where we have the Lord and two angels appearing to Abraham, and later the two angels effecting the rescue of Lot from Sodom.

But though God had on occasion thus revealed Himself in Old Testament times, and despite all that He had said through Moses and the prophets concerning Himself as "a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving

Youth Feature . . .

The Last Christmas Gift

As told to PENNY ESTES WHEELER

IF YOU can believe it, I actually had ten dollars left over after I finished the last of my Christmas shopping.

Sitting there in church the Sabbath before Christmas and overwhelmed with all that peace on earth and the goodwill toward mankind I was getting, in a splash of Christmas enthusiasm I thought of sending our pastor and family a poinsettia.

He's a nice guy, good with us kids, and we'd had some great times in gathering during the holiday season. Yes, it would make me happy, make me feel good to show him how I appreciated him.

But the next day, phone in hand and the florist's number in front of me, I had a strange thought—everybody gives presents to preachers. Not such a great idea. I put up the phone, feeling generous but frustrated.

There I was with my last ten dollars just panting to be spent on a good deed, and I had a nasty little notion that gifts are commonplace to ministers of large churches.

But if not the preacher, who?

I closed my eyes and sat back down in church yesterday and watched the congregation filing out, Doctor and Mrs. Higgins. Mrs. Maloney and her brood. Jeff and Karin and the rest of the youth department. Old Mr. Schmidt and his wife, Essie. Regal Sister Sandefur and her sister, Miss Katherine.

My mind stopped, backed up, and I saw Mr. Schmidt nodding to me with the slightest motion of his head toward his little wife. I remembered the pain and pride in his eyes as he shepherded her up the aisle.

Essie. Institutionalised the past five years, home on Christmas leave.

Of course. Send them Christmas flowers. Why not?

You hardly know them, for starters, the logical part of my mind began.

But why not?

What would they think? Maybe they'd be offended or something. *Nothing ventured and all that . . .*

So I looked up their address in the church directory, called the florist, and ordered the biggest poinsettia he could send for ten dollars. "Christmas blessings, Betsy Kimbrough," I had put on the card, then spent the rest of the day mentally pounding myself for my impulsiveness.

Late that afternoon I drove to the shopping centre and spent half an hour hunting the absolutely perfect card for the pastor's family.

My phone was ringing when I came in from classes Monday afternoon. Unwinding my scarf from around my neck and pulling off soggy gloves, it took me a moment to collect myself and place the heavy, old-country accent on the other end of the receiver.

"So this big flower truck drove into our driveway, and Essie saw it and called me," he began. "We watched the man open the door and get out this pot all wrapped in silver paper, and the poinsettias—nearly two feet high and so many."

"He's coming here," Essie says, but I tell her, "No, impossible." But he did. He came right up our walk, so I hurried to tell him he had the wrong house.

"Hans and Essie Schmidt?" he asks and I told him, "Yes, but there is no one who'd send us flowers." But he puts this so beautiful plant in my hands and tells me to sign for it.

"Sure enough, the card has our names on it, so I sign. But still, I don't believe . . ."

I had a profitable Christmas that year. Overflowing with family and friends and love and gifts and fun. But the strange thing is, I can't remember a single gift I received. What still sings in my mind like a thousand silver bells is the joy my last ten dollars gave Hans and Essie Schmidt.

—Insight.

iniquity and transgression and sin" (Exodus 34:6, 7), the world increasingly became dark through misapprehension of His character.

It was therefore necessary for God to enter into the human scene, that man might not merely "feel after" and "reach out for" Him, as so many earnest souls were still doing in those societies where the true God was not known, but actually "find" Him. Thus the Gospel of John assures us that the final unveiling of God to mankind was made in Him whom the Apostle Paul called, "the Man Christ Jesus" (1 Timothy 2:5), in whom "we beheld the glory of the Father . . . full of grace and truth," as "the Word became flesh." John 1:14. Or as the writer to the Hebrews affirms: "In many and various ways God spoke of old to our fathers by the prophets, but in these last days He has spoken to us by a Son." Hebrews 1:1, 2.

Harold Lindsell has very rightly pointed out that "The glory of Judaism lies in its revelation of the unity and spirituality of God; the glory of Christianity, in its revelation of the once-for-all incarnation of God in Jesus Christ." He, of course, is simply observing what John himself highlights: "No one has ever seen God; the only Son, who is in the bosom of the Father, He has made Him known." John 1:18.

Henceforth men could know what God is like. "Show us the Father, and we shall be satisfied," asked Philip. "Jesus said to him, 'Have I been with you so long, and yet you do not know Me, Philip? He who has seen Me has seen the Father.' " Our Lord then went on to explain: "The words that I say to you I do not speak on My own authority; but the Father who dwells in Me does His works. Believe Me that I am in the Father and the Father in Me." John 14:8-11. In a word: to know the Lord Jesus Christ is to know God the Father. For in character Christ is what God is.

He Came to Redeem Sinners and Reconcile the World to God

Not only had sin darkened the minds of men; it had also created a hostility to God in their hearts. If therefore the virgin-born Son of Mary was to be called JESUS, or JOSHUA, the shortened form of JEHOShUA—"the LORD is salvation"—He must both reconcile them to God and redeem them from the hand of the enemy into whose dominion they had sold themselves by sin.

Here let us be entirely clear as to the right order of things. The God of the Biblical revelation—a God of love—has never had occasion to be reconciled to the world. It is sin that creates alienation from God and hostility to Him. "Behold, the Lord's hand is not shortened, that it cannot save, or His ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hid His face from you so that He does not hear." Isaiah 59:1, 2. It is therefore the world that must be reconciled to God. And this is precisely what God accomplished through the Incarnation, for "in Christ God was reconciling the world to Himself." 2 Corinthians 5:19.

It is quite impossible not to speak of reconciliation and redemption in the one breath, as it were. For redemption is simply the means whereby Christ dealt with sin and delivered us from our captor in order that He might reconcile us to God and renew the broken

**And
there
were in
the same
country shep-
herds abid-
ing in the field,
keeping watch over
their flock by night.
And, lo, the angel of the
Lord came upon them, and
the glory of the Lord shone
round about them: and they were
sore afraid. And the angel said unto
them, Fear not: for, behold, I bring
you good tidings of great joy, which shall
be to all people. For unto you is born this
day in the city of David a Saviour, which is
Christ the Lord. And this shall be a sign unto
you; Ye shall find the babe wrapped in swaddling
clothes, lying in a manger. And suddenly there was
with the angel a mul-
titude of the heavenly
host praising God, and
saying, Glory to God in
the highest, and on earth
peace, good will toward
men. Luke 2:8-14.**

As 1982 has been designated the Year of the Tree, we thought this a most effective way to display these verses which announce the first coming of Jesus.

fellowship. We have just said that the Incarnation was necessary to effect our redemption, for the Atonement—the reconciling act—involved the Son of God providing Himself a "propitiation-expiation" for sin. (See Romans 3:21-26.) To cite John the Baptist: "Behold, the Lamb of God, who takes away the sin of the world!" John 1:29.

We can therefore rejoice in that "freedom," that "liberty," of the gospel which we enjoy in Christ. As we see the onrush of evil in our world, as we witness shackling effects of sin in the lives of so many caught up in the drug scene, the crime, and the social disorder of our times; indeed, as we sense the fierceness of the warfare that is continually waged in our own

hearts—the bias to evil, the downward pull of the flesh; we may be constrained to ask: "Can the prey be taken from the mighty, or the captives of a tyrant be rescued?" Immediately the Lord declares: "Surely . . . even the captives of the mighty shall be taken, and the prey of the tyrant be rescued!" Isaiah 49:24, 25. What a prospect! And what a promise! But remember: to achieve our deliverance, our Lord had first to bind the strong man. (See Luke 11:21, 22.) Which meant His movement from the crib to the cross. For it was at Calvary that He disarmed and despoiled the evil cosmic powers and authorities, and threw them off like a garment, making a public spectacle of them

(continued overleaf)

WHY THE BABE OF BETHLEHEM?

(continued from page 5)

and leading them as captives in His triumphal procession. (See Colossians 2:15, N.I.V. and N.E.B.) The writer to the Hebrews also recognises the necessity of the Incarnation in order to the accomplishment of the Atonement (Hebrews 2:14-18).

No theory of the Atonement can account for this redemptive-reconciling transaction. But one thing is certain: it will be the "glory song" of the redeemed throughout eternity. (See Revelation 1:6; 5:9-14; 7:9-17; 14:1-5; 21:22-22:5.)

