

RECORD

ISSN 0819-5633

VOL 93 NO 38 October 1, 1988

Volunteers Raise Church on Bellona —Page 12

Registered by Australia Post—publication No NAR 1072

October Is
Adventist Appeal
Month

RECORD

Official Paper
Seventh-day Adventist Church
South Pacific Division



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Subscriptions South Pacific Division, \$A25.00 \$NZ28.75. All other regions, \$A48.25 \$NZ55.50. Air mail postage rates on application. Order from Signs Publishing Company, Warburton, Victoria 3799, Australia.
Manuscripts All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria 3799. Phone (059) 66 5781. Telefax (059) 66 2988
Printed weekly by Signs Publishing Company.

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Cover: Gordon Southwell supervises concreting at the new church on Bellona.

Photo: G. H. Gentil.

EDITORIAL



The Worst Possible?

This issue contains a somewhat historic report of an unofficial meeting called by laypeople in Western Australia.

I say historic, because official Adventist publications such as the RECORD have tended to report only official activities of the church.

These people met to discuss how the church might better marshal its resources to get more ministers working in the harvest field, rather than in the green pastures of some office.

This is a worthy goal. We must try to cut our administrative overheads, in terms of both finance and personnel. And I commend these people for being sufficiently interested in their church to take time to study the problem and to offer suggestions.

Increasingly, I believe, laypeople will take a more active role in church decision-making at all levels. This infuses energy and ideas into the church,

The church doesn't exist in isolation.

helps jolt it out of certain ruts, and calls for accountability on the part of church leaders.

We need the kind of expression of concern reported in this week's RECORD. But on the other hand, it's easy to be too cavalier in dismissing the need for many of the church's current personnel, services and procedures. While the system may not be perfect, it may be better than many of us realise.

Wasn't it Churchill who said that democracy was the worst form of government—except for all the others. And maybe some of our church procedures are the worst possible—except for the alternatives.

Those who met in Western Australia tried to look at the situation sensitively. I was impressed with their balance. But it's easy not to have such balance, and to overlook certain crucial facts.

For example, the South Pacific Division office staff is larger than it was a few years ago. Could that growth have been avoided? No doubt some of it could. However, some may be the unavoidable

outcome of being in the world.

The church doesn't exist in isolation from society. Growth in other bureaucracies inevitably affects the church. For example, in recent years the complexity of government legislation concerning remuneration, superannuation, tax, unionism and much more, has grown dramatically.

The number of submissions and appeals the church must lodge in its effort to minimise the negative impact of such legislation more than keeps one additional treasurer busy.

Similar things are happening in the area of education. The department could once focus on the maintenance and fine-tuning of the system. Now it spends more time wrestling with how to relate to, or lobby against, government legislation.

If more personnel are required, it's not necessarily because the staff are lazy or less efficient than previously. Today, there are things to be done that weren't even on the agenda a decade ago.

Over the years, the Adventist Church has enjoyed a reasonable degree of uniformity around the world. But the church's membership is growing, and shifting to Third World regions. Governments in countries where the church works are increasing their demands on how the church must carry on its work. Inevitably, more meetings will be called, and the church's bureaucracy will increase.

We all agree that it should be minimised. But one person may wish to reduce departments and leave local churches to sort out more of their own programs. Others might feel that many administrators are dispensable. Others might make cuts in various services or close various institutions.

But whatever the solution, inevitably some onlookers will feel that it's inadequate—which it would be—just as some feel the current system is inadequate—which it is.

In the final analysis we must work constantly to make the church structure and programs more effective. But we must also support them—even though they are never quite what they should be.

James Coffin.

LETTERS

Signs Outstanding

The August issue of *Signs* is outstanding. Graphics and words combine in a powerful treatment of the theme of "Justice." The issue should have broad appeal to readers coming from a secular mind set. You are doing outstanding work on the *Signs*. I hope its outreach to the public increases significantly.

William G. Johnsson, Editor,
Adventist Review.

Adventists?