He Came to Restore the Lost Dominion and Renew the Broken Fellowship

When God created man, He not only fitted up this planet to be his home, but gave him dominion over all the earth (Genesis 1:26-28; Psalm 8:3-8). But when man sinned, his dominion passed to his captor. Indeed, the great enemy himself arrogantly protested to our Lord that it had been handed over to him, and that he was in the position to pass it on to whom he would! (Luke 4:5-7).

Now it was to regain this lost dominion that our Lord also came into this world. And it was at the cross that the issue was settled. "Now is the judgment of this world, now shall the ruler of this world be cast out." John 12:31. Here the Saviour was proclaiming His victory over Satan and the sure end of his earthly reign. "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever." Revelation 11:15. In a sense these words are prophetic. But in a certain sense they also affirm what in the economy of God is now fact. Time only lingers while a merciful God, in infinite patience, "not wishing that any should perish, but that all should reach repentance" (2 Peter 3:9), restrains the day when the awful word will go forth in heaven, "It is done!" (Revelation 16:17; see also 10:5-7).

But surely an omnipotent God could have wrested the dominion of this planet from Satan apart from the Incarnation! Why, of course! However, the logic of divine love and justice demands that the challenge of man's salvation be met at the point of man's failure. This our Lord did when He vanquished Satan at the temptation and the cross. In fact, it is possible to see in Paul's great statement in Philippians 2:5-11 concerning the *Kenosis*—the self-emptying of Christ, and His consequent exaltation and sovereignty—an implied argument that the Cross was the only way to the Crown, if the eternal security of the universe was to be assured!

But not only will the lost dominion of this earth be fully restored in "the consummation—the restitution—of all things," at the divine fiat: "Behold, I make all things new." Revelation 21:1-5. The broken fellowship between God and man will also be fully renewed. For "the throne of God and of the Lamb shall be in it, and His servants shall worship Him; and they shall see His face, and His name shall be on their foreheads." Revelation 22:3, 4.

Yes; it is true that even now "our fellowship is with the Father and with His Son Jesus

An Open Letter to Nurses

HELEN HAY

JUST THOUGHT I'd like to let you know what's happening here at Auckland Adventist Hospital, New Zealand.

It surely was a dramatic change in lifestyle to arrive here nearly two years ago after teaching at Atofi in the Solomon Islands. I guess the biggest adjustment was in the hospital itself and working conditions here. Maybe you can imagine my surprise in finding such a well-equipped surgical hospital, "like a motel," with 360-degree views of Auckland and the harbour, being run by the Seventh-day Adventist Church.

It's true that the Government runs public hospitals, but the waiting lists for many types of surgery are years long. Some people just can't afford to waste years of their lives waiting and hoping for surgery sooner or later—and this is where we come in. Very common examples are elderly folk in constant, crippling pain with severe arthritis, for whom hip or knee joint replacements have been approved "when a bed becomes available." One lady had been on analgesics for over two years, until she lost her appetite and became very depressed and frail. Ten days in hospital and a new hip joint worked wonders and she walked out on crutches prepared to begin a new life.

Besides orthopaedics, we also have plastic, ear, nose and throat, gynaecological, ophthalmic and general surgery. It's quite a challenge getting to know eighteen different specialist surgeons and a dozen anaesthetists and their likes and dislikes. That's just on Ward Two—Ward One has its own visiting doctors. All of them have booked theatre time every week or fortnight, and lately we have been running into more and more problems trying to fit in all the operations they wish to do, plus emergency surgery and new specialists wanting to bring patients here.

A busy hospital means that we need more staff to care for patients. It is done on a flexible basis so that each nurse gives total care to six to seven patients per shift. We have some excellent part-time staff who've been here since the hospital opened eight years ago. Most of

them are Christian mothers who work three or four shifts per week. Unfortunately we've been forced lately to call in more and more agency nurses to make up the shortfall—a very expensive stopgap measure, with its own problems. If you haven't guessed by now—we *are desperately looking for dedicated Adventist nurses*—if the cap fits, we'll supply the hairpins!

It never becomes a dull routine; admitting and discharging patients a couple of days later, we get such a variety of patients and our share of drama. I was very thankful this week for that refresher course in cardio-pulmonary resuscitation when one of the patients had a pulmonary embolism and cardiac arrest—she survived!

Don't imagine you have to sit in a corner and knit after work for lack of something to do! This year I am Sabbath school superintendent at Glen Innes church. Our Harvest Festival in March was a first for me, and lots of hard work, but very satisfying. Socially there are activities planned monthly by the conference Youth Department—the Easter Camp near Rotorua was memorable in more ways than one! Glen Innes also has an active social program.

Recently we had a walk along Muriwai Beach—the younger fry discovered a very dead whale! We later enjoyed a barbeque [not of whale meat!] and a hot swim in a thermal pool. Apart from such activities I've taken up woodwork one night a week, learned to snow ski, how to give Bible studies and joined the new Adventist camera club. No danger of rusting out! Have made some tremendous friends.

I'm absolutely sure that each of our institutions has its role in God's plan, and I'm thrilled that He has given me the privilege of working for Him. If you feel that working at A.A.H. could be God's plan for you too, why don't you phone or write to our director of nursing—or if that scares you, I don't mind answering some questions. Phone Auckland 559 179 or write P.O. Box 25-114, St. Heliers, Auckland 5, N.Z. ■

Christ." 1 John 1:3. This fellowship—"the fellowship of the Holy Spirit"—is made possible through the ministry of "the Comforter," the Paraclete, "the Spirit of truth," as promised by our Lord on the eve of His passion (John 14:15-23). His mission is to make the presence of Christ real to the disciple. Accordingly, "without having seen Him [we] love Him; though [we] do not now see Him [we] believe in Him and rejoice with unutterable and exalted joy." 1 Peter 1:8. Still, this same paragraph is pressing home this tremendous truth that "by His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead," that "by God's power [we] are guarded for a salvation ready to be revealed in the last time . . . at the revelation of Jesus Christ," when

every darkening veil between will be removed. (See 1 Peter 1:3-9.) "For now we see in a mirror dimly, but then face to face." 1 Corinthians 13:12. Well might the psalmist exult as he contemplated the resurrection hope: "As for me, I shall behold Thy face in righteousness; when I awake, I shall be satisfied with beholding Thy form." For "in Thy presence there is fullness of joy, in Thy right hand are pleasures for evermore." Psalm 17:15; 16:11.

And all this—may we never forget it!—because—

"God sent forth His Son, born of woman." ■

* All Bible references are from the Revised Standard Version.

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD

Desperately Needy People

COLIN and SUE PARMENTER

IT IS not very difficult to find someone with an interesting life story in a refugee camp like Kamput, Thailand, but it is hard to get people to talk about their experiences. The unpleasant memories of their homeland make them want to forget their past as much as possible.

In our work among the Khmer people in Kamput, one person with whom we have worked in the surgical unit has impressed us greatly. This is his story as he told it to us.

"My name is Savath Chea. I was born in a very small village called Sam Rong Khnong, about four kilometres from Battambang in north-west Cambodia. The date was May 29, 1950. As was the custom, I was born at home. We did not have a hospital in our village anyway.

Small Farm

"Our farm measured little more than 400 square metres, yet we grew many different crops. Corn, beans, oranges, coconuts, bananas, cabbages, papaya, pineapples and, of course, rice. We had plenty of food for the family, even having enough left over to sell in the local market so we could buy a few little extras that we could not make or grow ourselves.

"When I turned sixteen years of age my parents arranged for me to marry a girl from our village. She was a young girl of fifteen, by the name of Sinan. After our marriage she came to live with my family. We all lived together on the farm. Although we were very poor, we were happy and above all, well fed.

"About 1975 things began to change in my village. The Pol Pot soldiers came and closed the school. The teacher disappeared. All the food from our farms was taken by the soldiers. The families were separated. The old people were left in the villages. The older married people were made to work on farms close to my village. The young people were forced to travel further from the village, to work on farms, sometimes never to return. Most would work on the farms for three to four months and then return to the villages for two to three days.

"We were forced to work on these farms every day from daylight until dark and many times at night as well. This continued for two years. Many people became so thin and weak that they would collapse while they were working in the fields, and never get up.

"One hundred metres from my home, Pol Pot soldiers set up a gaol. So many people were being killed that they dug a large hole in the ground to bury all the bodies. When it was full they covered the hole over and dug another one. Then in 1976, two years after our hardships began, tragedy came to our family. The Pol Pot soldiers brought all the village leaders together and put them in gaol. My father was one of these leaders. I never saw him again. The

soldiers also found out that my wife's father used to be a policeman in our village. They took both him and his wife to gaol also.

Brutal Killers

"Pol Pot soldiers did not like to use their guns to kill their prisoners. Instead they preferred to use a length of bamboo, about two inches thick, to beat them to death or behead them by using an axe. I do not know how our parents were killed, but I will not forget the sadness it brought to our already saddened and weary hearts. My brother-in-law was only seven years of age when his parents died. So my wife and I took Siret to live with us.

"Then in 1979 Vietnam invaded our country. The already scarce food became harder to get. My wife was pregnant now, and almost ready to have our first baby. I now had to make a decision. I had to decide whether to stay in our village and subject our expected child to the suffering we had known, or to leave Cambodia and try to find a better life. I decided to try and give my family a better life in another country. Thailand was the closest country and I had heard of many people who had escaped over the border to Thailand.

"On March 17, 1979, our daughter was born. After five months my wife had recovered sufficiently to withstand the long walk to get to the Thai border. November 17, I decided, would be the day we would leave. The night before, I began to prepare for our journey. Firstly, I told my mother that we were going to leave in the morning. Next I took out about twenty-five small, dried fish that I had saved for this time and tied them in a cloth around my waist. We would take only the clothes that we wore and nothing else. We were ready to go.

"Then at 5 a.m., while it was still dark, our small family—which now included my young brother-in-law—crept out of our village, so as not to alert the soldiers on guard.

Walk to Freedom

"We walked all day and all night for three days, carrying my daughter in a sling I had made from a piece of material, until we were very close to the border. "Freedom" was not far away, but now there was another problem. Vietnamese soldiers were patrolling along the border. We hid in the jungle, and after the Vietnamese soldiers went past we would run as fast as we could up the road and back into the jungle again. One more dash and we would be across the border. We waited for the soldiers to go past, then we began to run. We ran and did not look back. We kept running until we were sure we were well inside the Thai border.

"When we arrived at Khao-I-Dang we were given a place to live, a building made of thatch and bamboo—but it was our new home. We were then given food and cooking utensils. We had not seen so much food in many years. Our



Savath Chea and his family.
Photo: C. and P. Parmenter.

physical condition began to improve very quickly.

"Very soon I was able to get work with one of the volunteer agencies in camp—the Catholic Refugee Service. Here I helped cook food for the many refugees who were malnourished, or mothers who were breast-feeding, or pregnant women. I worked for C.R.S. for about eight months. I was then able to get work as a porter on the surgical ward with the International Committee of the Red Cross (I.C.R.C.). Each day I was able to go to nursing school for one hour a day. I also began learning English, but very slowly. After one month as a porter I was given a job as an operating assistant. I enjoyed this work very much.

"I worked as an operating assistant there for almost two years. Then my family and I were transferred to another refugee camp named Kamput. We were all very happy to come to Kamput, as we were told that all of the people who were transferred to Kamput would be resettled in a third country.

"The week I arrived in Kamput I was able to obtain work as an operating assistant with the Seventh-day Adventist World Service (S.A.W.S.), which was in charge of all surgical work in camp. Here we receive casualties from the fighting in Cambodia. The border is not very far from Kamput.

Chance for a New Life

"Now, after many years of war and hardships and trials, our family has a chance of peace and a new life. We have only one more major hurdle. We must qualify for resettlement in another country. When this happens I will be truly happy."

Our experience in Thailand, working for these desperately needy people, has tested our faith and our endurance. We have been on duty seven days a week and called out at all hours of the night. But when we think of what our Lord has done for us, our contribution seems to be insignificant. We are glad we came. ■

1982—A HAPPY TIME FOR CHILDREN

A Community Spirit

INEEN CORNELL, Communication Secretary, Nunawading Church, Victoria



Trafford's crown and robe match a song sung at the Nunawading V.B.S.

Photo: M. Parry.

FROM as far afield as Healesville, eager and excited little children between the ages of five and twelve, and even younger, came to the Nunawading Seventh-day Adventist church hall on Monday, August 23. They came in answer to the advertisements placed in the local newspapers, in the community libraries and on church noticeboards, telling about the community Vacation Bible School, to be held each morning during the first week of the second-term school holidays.

Six years had passed since the last V.B.S. had been held in Nunawading.

Marion Parry had put in months of hard work, organising and preparing the whole concept of a community Vacation Bible

School. Each song and story had been aimed at letting the children know about God's love for them. The Nunawading church officers and members had been generous with financial help, while numerous firms and friends had donated material for the various crafts and projects. Marion Parry, Pastor Bud Beatty and the voluntary helpers had given their time and energy because of their love for children.

Above all things, God wonderfully directed and blessed this V.B.S., and the happy hearts and faces of the children confirmed that it had been a great success. Of course, it had all been very worthwhile and the planned follow-up will continue the good work begun. ■

Meal and a Half

DELL TOPEL, V.B.S. Leader, Communication Secretary, Wynnum Church, South Queensland

THE WYNNUM V.B.S. follow-up committee sat in council. "Now, what can we have next?" Someone suggested a meal for the children. "A meal!" exclaimed one member, as a vision of children rushing round the hall and helping themselves to the goodies floated by. "Yes, a meal, where the children are seated and served by the adults. In fact, a high class meal—um—a meal and a half. . . ." So the cogs were set in motion.

At 6 p.m. on the appointed day, sixty children lined up at the church hall door to be ushered to their assigned seats. When all were seated, grace was pronounced by the local pastor. A wonderful three-course meal then

followed, with musical items between each course.

It had been planned to have a guest speaker to conclude the evening, but one could not be found. Instead, Shortie came to the rescue. Many of children had met Shortie at the Happy Holiday Hour earlier in the year. He was enthusiastically welcomed when he demanded that he no longer be covered up, and was disgusted that no one had offered him any food. He even got away with rather uncomplimentary remarks.

A special vote of thanks goes to the cooks, waiters and those who provided the special musical items. ■

Fostering Goodwill

JEAN WEEKES,

Communication Secretary,
Taree Church, North N.S.W.

DURING the August-September school holidays a Happy Holiday Hour was conducted at the village of Tinonee, near Taree. Sixty children enrolled, and under the leadership of Sister Val Marshall, with her fourteen helpers, it was obvious that everyone had a good time.

Award certificates were presented to the children at the concert, where a beautiful array of crafts were on show. The parents were most impressed, and many asked when the next Happy Holiday Hour would be conducted. This is a great way to break down barriers and foster goodwill in the community. ■

AYR H.H.H.

NARELLE TODD, Communication
Secretary, Ayr Church, North
Queensland

IN the second week of the June school holidays sixty children, from six to twelve years of age, gathered at the Ayr Seventh-day Adventist church hall for the Happy Holiday Hour program.

Mrs. D. Todd once again led the program, and she was assisted very ably by many helpers. This year's Happy Holiday Hour was one of complete church involvement with youth, mothers, fathers, grandmothers and even great-grandmothers joining in. ■



Some of the Wynnum V.B.S. children and their friend Shortie (centre).

Photo: D. Topel



LILYDALE ADVENTIST ACADEMY

Education that Cares and Prepares



Hello, my name's Dean. Last year I was studying by correspondence in Papua New Guinea. It was quite difficult, and my social life was lacking. As a result, my parents decided to send me to Lilydale Academy. I'm enjoying it here: it helps a lot in my schoolwork to have a teacher and other students around, and the social life is great!



I'm Adelle. I've been at Lilydale Adventist Academy for one year and have had a fantastic time! One of the things I've appreciated the most here has been dormitory life. I've learned how to tolerate people and find their good points more, even when I didn't particularly like them. You get to know people really well in the dorm, and several I can claim as close friends—friends for life. Also, the dormitory has helped me become a more stable person. See you here next year!

I couldn't believe it! How could they possibly be so different? I did expect there to be some differences in behaviour, attitude to schoolwork, cooperation, and so on, but to actually experience it was really something. Such were my sentiments after the first two weeks of Lilydale, having taught in New South Wales government schools for some years. My summation in thought continued: "They have a tremendous determination to achieve, and achieve really well. The other teachers here are obviously very dedicated, hard-working people, with a real concern for these kids."

Well, how do I feel now, after four years' teaching at the Academy? My feelings haven't changed one bit! I am very fortunate to be in a school like this, working with and teaching some of the finest people I know.

—Alan Dalton.





Hi! I'm Michelle from Bathurst, New South Wales. Two years ago I came to Lilydale Adventist Academy from the state school system, and haven't regretted it a minute. I was happy in state school, but missed an active social life outside of school. My school friends usually went places I couldn't go, and there was a lack of Adventists my age. There are other reasons, now, why I enjoy it here; the teachers seem more interested in me as a person, there is direction to both staff and students' lives, and my friendships here are more meaningful and enduring. I'm looking forward to my next two years here.