I was interested in Winston Kent's article entitled "God's Chain" (August 27).

This story relates only how one Aboriginal group came to know of the seventh-day Sabbath—not of the second advent. Thus the Aborigines were the first *Sabbath-keepers* in Australia, not the first *Adventists*, as the article claims.

My dictionary states that an adventist is one who believes in the second coming of Christ. "God's Chain" was an interesting story regarding the Sabbath, not a story about the "blessed hope."

Pete Williams, Vic.

Error-Free, Please

The article "Christ Didn't Care" (September 10) by Bruce Manners states: "He didn't care that He went to school in a rustic, synagogue school." The truth is that Jesus did not attend any of the synagogue schools. (See *The Desire of Ages*, page 70.)

I am sure you appreciate the grave responsibility that you as editors have to ensure that all material printed is free from error, even when it is submitted by an associate editor.

(Mrs) Ula Cable, Qld.

Any Esperantists?

Twenty-five years ago I joined a worldwide movement with about four million members—I became an Esperantist. [Esperanto is a manufactured language that seeks to incorporate the best of all languages for the sake of simple, effective communication.] Fifteen years ago I joined another worldwide movement of similar size—I became a Seventh-day Adventist.

To date we have discovered 27 people who are members of both groups. Are there more?

Many of us attend the annual international Esperantist congresses. Two years ago that allowed me to go to China, where I gave my Esperanto Bible to a penfriend. *Steps to Christ* is also available in Esperanto. One elderly Adventist in the USA has translated the Voice of Prophecy correspondence course and the 703 hymns of the new hymnal into Esperanto.

(Mrs) M. Chaldecott, NSW.

Peculiar Meaning

The recent editorial by Bruce Manners (August 13) concerning the word "peculiar" is timely.

The language of the English King James Version is now nearly 400 years old. In that time many words have changed in meaning. In the KJV, "peculiar" meant "appropriated to an individual, own particular, private."

God's special people are appropriated or private to Him. This indicates the true meaning, which differs considerably from the modern meaning of "weird" or "strange."

Morris L. Harnell, Qld.

Changeless?

I feel I must put pen to paper to protest the changes in the church (such as the logo and the new hymnal). Why do we have to change? God doesn't change. And I'm sure He must be having a chuckle at the way some of us are desperately trying to change things. The Lord is

coming soon. So why worry about changes?
Jim Westhorpe, NSW.

SDA Education

Recent articles in the RECORD on Seventh-day Adventist education have been both interesting and academic.

Throughout the general population of Australia we see an increase in parents seeking private and church schools—so it never ceases to amaze me that so many committed Adventists choose state schools for their children.

Provided Adventist leaders at the three educational levels can resist the pressure to lower the standards for no reason other than to let low achievers obtain high marks, the system will continue to produce excellent citizens.

I am not an Adventist—my wife is. But our child has benefited for seven years from the qualities of her Adventist teachers. While acknowledging that the system supports the occasional square peg, we're looking forward enthusiastically to Adventist high school for her. And, if possible, to a tertiary education with the Adventist system.

John Stanley, Qld.

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A Good Fight

by Peter H. Ballis

No one can measure the results of the simplest action performed with a single eye from love to God and man.¹

Gustav Alexander Anderson's life story, though sad, is a small miracle. His life was the flickering flame of the Adventist faith that set on fire one corner of New Zealand.

The conversion of the *Pitcairn* population to Adventism was a high-water mark of early Adventist evangelistic success. When John I. Tay left *Pitcairn*, one can imagine him telling and retelling to all he met that descendants of the *Bounty* mutineers had been converted to the three angels' messages.

One man whose imagination was set on fire by this story was Gustav Alexander Anderson, a 24-year-old Swede en route to America on the same vessel as Tay. By the time the ship berthed in San Francisco, Anderson had declared himself a Seventh-day Adventist and kept "his first Sabbath [with Adventist believers] in Oakland, California, [on] February 19, 1887."²

Anderson's youthfulness and exuberance was a living witness to the power of the gospel. He impressed Ellen White, who volunteered to pay his way to Healdsburg College, where he could train for the Adventist ministry.³

Meanwhile, John Tay's repeated appeals to the church to build a missionary schooner for the purpose of extending the Adventist presence to the isolated parts of the South Seas finally took hold of Adventist hearts and minds. The much-talked-of missionary schooner was built and dedicated in 1890, four years after Tay's return to America.⁴

On October 20, 1890, "three or four hundred of the [Adventist] brethren and sisters of Oakland and San Francisco" met on the wharf to farewell the *Pitcairn* on its maiden voyage to the Pacific.⁵

Peter H. Ballis, who worked in New Zealand as a pastor for a number of years, currently is doing further study at La Trobe University, Melbourne, Victoria. He also pastors the North Fitzroy church.

which naturally included a stop at *Pitcairn*.

The ship's hand-picked crew were wholly committed to the Adventist cause. They had to know at least one language other than English. Between them the eight crew members spoke English, French, German, Spanish and the Scandinavian languages.

Gustav Alexander Anderson, having completed his training at Healdsburg, had been labouring "with poor success" in Stanwood, Washington.⁶ He was an obvious choice. He could speak several Scandinavian languages, had previous knowledge of the Pacific and, more importantly, had a natural interest in the project, having been won to Adventism through hearing Tay's story.

The Adventist ship reached *Pitcairn* on Thursday, November 25, 1890.⁷ Three and a half weeks later, the *Pitcairn* was sailing again, spending several

He impressed Ellen White, who volunteered to pay his way to Healdsburg College.

months meandering through the South Pacific archipelagos. It finally docked in Auckland, New Zealand, on October 12, 1891, where it was scheduled for repairs and some major structural alterations.⁸

The brief Auckland interlude, however, became a delay of many months. Work on the *Pitcairn* progressed slowly. The ship's master, Captain J. M. Marsh, was taken ill and admitted to the Auckland Hospital. He died on Friday morning, June 3, 1892.⁹

The *New Zealand Herald* recorded: "One of the most popular shipping masters visiting this port, Captain Marsh, died yesterday morning at the residence of Mr Ward, near Newton Road. He was the master of the American Seventh-day

Adventist mission schooner *Pitcairn*, which is at present in Auckland harbour, detained here owing to the illness of the captain. Captain Marsh, who was 37 years of age, leaves a widow and a family. His death was due to liver and kidney disease, and other complications. . . . Yesterday flags were at half-mast on the ships, as a tribute to the memory of the deceased."¹⁰

The *Pitcairn* crew devoted their energies to the literature ministry.¹¹ Gustav Anderson nominated Hawkes Bay, on the east coast of the North Island, as his place of labour.

A. G. Daniells had established an Adventist presence in the area three years earlier—which had grown into a thriving Adventist community of more than 80. Also, southern Hawkes Bay had a large migrant settlement of Scandinavians.

When the *Pitcairn* sailed out of Auckland on June 27, 1892, to America, Gustav Anderson was not one of the crew. Three months earlier, by "unanimous vote"¹² delegates at the third annual session of the New Zealand Conference convened at Napier had voted:

"WHEREAS, there are several thousands of Scandinavians in New Zealand who have not yet received a knowledge of the Third Angel's Message, therefore, RESOLVED, That we invite G. A. Anderson to labour in this Conference among the people of that nationality both by canvassing and holding meetings the following year."¹³

With this appointment, the number of ministers in the conference had tripled.¹⁴

We have only glimpses of Anderson's missionary activities in and around Ormondville, Makotuku and Norsewood. On September 19, 1892, Anderson, aged 30, married Esther Kelly, who was three years younger than he.¹⁵ The entry in the state Marriage Register recorded her profession as

"missionary," a career to which she was devoted until her death on July 19, 1938.¹⁶

Anderson's activities among the Scandinavians in Hawkes Bay began causing major rifts in the community. The young Adventist developed a sizeable following.