I'm Steve, and I came from the United States six months ago when my father was transferred to Melbourne; I've been at Lilydale Academy since then. I'm impressed with the education standards, and especially with the spiritual values at the school. My folks and I aren't Adventists, but I am now planning to become one. Since I have been here, I've grown close to God, and in my future years I hope to continually grow closer.



I'm Grant, and I come from a fairly isolated country area. After spending eleven years in state schools, I really appreciated the change to a Christian school. I'm now among other young people of my own beliefs, learning history, geography, etc., from a Christ-centred point of view.



My name is Zanny, and I'm a Year 11 student from Robinvale, Victoria. The things I like most about Lilydale are the quality and scope of education, and the bond between teachers and students. In my other schools, it seemed that the teachers were either one of the kids or our opponents; here, they remain teachers but are also our friends. If you're thinking about improving your educational standard, as I did, think about the Academy for 1983.



LILYDALE ADVENTIST ACADEMY PROVIDES:

- ★ A school where parents may confidently send their young people to gain a Christian education.
- ★ A home-like atmosphere where spiritual values are given pride of place.
- ★ A balanced program of work and study.
- ★ Academic excellence offering a full high school curriculum, plus physical education, manual arts, home economics and art training.
- ★ Opportunity to develop musical skills in piano, organ, band and choir.
- ★ A beautiful campus located in a garden setting.
- ★ Dedicated Christian teachers and staff giving guidance to today's youth of the Adventist Church.

HAVE YOU THOUGHT ABOUT CHRISTIAN EDUCATION AT LILYDALE ADVENTIST ACADEMY?

FOR FURTHER INFORMATION, WRITE TO:

THE REGISTRAR
LILYDALE ADVENTIST ACADEMY
PRIVATE MAIL BAG 1
LILYDALE, VIC. 3140

TELEPHONE (03) 728 2373
728 2849



This gaol scene was part of the Bible dramatisation during the Kellyville V.B.S. excitement.
Photo: D. Ardley

Kellyville Excitement

D. ARDLEY, Communication Secretary,
Kellyville Church, Greater Sydney

AS we were involved in the new church building, and the Carter mission, and various other activities, we felt that we would not be able to run the Vacation Bible School in the May holidays, as had been done for the previous three or four years. But, then the inquiries began to come in. "Which week would we be holding the V.B.S.?" "We would like to arrange our holidays so the children will not miss the V.B.S." "Which...?" So what could we do but rally round, with only a few short weeks to go. The ladies and some gentlemen of our church, all led by our pastor's wife, Mrs. May Martin, did wonders.

We had a wonderful V.B.S. It was gratifying to hear the parents' expressions of appreciation and joy in the fact that their children had been able to have such an experience. It was worth it!

Bring Them In

MRS. A. WINTER, Communication Secretary,
Kingscliff Church, North N.S.W.

THE TOWN of Kingscliff, on the far north coast of New South Wales, has a beautiful new church building, many lovely beaches and other attractions; but the Seventh-day Adventist church has no young people.

Sister June Granger got the idea of picking up several children each Sabbath from the many caravan parks in the area. This she has faithfully done, but one car can only hold so many children. About a dozen members decided it was time we held a V.B.S. and try and get the parents of the children involved. Brother and Sister Muldrock were chosen to lead out. Sister Muldrock had been a school teacher, and she had lots of ideas.

We really enjoyed the V.B.S. experience, but wish some young people or young marrieds would move to our district. We are sending out an S.O.S. ■



Sixty-seven non-Adventist children attended the H.H.H. organised by the Wellington Samoan church, north N.Z.
Photo: H. Erika

Huntly V.B.S.

History

M. DOBSON, Communication Secretary,
Huntly Church, North New Zealand

TWENTY-TWO years ago the Huntly church members decided to try running a V.B.S.—a new avenue of outreach in those days.

I remember standing with the others at the door of the St. John Ambulance Hall, all in a dither, wondering if any children would come in response to our advertising. To our great joy, thirty-two children enrolled on that first morning. By the end of the week the number had grown to eighty. That was the first of twenty-two Vacation Bible schools in Huntly. Only during the Huntly Centennial celebrations was the Memorial Hall, which became the new and much larger venue for our school, not available to us. As I recall, the cost of the hall at that time, was in the vicinity of \$40 for the week. The next mayor knew of our V.B.S., as his son had attended for some time—in fact he and his wife were very interested in our project. So it was that, somehow, out of the blue, the account for the hall rent dropped dramatically to about \$10 for the week.

The same gentleman, when invited to be the guest speaker at our parents' night program, spoke very highly of the influence we were spreading, and later told another meeting which he was addressing, that this Bible school was "as a light that is set on a hill."

From those early beginnings our enrolments have soared to as high as 300 children, but on average is around 230 to 250.

This year's effort was, I understand, one of some fourteen such schools in north New Zealand during school holidays. ■

A First for Rangiora

MARGARET TOOLEY, Communication Secretary,
Rangiora Church, South New Zealand

VACATION Bible Schools, Happy Hours, Happy Holiday Hours, Joytimes—call them what you will—Rangiora church has held them all in the past. But, for the first time, we held one with a difference. For the first time in the history of Rangiora church, we held one in the predominantly Maori settlement of Tuahiwi, about six kilometres from Rangiora town, in the Maori Community Hall, with the Maori children specifically in mind.

In the past, it has not been easy to make an impression in the Maori community. So, Brother and Sister Bill Robson did it the "hard" way—door to door. Invariably, they were met with a big grin, an eager interest in the handbill, and a promise to attend.

God smiled on us for that week of May 10 to 14. Amid a week of beautiful autumn days, from 10 a.m. until 12 noon, a hive of activity could be seen as about fifty children each morning turned up for the usual Holiday Hour activities. Fifteen minutes of rousing choruses, very ably accompanied by Sister Alison Wastney, were followed by guest speakers, stories, films, prize-giving of "Bedtime Story" books for colouring competitions, Bible stories and activities, and hobbies.

Well, to cut a V.B.S. story short, our week went off beautifully. The Bible stories and their realistic mode of presentation struck a deep chord in the heart of one twelve-year-old girl. For perhaps the first time, she realised that the Bible can be made to live.

During the week the Maori patriarch often called in to keep an eye on things. Mums, Dads, and older family members came often to observe. On the last morning, we had a family day with light refreshments at lunchtime to show the parents the results of what we had been doing all week. As the parents said, "No one has ever done this for our children before—please come again." ■

SPECIAL MENTION

- ★ H.H.H. in Stanthorpe, south Qld., during July—very successful.
- ★ New Lynn Samoan, north N.Z., continued to attract large numbers to V.B.S. programs.

Visitors Day Involves Whole Town

E. WINTER, Sabbath School Director, Tasmanian Conference

THE LITTLE TOWNSHIP of Bishopsbourne in north-east Tasmania has a population of fifty, with an additional 350 people living on the surrounding farms. The even smaller Seventh-day Adventist church (formed in 1896) has an actual Sabbath school membership of nineteen, which includes adults and children.

During a visit to the Sabbath school, the writer challenged the Bishopsbourne members to conduct a Visitors Day, calling it "Back To Bishopsbourne."

The challenge was accepted. A planning meeting was held, under the direction of their minister, Pastor Neville McKenzie, and their leading officers. The day was set and plans were put into operation. Everyone in the church was involved, and Gordon Rogers, head elder, was kept very busy.

Guest speakers, teacher and vocal artists were contacted. Invitations were mailed or personally delivered to past ministers, former members and the citizens of the community. The theme was to be "Back to Bishopsbourne," which, in a small neighbour-

hood, touched the parochialism of a small district.

Invitations went forth, replies came in. The day arrived, and the small church building seated seventy-eight persons for Sabbath school. Met at the door by a well-known local member, the visitors were given a full program, which included a reproduction of the week's lesson. The visitors of the day included five former members, local dignitaries, and many of the local citizens of Bishopsbourne.

The divine service attracted 115 persons. The offering (by prior arrangement) was dedicated to the nearest local community hospital (too often we give only to ourselves), and the address was taken by the writer on the subject of the relevance of Jesus Christ in the 1980s.

The hearts of the Bishopsbourne church members warmed with praise to God for such a response to their simple invitation.

Over 150 people attended the luncheon, which was followed by an excellent musical and informative program. Mrs. Monica Reid gave a most descriptive and entertaining

historical sketch of the Adventist church in Bishopsbourne. Names and places and events were mentioned that opened the mind gate to allow many memories to flood into the visitors' minds. It was their "Back to Bishopsbourne."

The local Council Warden, other leading citizens, the kids off the street—all came to the local town hall to enjoy good food, good fellowship and to reminisce about the local history and the role of the church therein.

Small, country area Sabbath schools can have an enormous advantage over a city one. People in the country are interested in their town, their history, their church—no matter what its title. The Seventh-day Adventist Church should and must launch out to the people within its parish. A Sabbath school visitors day gives excellent opportunities for a positive response.

A vision, planning, prayer, work and a full commitment to God that His name may be glorified, were the ingredients that made "Back to Bishopsbourne" a day that brought long-lasting blessings to the nineteen members of their Sabbath school. ■

The Church in the Valley

EVE BROAD, Communication Secretary, Yandina Church, South Queensland Conference

IN SEARCH of a new beginning, the early settlers urged their bullock wagons north from Brisbane, past acres of barren sandy soil, until they reached the rain forest of the Maroochy Valley.

Today there is a modern highway from Brisbane to the Valley—the foothills of the Blackall Range, denuded of cedar and silky oak, are covered in green rows of banana trees and rows of blue-grey pineapple plants. Where once virgin scrub concealed kangaroo, snake and lizard, the busy market-town of Nambour thrives. The sugarcane grows tall on the rich alluvial flats of the Maroochy River. Today, everywhere, there is growth. Here God has called a people to give the last-day message to the world.

The first Adventists met in a house, later in the Diggers Hall, Howard Street, Nambour—the sugarcane tram rumbling past added to the town-street noise.

A few kilometres north of Nambour, off the main highway, land was obtained at Yandina for £70; and here was built, with voluntary labour, the first Seventh-day Adventist church in the Maroochy Shire. Yandina church was opened by Pastor Giblett, on Sunday, May 28, 1944. During a cyclone, the church building was pushed out of alignment. The Watts men came with the Blitz truck and squared it up; Yandina's tiled roof held. One church in the area was completely demolished.

Two words, constant and steadfast, come to my mind when I think of the foundation members of Yandina. Mrs. Edith Piez, Lionel's mother, was at the first and last business



meeting; she is our Welfare leader, and she is still active during the Appeal, even on the hottest Queensland day. Mrs. Deickmann has been a regular attender since 1947.

Robert Cooney's son, Colin, was our guest speaker on Sabbath afternoon, September 18, 1982. Colin used the words of a popular song, "Ain't it good to be back home" to express his feelings. Reminiscing: "I see old faces and a lot of new faces. Mrs. Reid used to pedal the old pump organ." Mrs. Reid is still working to relieve the suffering of the poor. The song: "At an Old Fashioned Meeting" triggered

memories; Colin remarked, "The old fashioned meetings certainly gave us a grounding that kept us in the church today."

Colin's present mission effort is to promote the Community Resettlement Scheme; he worked for three months in Kampuchean refugee camps. He showed slides and told us there are 15,000 Adventists in these camps.

The light in the valley has been shining for a long time. "O Jesus, blest Redeemer . . . hold us, who wait before Thee, near to the heart of God." ■

COMMUNITY WITNESSES

ROSEMARY RAMPTON, Member,
Wollongong 5-Day Plan Team,
Greater Sydney Conference

WOLLONGONG and Corrimal churches, Greater Sydney Conference, were recently afforded a rare opportunity for community witnessing in the very heart of Wollongong. A local shopping centre held a Health Week Promotion in cooperation with the Health Commission. Wollongong church Pastor Keith Godfrey was contacted by the Health Commission to place a stand promoting the 5-Day Plan to Stop Smoking.

The local ladies, under the leadership of Sisters Hyam and Coso, mobilised themselves into a "mighty army." They worked in twos on three-hour shifts, handed out leaflets, demonstrated "Smoking Sam" and offered encouragement and advice to all who approached the stand with genuine interest in the "Plan." Over sixty people enrolled for a 5-Day Plan we later held as a result of this promotion.

Alcohol Alternative at Toronto Fair

ANN TOBIN

THOUSANDS of people visited the Toronto Trade Fair held at Rathmines Park, New South Wales, earlier this year. Of this number, 3,000 stopped to sample ice-cold, non-alcoholic beverages at the attractively decorated tent run by the Seventh-day Adventist church. Under the capable guidance of Brother George W. Ray, members of the Dora Creek and Toronto churches, plus willing and enthusiastic ladies from the Women's Christian Temperance Union, worked side by side.

Almost every person gave favourable comments and most of those who congratulated us on samples and display were from the under-thirty age group.

Let's rally around our Lay Activities leaders and help them to form an outreach with "alternatives to alcohol" in our own areas. ■

RIGHT Max Crowhurst, Lay Activities leader of Esperance church (Western Australia) aids one of the 253 participants in the "Heartbeat" coronary prevention program conducted by the Esperance church as part of their introduction to the "1,000 Days of Reaping" campaign. Assisting the local church was the conference Health Department, Dr. Ron Windyer, Mrs. Glenys Thomas (nutrition instructor) and Dr. Jacobs (a local doctor). During the week of the "Heartbeat" health seminars a full home nutrition instructors' course was conducted, with seven ladies completing the twenty-hour course. ■

WARBURTON HOMECOMING

L. E. STEED, Assistant Editor, AUSTRALASIAN RECORD



"THIS is your publishing house," said Winston Fletcher, assistant manager of the Signs, as he welcomed the sixty or so special guests to our plant. Many of the group of mostly retirees had been past workers in the church, and visiting "their" publishing house was obviously a great thrill. As we gave them an overview of the press, by way of a slide introduction, followed by a guided tour, they were loud in their comments of approval and appreciation.

But just how did this group from "up north" come to be bussing down our way? It seems that the trip was largely the idea of Mrs. Glad Lansdown (Parkinson), a one-time, longtime resident of Warburton, and mother-in-law of book editor James Rabe. She talked up the

enthusiasm for the pilgrimage among residents of the Cooranbong retirement village, Azalea Court in Hornsby, and Kings Langley, Blacktown, New South Wales. All it took was a little practical organisation, the modern bus belonging to Morgan's Coachline, and the tour was on.

The tour lasted from Monday morning, November 8, to Monday evening, November 15. As well as visiting Warburton, with its three institutions, and sights of historic and church interest in Melbourne, the group spent a short time in Canberra.

Precedent has been set—no doubt more such roving bands will come to visit their publishing house. Be assured you are welcome. ■



Welfare Centre Opened

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



Mrs. Veronica Self is being shown an article of clothing from the well-organised clothing racks in the \$150,000 centre by her assistant Mrs. Heather Scott.
Photo: R. K. Brown

ON SUNDAY, October 24, 1982, I attended the official opening of the new Victorian Welfare depot in Central Road, Nunawading. It was some occasion! The depot really had an "official" opening! Here is the list of distinguished people: Pastors C. D. Judd, T.A.U.C. president; E. G. Conley, Victorian Lay Activities director; R. L. Hodgkinson, T.A.U.C. Lay Activities director; E. A. Robinson, former Victorian Lay Activities

director, now of Queensland; Mr. Alan Jarman, M.H.R. for Deakin, Melbourne; John Richardson, M.L.A. for Forest Hill; Brian Harrowfield, M.L.A. for Mitcham; Mrs. Margaret Ray, M.L.A. for Box Hill; Councilor David McKettrick, Mayor of Nunawading; and Mr. Bob Aitken, Victorian State Emergency services director.

The paradox of our modern society is how there can be poor and needy people in a welfare

state. Pastor Judd in his opening address made the point that Seventh-day Adventist Welfare is a supplementary agency to government aid in meeting this need.

The new \$150,000 welfare depot is hidden behind trees on the western end of the Nunawading campground. It is very practically set out and equipped with racks and shelving. It will be under the supervision of dedicated welfare worker Mrs. Veronica M. Self, assisted by Mrs. Heather Scott.

The depot was initiated during the period Pastor Robinson was Victorian Lay Activities director. He eventually joined the 14,000 Victorians who migrate each year to Queensland. His place has been taken by former missionary to India Pastor Conley, who saw the project through to completion.