A correspondent to *The Bush Advocate* reported that "the sabbath question was being quietly debated in the houses of many people throughout the district, and that humble Christians were being unsettled, and even drawn away from the churches of their childhood. . . ."¹⁷ The passionate and vitriolic attacks of at least one minister in the region¹⁸ suggests that such determined opposition was to some degree a reflection of Anderson's successes.

To capitalise on this interest, early in 1893 the more experienced Stephen

The inscription is a fitting tribute.

McCullagh was sent to conduct an evangelistic campaign in the district.¹⁹ His presence fueled an already raging controversy, precipitating heated public debate on the Sabbath question, which at times degenerated into bitter vilification and falsehoods against Adventists.²⁰

Despite "fierce opposition from the [local] clergy,"²¹ 11 people were baptised on October 1, 1893.²² It is not clear how many of the baptised were the fruit of Anderson's efforts. However we do know that the Donghi, Ingvoldsen and Finsch families traced their Adventist roots to his influence.²³

The Ormondville Adventist church was officially opened on November 18, 1893.²⁴ Special guests at the dedication included Ellen White, who preached the dedicatory sermon and also made a donation to the building fund so that the church might be dedicated debt-free.²⁵

Ellen White was no less impressed with Anderson seven years later than when she first met him as a new convert.²⁶

At the first New Zealand camp-meeting, Gustav Alexander Anderson, together with Mrs Margaret Caro, a leading New Zealand Adventist personality and local dentist, was ordained to the gospel ministry.²⁷

Life was not easy for the Andersons in southern Hawkes Bay. They worked under extremely primitive conditions²⁸

and in relative isolation. This began to take its toll on their health.

Acting on the advice of church members, the Andersons finally sought medical help. A report in the *Bible Echo and Signs of the Times* stated that "G. A. Anderson and wife, who have been labouring among the Scandinavians of New Zealand, were among the passengers by the *Monowai* at its last trip to America. Their destination is the Health Retreat of St Helena, California, where Bro [Anderson] intends to take treatment."²⁹

Three years later, back in New Zealand and once again living in Ormondville among his own people, Gustav Anderson's illness had become worse, not better. He died on November 29, 1896, not quite 35 years of age. His death certificate recorded that he died from "a prolonged illness complicated by pneumonia."

Dr Joseph Caro wrote in the obituary, "Bro Anderson was a man of steadfast faith and a true Christian. He enjoyed the respect of all who knew him, for his earnestness, his sterling character, and his goodness of heart. His death, though not unexpected, caused deep sorrow to Napier church."³⁰

Recently I had the privilege of locating his place of burial at Napier's old cemetery.³¹ In an obscure little corner of the cemetery is located a very ordinary headstone that signals the place of burial of a most extraordinary young Adventist.

The inscription at the foot of the headstone is a fitting tribute and a most appropriate summary to his life of service: "I have fought a good fight, I have kept the faith."

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3. E. G. White to Mr Harmon Lindsay, Wellington, April 24, 1893 (SDA Research Centre, Cooranbong, NSW).
4. For details, see Fred M. Harder, "Pitcairn: Ship and Symbol," *Adventist Heritage*, 1979, 6(1):3-15.
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Echo, June 15 and July 1, 1892, pages 192, 208.

11. *The Pitcairn Log*, December 16, 1891: "Bro Camp was giving canvassing lessons to the men [ie, the *Pitcairn crew*]."

12. S. McCullagh, "Notes from New Zealand," *The Bible Echo*, May 15, 1892, page 156.

13. J. Harris, "New Zealand Conference of S. D. Adventists," *The Bible Echo*, May 15, 1892, page 156.

14. *The Bible Echo*, November 15, 1892, page 352.

15. Esther Kelly was a convert of A. G. Daniells, charter member of the Napier church, and secretary of the New Zealand Conference Sabbath School Association (E. Kelly, "The New Zealand Sabbath-School," *The Bible Echo*, May 15, 1892; E. Anderson, "New Zealand Sabbath-School Association," *The Bible Echo*, June 1, 1893, page 173).

16. *Australasian Record*, August 15, 1938, page 7.

17. *Bush Advocate*, January 19, 1893.

18. For details on the controversy see S. R. Goldstone, *Veneered Infidelity, the Story of the Seventh-day Adventist Church in Hawke's Bay, 1888-1932*, pages 89-95.

19. S. McCullagh, "Notes from New Zealand," *The Bible Echo*, June 1, 1893, page 176: "Before coming here, the Anglican Minister preached half a dozen sermons against our work, and also wrote a pamphlet, in which he endeavours to show that over eighteen hundred years ago the law of the ten commandments was literally completed and ended." G. T. Wilson's tract, *The Lord's Day in the Bible and History*, Gisborne: The Herald Office, 1893, was the Adventist rejoinder to Wills.

20. *The Bush Advocate*, October 5, 1893. Cf S. McCullagh, "Notes from New Zealand," *The Bible Echo*, July 15, 1893, page 236.

21. G. T. Wilson, "New Zealand," *The Bible Echo*, August 1, 1893, page 253. On the importance of controversy during the first two decades of Adventist activities in New Zealand, see Peter H. Ballis, *Preaching to the Converted: Planting the Adventist Faith in New Zealand* (paper read to the Stout Research Centre for the Study of New Zealand Society, History and Culture, Victoria University, Wellington, May 7, 1986).

22. *The Bush Advocate*, October 5 and 12, 1893.

23. Minutes, North New Zealand Conference Session, January 18, 1904, page 126; *Union Conference Record*, June 8, 1908, page 7; *Australasian Record*, April 11, 1927, page 5.

24. S. McCullagh, "Dedication at Ormondville," *The Bible Echo*, January 1, 1894, page 6.

25. S. R. Goldstone, *Veneered Infidelity*, page 95.

26. E. G. White to Harmon Lindsay, Wellington, April 24, 1893 (SDA Research Centre, Cooranbong, NSW).

27. A. Simpson, "The New Zealand Conference," *The Bible Echo*, May 15, 1893.

28. According to A. H. Reed (*The Story of Hawke's Bay*, Wellington, A. H. & A. W. Reed, 1958, page 175), "A typical pioneering home might consist of a 10 by 14 ft building, with walls of tree-fern trunks, and huge chimney of the same, with open fireplace about eight feet wide. Split sacks might be used for a partition, and for doorway; sawn-off logs for seats, and slabs, nailed on to posts driven in the ground, for table." Although the situation of most of the migrant land owners in southern Hawkes Bay had improved considerably from that of a decade earlier, the living conditions of itinerant settlers, like the Andersons, left much to be desired.

29. *The Bible Echo*, November 1, 1893, page 352.

30. *The Bible Echo*, January 4, 1897, page 7.

31. I am grateful to Mr Sten Aminoff, Swedish Ambassador to New Zealand, 1975-79, for first introducing me to the Gustav Alexander Anderson story.

Anybody Looking for Joy?

by Carole L. Ferch

What is it that gives people in the late 1980s "something to be joyful for"?

Christians sometimes baffle non-Christians with all their talk about "joy." The average non-Christian more readily identifies with people such as the characters portrayed in the well-known musical *Fiddler on the Roof*.

The scene for this production is a little village of mostly Jewish peasants somewhere in Russia. Life for them seems to be a passage from one tragedy or disappointment to the next, with little to brighten their lives. On one occasion, though, things look up.

Tevye, the principal character, makes an agreement with the relatively wealthy butcher, Lazar Wolf, who wants to marry Tevye's daughter Tzeitel.

Both men are pleased and set out to celebrate. Tevye sings, "God would like us to be joyful, even when our hearts lie panting on the floor"—to which Lazar responds, "How much more would we be joyful when there's really something to be joyful for."

Lazar's retort reflects the way most people feel—most people need "something to be joyful for."

Taking a look at our society, we may ask what is it that gives people in the late 1980s "something to be joyful for"—when "joyful" seems to be a word that has aged and died. It no longer graces the pages of novels or newspapers. It has long since been superseded by two cheap substitutes—"exciting" and "thrilling."