This report would be incomplete if we failed to remember the pioneers in welfare work in Victoria. Mrs. Agnes Cornell, who for twenty years (1937-1957) led the welfare services of the conference, was proudly represented by her daughter, Miss Ineen Cornell of Coronella. This good lady, Mrs. Cornell, visited hospitals and factories of Melbourne by public transport and travelled around Victoria with conference workers in the interests of welfare. We salute these saints, now at rest, who worked long and hard to establish this branch of the Lord's work. They have left us a great pattern to follow in practising the instruction of Moses, to "be open handed toward your brothers and toward the poor and needy in your land." ■

Life-Sketch of B. O. Johanson

O. K. ANDERSON

BORN in Melbourne on February 6, 1902, Bertram Olaf was the third son and fifth child of what was ultimately to be a family of six of the late Pastor and Mrs. J. M. Johanson. His parents moved to Warburton in January, 1906, and there Bertram spent the next ten years. They moved to Cooranbong in 1916, and there he completed his formal education. Late in 1917, Pastor Johanson was called to Japan to serve as president of the then Japan, Chosen (Korea), Manchuria Union Conference, accompanied by his wife and three of his six children. There Bertram attended language school, learning the Japanese language, but in early 1919 they returned to Australia because of Father Johanson's ill-health.

Early in 1920 Bertram connected with the Signs Publishing Company as a clerk. In 1921 he was called to Wahroonga as a clerk and then as accountant of the then Australasian Union Conference. In 1924 he married Olive Camp, who was his loving companion for fifty-two years. To this union were born their two children, Wilma and Don.

Late in 1927 Bertram connected with the Sanitarium Health Food Company, first as accountant at the Christchurch factory, New Zealand, and then as its manager. In October, 1931, he was called back to Wahroonga as office secretary of the company, then to Cooranbong as factory manager. He was later

appointed as production secretary at Head Office, next as assistant general secretary of the company, followed by a term as production manager. In 1944 it was back to Christchurch as New Zealand district manager, then to Wahroonga again in 1946, this time as general manager of the company; a position he occupied for some sixteen years. His final six years of service was as assistant secretary of the Health Food Department of the Australasian Division.

Brother Johanson retired in 1969 after a total service of about fifty years, all but eight of which were given to our health food work.

Shortly before retirement, his wife, Olive, suffered a severe paralytic stroke, which left her totally incapacitated. This led them to take up residence in Cooranbong in our Kressville Retirement Village. During her long years as an invalid, most of which they spent together in their Kressville unit, Bertram proved himself to be a most devoted and loving husband. They celebrated their golden wedding anniversary in 1974, following which tragedy struck the family when their granddaughter, Debbie, was killed as the result of a car accident on her way back to Melbourne. Olive passed away quietly and unexpectedly in mid-1976 at the Charles Harrison Memorial Home, Cooranbong.

On taking up residence in Cooranbong in 1969, our late brother was invited to accept the



position of maintenance manager of the Kressville complex, in an honorary capacity, overseeing the general maintenance work, and doing not a little of it himself. This he did untiringly, right up to the very day of his death. His willing helpfulness, his cheerful and obliging nature, won the hearts of all who knew him.

Brother Bertram Johanson was always a quiet and patient personality, well organised, careful and meticulous in everything he undertook; and his demeanour was that of a true Christian gentleman.

At the close of 1976 he married Eunice (Thomson) Felsch, who years before had worked with him in Cooranbong and in the head office of the company in Wahroonga. To them were given six happy and fulfilling years together, before Eunice was left a widow for a second time.

(continued on page 14)

WHERE IT HURTS

THE hip-pocket nerve just never seems to get used to inflation. Higher prices always take us by surprise.

In the Book Department at the Signs we have had our price troubles doubled. For, you see, not only have book prices risen because of inflation, but the U.S. dollar has steadily risen in value too. Eighteen months ago you could buy an American dollar for 88 cents Australian. Today an American dollar will cost you \$1.09 Australian. That represents a 24 per cent cost increase in addition to inflation. This

means that a book selling for \$5.50 eighteen months ago now sells for \$6.85, just because of the higher value of the American dollar. Now add inflation and you can see why we feel book price rises have been doubled.

We have another problem too, and that is related to book advertising. Sabbath School Quarterlies are printed four to five months before the beginning of the quarter. All book prices are correct when entered for printing, but, but. . . . Yes, you have guessed the problem, and it has

really happened for the first quarter next year. On November 1 this year book prices went up by 12 per cent, but of course all the listed book prices in the 1983 first quarter's Sabbath School Quarterly are at the old prices. Many items for 1983, including the Book Club, devotional books, missionary book of the year, and of course new records and cassettes, are all affected by these price rises. In addition to the rise in value of the U.S. dollar and inflation, there has also been a sales tax increase for records and cassettes. Does trouble always come in threes? It certainly has for the records and cassettes.

Below is a list of new prices we hope will still be correct at least until the early part of next year.

1983 Book Club

Regular Price \$A58.65

Special Set Price (15 per cent saving)
\$A49.95

'The Upward Look'

1983 Senior Devotional \$A8.55

'This Is the Day'

1983 Junior Devotional \$A8.55

'How to Survive the '80s'

\$A1.65

(1983 Missionary Book of the Year)

'Knowing Him Better' \$A1.75

(*'Steps to Christ'* in Everyday Language)

Christ Our Substitute \$A6.85

(First Quarter Lesson Helps)

E. G. White Biographical Series

Regular Price \$A23.40

Introductory Special \$A16.95

(Volume 6—*'The Later Elmshaven Years'* is now available)

Records and Cassettes—\$A10.95

We run the risk of a price problem with all of our advertising, but we feel sure you want to see a price even if there has been a price rise since the promotional material was printed.

All is being done to keep the prices down as low as possible and to defer the need for price rises as long as possible. However, many cost increase factors are out of our control and must filter through to the book price eventually.

Down through the years good books have proved to be an invaluable influence for truth and right. Even though they cost a little more today—to invest in a good book must still be one of the best investments the Christian can make.

Silhouettes

30 PICTURES

SIZE 17"x23"

\$A2.95 SET

CHILDREN love pictures, especially pictures that are large and simple in detail. Silhouettes can fulfil these requirements for the Sabbath school. To help make this set more usable, the following suggestions are made. For best results the individual silhouette pictures should be cut out and mounted on cardboard, to be displayed on an easel or held in some other way while the children sing the song. Some leaders have found that various colours of cardboard give added effectiveness. It is a good plan to number each picture on the back after mounting. Thus the outline will be easily followed. Of course, many other combinations are possible. The pictures are also valuable for use in storytelling.



ORDER FROM YOUR ADVENTIST
BOOK CENTRE

LIFE-SKETCH OF B. O. JOHANSON

(continued from page 12)

On Sunday morning, October 17, 1982, Bertram went about his work as usual, followed shortly before noon by a very happy family gathering of his wife's relatives at the home of her sister, Ruby Lacey. At about four o'clock he said he would like to walk home, only about ten minutes away, as he had several little jobs he wished to attend to, while his wife helped his sister tidy up after their little party. Eunice followed Bertram less than an hour later. On her arrival home she called him, but received no answer. She found him inside, quietly "sleeping," with no signs of distress or of struggle of any kind. It seemed as though his heart had simply stopped beating. For eighty years and eight months our brother had lived a full and faithful life and was just taken quietly to rest until his Master calls.

Left to mourn Brother Bertram Johanson's passing are his dear wife, Eunice, his daughter Wilma and her husband Kelvin Shinn, his son Don, Wilma and Kelvin's two sons and daughter, six great grandchildren, his older brother, Pastor Eric, and youngest sister Thelma (Mrs. E. C.) Rosendahl. They sorrow not as those without hope. They are comforted by the fact that their dear one did not suffer a long and painful illness. They all rejoice in the wonderful hope of a glorious resurrection when the Saviour comes to awaken His faithful servants to immortality. ■

Weddings

DIAZ—FORRESTER. On November 21, 1982, in the Bangkok Hospital church, Thailand, Polbert Diaz and Caroline Janet Forrester exchanged marriage vows. Polbert is the son of Brother and Sister Crisogono Diaz of Cebu, Philippines. Brother and Sister Diaz served for many years on the staff of Mountain View College in the Philippines. Caroline is the daughter of Brother and Sister Kelvin Forrester of Macksville, New South Wales. We wish Polbert and Caroline God's richest blessings as they transfer to the Phuket Mission Hospital in south Thailand where Polbert will serve as chief surgeon. R. R. Standish.

LAWTIE—NAUGHTON. It was a special privilege for the writer to officiate at the wedding of Dean Walter Lawtie and Karen Anne Naughton, who chose Sunday, October 31, 1982, at the Cabramatta church, Sydney, New South Wales, to exchange their marriage vows before God and their many relatives and friends. Dean is the younger son of Brother Eddie and Sister Margaret Lawtie of Roebourne, Western Australia. Karen is the eldest daughter of Brother Lawrence and Sister Greta Naughton of Liverpool, Sydney. We wish this happy and devoted couple God's best blessings as they set up their home in Perth, Western Australia. A. H. Forbes.

LEE—LAW. It was a very happy day for Michael Lee and Linda Law when they exchanged their marriage vows on Monday, July 5, 1982, at the Chinese church in Strathfield, Sydney, New South Wales. Though they were acquainted with each other previously in Hong Kong, providence had brought them 8,000 kilometres to meet again in Sydney. Michael was responsible for leading Linda to the Lord. Their friends and members of the Chinese church wish Michael and Linda good health and happiness and much of God's blessings. John Chan.

McCULLOCH—ADAMS. It was an inspiration to everyone gathered at the Papanui church, Christchurch, New Zealand, on Sunday, November 21, 1982, to see the faces of John McCulloch and Ruth Adams lighted with happiness as

they were joined in holy wedlock. Ruth is the daughter of Harry and Frieda Adams of Christchurch, while John's parents come from Invercargill. John and Ruth attended our Christchurch mission faithfully, were baptised and are now married. May God bless and guide the lives of these dear young people continually. W. H. Otto.

RATCLIFFE—BERRY. Ashley Michael Ratcliffe, youngest son of Pastor and Mrs. A. Geoffrey Ratcliffe of Denver, Colorado, U.S.A., was united in marriage to Delrene Joy Berry, only daughter of Mr. and Mrs. Colin Berry of Nunawading, Victoria, at an outdoor ceremony in Dallas, Texas, on March 28, 1982. May God bless their home which has been established in Dallas. A. G. Ratcliffe.

STAYT—JOHNSON. The beautiful new Bray Park church, surrounded by the exquisite scenery of the hills around Murwillumbah, New South Wales, was the setting on Sunday, November 14, 1982, for the wedding service of Martin Stayt and Kathy Johnson. The large gathering of relatives and friends from as far away as Mackay, Queensland, and Sydney, met for the reception under a marquee erected on the property of Kathy's parents, Mr. and Mrs. Noel Johnson, of Condong. With the sun shining brilliantly, the blessing of Heaven seemed to be assured as these two devoted young Christians established a new Adventist home. R. A. Vince, R. M. Vince.

TURKALJ—LAKOVIC. On October 24, 1982, the Yugoslav church at Seddon, Victoria, was crowded with friends and well-wishers from far and near for the wedding of Franjo Turkalj and Myra Lakovic. These young people love their Lord and His church wholeheartedly and we know that He will bless them in their newly formed home. Because the bride lost her father recently, her brother took the responsibility of giving her to the bridegroom. It was a moving and touching occasion. We wish the young couple much happiness and lots of God's blessings as they establish their home in Melbourne. S. Jakovac.

THOMPSON—WALLIS. August 29, 1982, was an occasion of great rejoicing for members of the Preston church, Victoria, when they witnessed the uniting in marriage of the radiant couple, Wayne Thompson and Leonie Wallis. Wayne is the son of Brother and Sister Robert Thompson of Cooranbong, New South Wales, and Leonie, the only daughter of Brother and Sister Arthur Wallis of Bundoora, Victoria. We wish the happy couple much of God's blessings as they establish their new home in Adelaide, South Australia. John Chan.

VAN MAANEN—WAY. Spotswood church, Victoria, was tastefully decorated for the marriage of Wilhelm Van Maanen and Verna Way on June 13, 1982. Both the bride and groom came to rejoice in the Lord Jesus and in this wonderful message through the Carter Report. Verna and Wilhelm will establish their new home in Bendigo. May the Lord bless them in their future life together. John Chan.

WELLS—HILL. No one could ever have guessed that the two young friends who met on a New Zealand Congress tour would find themselves married within two years, but that is just what has happened. The Ipswich church, Queensland, was the venue for this happy occasion when Geoff Wells and Dorothy Hill joined their hearts and hopes in the solemn, yet singularly joyous occasion of their wedding on Sunday, September 19, 1982, in the presence of their many friends and relatives who came to witness this lovely event. We wish them God's richest blessings, evermore. A. V. Bambury.

Till He Comes

EHLERS—HENRY William (Harry) Ehlers was born on June 18, 1918, in Brisbane, Queensland, and died suddenly while at home on Sabbath, September 25, 1982, soon after the closing of a very beautiful and happy Sabbath for him and his dear wife, Mildred. Especially to Mildred, his daughter, Joan Anderson, and son, Brian, Pastor D. Brennan and the writer expressed words of hope and comfort as we tenderly committed our brother to our Lord, during the service at the Redland Bay Cemetery. Harry was a very devoted husband, a loving father, and a committed Christian. He will be missed by us all and we look forward with confidence to the resurrection. R. J. Fraser.

ELTON. On Sabbath morning, September 18, 1982, Mrs. Louisa Amelia Elton passed away in the Nelson Hospital, south New Zealand, aged sixty-one years. In spite of several years of indifferent health, Sister Elton possessed a courageous spirit. A service was conducted during which the assembled family and friends were reminded of the comforting promises of Scripture, and assured of an unchanging Saviour. We laid her to rest in the Marsden Valley Lawn Cemetery on September 20. To her husband Brynley and daughters Joan (Mrs. Alley of Nelson) and Ann (Mrs. Hagen of Invercargill) we extended our heartfelt sympathy. G. W. Oaklands.

ELTON. At the age of sixty-four years, Mr. Brynley James Elton passed away on Monday, November 8, 1982, in the Nelson Hospital, south New Zealand, just seven weeks after the passing of his beloved wife Louisa. With those who mourn we long for the day when our Saviour will abolish pain and death and wipe away all tears. Family members were comforted in the knowledge of God's love and tender mercy, who will grant eternal life to all who love Him. Friends and relatives gathered together for the service in the Funeral Director's Chapel and later at the Marsden Valley Lawn Cemetery where he was laid to rest alongside his life-partner. We extend the Master's sympathy to his daughters. G. W. Oaklands.

FROST. When Mabel Edith Frost passed to her rest on October 23, 1982, aged seventy-seven years, an Adventist mother in Israel was missed. Her love for children was evidenced by her act of fostering and adopting children in addition to her own family. Like another Dorcas she sewed and crocheted garments for the needy. For the last six years Sister Frost has been widowed. During the suffering of her last few weeks the Advent hope meant much to her. She rests till the resurrection in the Hamilton Park Cemetery, New Zealand, where Pastor Ken Gray committed her to her Maker. The writer assisted in the service. Stewart Presnall.

HARKER. Harold Henry Jarvis Harker was a patient at Auckland's Adventist Geriatric Hospital, Bethesda, for just two short weeks. He died on October 14, 1982, aged seventy-six years. To his daughter Mrs. L. V. Crawford, relatives and friends present, were spoken words of comfort at Morrison's Funeral Parlour. He was privately interred at at Waikumete Cemetery, New Zealand, on October 18. Lord Jesus, quickly come. Douglas Hokin.

JOHANSON. Born on February 6, 1902, in Melbourne, Victoria, Bertram Olaf Johanson was the third son of the late Pastor and Mrs. J. M. Johanson. On Sunday, October 17, 1982, he quietly, yet unexpectedly, passed to his last rest at his home unit, Kressville, Cooranbong, New South Wales. To his dear wife, Eunice, and his children, Wilma and Don, his brother Pastor Eric and sister Thelma, we offer our sincere sympathies. The graveside committal and service of cherished memories were conducted at Avondale Lawn Cemetery and Avondale Memorial church by the writer and Pastors L. C. Coombe and O. K. Anderson. A life-sketch appears elsewhere in this issue. L. J. Laws.

LEVETT. Harry Alfred Levett was born at Hastings, Sussex, England, on February 28, 1908. He came to Australia as a youth of seventeen years to work at farming and later the railways. In 1930 he met Phyllis Taylor at the Murrumbarran-Harden Agricultural Show—a friendship which resulted in marriage two years later. Over the ensuing years four children were born to them: Doreen, Ron, Bill and Harry. When they moved to Sydney in 1969, Harry worked for a paper bag company until failing health forced him into retirement. He and Phyllis attended Ryde church for about thirteen years, and were well-known and respected. He passed to his rest at the Royal Prince Alfred Hospital, Sydney, New South Wales, on Sunday morning, September 12, 1982, and was buried three days later at the Northern Suburbs Cemetery. T. T. Turner.

MENZIES. Myra Malvena Bell was born on May 25, 1895, at East View, Black Mountain, New South Wales, and closed her eyes in peaceful sleep on August 8, 1982, at the Charles Harrison Nursing Home, Cooranbong, New South Wales. Myra and Andrew (who predeceased his wife by seventeen years) joined the Adventist Church in 1941. To her surviving family, Cyril, Merele, Valerie, Willsee and Guy, and their dear ones, and also to her only surviving brother, Cecil Bell, we extend our sincere sympathies. Brother Dennis Allsop, the Armidale church pastor, assisted the

writer in the service of remembrance at the church. We tenderly laid Myra to her last resting place in Avondale Lawn Cemetery awaiting the glorious resurrection day.

O. K. Anderson.

PAGE, Edward (Ted) Page died at Perth, Tasmania, on May 24, 1982. He was a man of courage and one who was always helping others. Left to mourn are his wife, Doreen, and son, Eden, and our deepest sympathy is extended to the family. He rests until Jesus comes. Brother Lance Tyler assisted the writer.

G. W. Rappell

SINGH, Gladys Ramraj Singh (affectionately known as Jarji) aged eighty, was called to her rest on August 20, 1982, in Yucaipa, California, U.S.A. She was a native of Fiji, and for many years was engaged in mission service in various places, but mostly at Fulton College. Survivors include her son, Mulchand (London), Dulcie North (New Zealand), Shanti Conway-Smith (Yucaipa, California), and Roshni Tuli (Loma Linda, California), one sister Nellie Ramswarup (Vancouver, B.C.), one brother, Narain Singh (Fiji), and two grandchildren. Graveside services were held on August 23 at Montecito Memorial Park in Colton, with Pastor S. O. Francisco of the Yucaipa Adventist church officiating. Many friends and relatives will cherish fond memories of this courageous, loving and warm-hearted lady. Her loved ones for comfort cling to the wonderful promise of reunion on the resurrection morning.

G. Maharaj.

STUART, Athol Stuart closed his eyes in death's sleep at Hobart, Tasmania, on June 1, 1982. Left to mourn his passing are his loving wife, also Claire, Win, Elaine and Ernest. Athol's greatest pleasure was found in helping others. He now rests in the Cornelian Bay Cemetery until the call of the Life-giver.

G. W. Rappell.

TAYLOR, Arthur Robert Taylor was killed in a tragic air crash at Scone Airport, New South Wales, on October 30, 1982, one day after his thirty-seventh birthday. To his dear wife Ursula, his children Louise and Mark, his stepsons Craig and Michael, his parents George and Sylvia Taylor of Victoria, and his six brothers and two sisters (Neville, Ross, Gordon, Ian, Laurie, Joy, Beverley and Lyle), we extended the promises of God. The blessed hope and comfort of the Scriptures meant much to the sorrowing loved ones as we laid Arthur to rest, in the Avondale Cemetery, Cooranbong, awaiting the call of the Life-giver.

N. Bolst, P. E. Roennfeldt.

RETURN THANKS

Irwin, Lee (Skipworth) and Kingsley Dyson and families thank all kind friends for their cards, letters and phone calls expressing sympathy, comfort and hope at the time of the tragic loss of our very dear parents. 1 Thessalonians 4:16-18.

Appreciation is expressed for all the beautiful cards, flowers, words of sympathy and love which have been extended to us all in the loss of our loved one, Bertram O. Johanson, on October 17. Please accept this as our personal thanks from his wife Eunice, daughter Wilma (Mrs. Kelvin Shinn), son Don, brother Eric and sister Thelma (Mrs. E. C. Rosendahl), as well as all other dear relatives.

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VOLUNTEER MINISTER NEEDED

The Tasmanian Conference seeks the services of a volunteer family to care for the newly established church on King Island in 1983. Active, retired minister preferred, but dedicated layman with proven soul-winning and church leadership abilities could be suitable. Home and car provided. Term of service would be twelve months or longer by mutual agreement.

Inquiries to: The President

Tasmanian Conference of S.D.A. Church
G.P.O. Box 1039K
Hobart, Tas. 7001

Flashpoint

LINCOLN STEED
Assistant Editor



CHANGES resulting from the annual meetings of the Australasian Division:

THE Medical and Temperance department is to be under two separate directorships in this Division. Calls have been sent to Dr. Jim Crawford and David Syme for Health and Temperance directors respectively.

MAX TOWNEND, currently Communication director, Far Eastern Division, has been called to this Division as projects director—a PR position which will include among other duties a helping hand for the Avondale College Foundation.

AVONDALE College will have a new business manager—Keith Hughes. Ron Pengilly is retiring (he served for many years as manager here at the Signs), after a total of forty-six years of service.

ALSO retiring is W. J. Fowler, retail manager, head office, SHF, after having given forty years to the cause. Best wishes to both these retirees.

HEAD OFFICE, Sanitarium Health Food Company, has a new retail manager in the person of Kelvin Shinn.

THE ABOVE item unleashes a long list of SHF changes: Jerry Peng as manager, Christchurch. Dr. Sid Cole as assistant manager, Cooranbong; Rod Woolley as manager, Auckland; Ross Osborne will be his assistant at the Auckland factory; Barry Freeman, manager, Adelaide Wholesale and Factory; Derek Cavilla his assistant at Adelaide; Russell Akers, assistant manager, Brisbane; George Lees, assistant manager, Lewisham; Paul Kellow, manager, Palmerston North; Trevor Matthews as manager of the Carmel factory. Is that all? Obviously the SHF remains a practising partner in the Advent movement!

BIG change in the Papua New Guinea Union Mission with the retirement of Pastor J. Mave. Pastor Philip Daboyen will be the new associate secretary.

LE work in the C.P.U.M. is up 40 per cent over the year 1982!

OUR man in South Australia, Nat Devenish, is to move operations to the Adventist Media Centre. He will be the Bible School director and Field Officer. We'll be hearing more from Nat, I am sure.

THE Media Centre in Australia is expanding rapidly. The latest was \$40,000-worth of videotape equipment for use in isolated areas and in evangelistic campaigns. There is still room for expansion however. Former Australasian Division president Pastor R. Frame, now president of the Adventist Media Centre in California, was here for the recent media board meeting, and reported that their annual budget is \$20 million!

MUCH excitement at Avondale College over action just taken by the Higher Education Board. Avondale has received FULL recognition for the Associate Diploma in Computing, beginning in 1983. Big news is the new Bachelor of Business to be offered in 1983. It is now possible to do a full tertiary degree in business studies at Avondale. The college plans to strengthen department staff numbers and upgrade facilities. Avondale is now not a good choice—it is the best choice!

GRADUATION day at Avondale was yesterday my time—a bit longer your time—November 28. A total of 163 students graduated: 79 certificate, 79 diploma degree, 5 M.A., about 3,000 people attended the ceremony.

SPONTANEOUS applause greeted M.A. candidate Michael Chamberlain as he went on stage to receive his degree. Study is always hard, but everyone present recognised the difficulties he had been under. Various newspapers reported details of the ceremony—I read the report in the local Melbourne Age.

ANNOUNCED at Graduation Weekend were the following Avondale College Foundation grants for 1983: library security facilities, \$25,000; new PABX telephone system, \$37,000; new freezing rooms, \$15,000; PAR course (jogging track) with rest stations, \$15,000. A total of \$92,000. Well done, A.C.F.

PLANS are at fever pitch for the Division Pathfinder Camporee to be held near Ipswich, Queensland, from January 4 to 9, 1983. So far over 3,800 applications have been received. This could be approaching a world record attendance!

AFTER only three weeks of Appealing the Ilam church, Christchurch, New Zealand, set a new record of \$NZ8,020—up from last year's \$NZ7,500. Ilam does not have a minister—laymen Dick Marshall and Alan Savage led out.

AN anti-liquor advertising petition was submitted to the New Zealand Government Parliamentary Select Committee in Wellington on November 30. This private citizens' petition of 14,770 names, at last count, was submitted by Mr. Ernie Gale, a laymen from St. Albans church in Christchurch.

ON November 20, Pastor Bill Otto baptised three people in Christchurch, New Zealand. This brings to thirty-one the number baptised as a result of this year's evangelistic program and a baptismal class at Papanui High School.

PASTOR Kabu has been running a mission in Rakiraki, Fiji. About 240 have been attending the baptismal class and a large majority of these were baptised at the first baptism on December 4, 1982.

FIJI has doubled its church membership in the past five years. Papua New Guinea reports 3,700 baptisms for the first nine months of 1982—the year-end total is expected to be over 5,000.

OUR Division has a baptismal aim of 25,000 for the 1,000 Days of Reaping—17,600 in P.N.G.U.M. During this period the Division has plans for 2,000 mission efforts, 120 youth campaigns, 2,000 health programs, and a network of 4,000 branch Sabbath schools. We need more of the spirit of South America—which division plans to double its membership in the period.

"FINALLY, BRETHERN . . ."
Running up hills and running down people are both bad for the heart.