In contrast to "joyful," "exciting" and "thrilling" suffer from gross overuse. And little wonder. Ours is an age when self-ascendancy is not only permitted, but applauded. And words such as "exciting" or "thrilling" tend to be associated with self-gratification.

What, then, makes us feel good? And what causes us to use descriptions such

as "exciting" or "thrilling?"

1. Ego Support. If we sense something is granting us favourable attention, adding power or prestige to our person, or affirming our significance in some way, it supports our ego. Because ego support feels good, we tend to describe its sources as "thrilling" or "exciting."

2. Stimulation. When we experience pleasant stimulation from something—perhaps exquisite cuisine, a good-tasting beverage, or fast-moving entertainment (particularly if it has shocking and/or sensual elements)—our nervous system reaches new heights. In today's society, stimulating experiences are smothered in "thrilling" and "exciting" epithets.

3. Novelty. If something promises to satisfy our appetite for novelty, then it is "thrilling" or "exciting." New things often do this—a car, a boat, a house, a trip, clothes or any other of the many material accoutrements dangling daily before us.

But what of those who quote verses such as, "Rejoice in the Lord alway: and again I say, Rejoice"? Philippians 4:4. How can they believe such a thing as "joy" is still relevant?

The simple fact is, they have refused to trivialise the sources of joy outlined in Scripture. The Bible depicts the gifts of God as sources of joy for all people. These gifts help meet basic human need. Simple food and drink, the land that produces them, the harvest, the hills, the skies, the trees, the earth itself, are claimed as sources of joy.

1. God's Salvation. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." Psalm 51:12.

To the writer of this verse, God's salvation was an integral part of daily life. When it rained, God's salvation saved him from drought. When the harvest came, God's salvation provided him with food. When he won a war, God's

salvation preserved him from destruction.

Besides all this, God's salvation would, in the future, provide personal escape from the presence of sin and its consequences. A similar recognition of God's salvation in day-to-day living might provide us also with reason to rejoice.

2. Restored Relationships. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that *your joy may be full*." 1 John 1:3, 4 (emphasis supplied).

Reconciliation between God and humanity—and, as a result, restoration of harmonious relationships human with human—is described by Scripture as the basis of full joy. It would seem that it is not possible to feel any greater happiness than this experience offers. After all, can joy be more than full?

3. The Presence of Righteousness. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things I have spoken unto you, that my joy might remain in you, and that *your joy might be full*." John 15:10, 11 (emphasis supplied).

This verse implies that full joy is bound up with keeping God's commandments. Right doing produces good feelings. Those who rejoice at the sight of a happy, close-knit family, those who delight to see a strong young man help a feeble old woman carry a heavy load, are rejoicing in righteousness.

According to Scripture, sources for human joy are abundant. Apparently, the concept of joyfulness is alive and well. It is as valid as ever. And it promises far deeper satisfaction than any exciting thrill can ever give. **13**

Carole L. Ferch is on the chaplaincy staff at Sydney Adventist Hospital.

Spring's Fadeless Flower

Myrtle Olive Knight.

I longed for some beautiful flower
With a glory and bloom to remain,
And a fragrance to live through the years
Dispelling earth's sorrow and pain.

I found, in earth's gardens of beauty,
Many flowers aglow in the sun,
And I gathered great armfuls of blossoms,
But at even their glory had gone.

I plucked both the violet and pansy,
"Surely these will not wither," I said;
But alas, ere the hush of the sunset
Their petals had drooped—they were dead.

I wandered by brook, and o'er meadow,
Picking daisies, and buttercups sweet;
Tall poppies, nasturtiums and bluebells,
And azaleas that bloomed at my feet.

Carnations, stocks, zinnias I gathered,
Bright tulips and daffodils gay.
But again, like the violets and pansies,
All had faded at close of the day.

"Is there nowhere a flower of endurance?"
I at last in discouragement cried.
An answer came borne o'er the stillness—
A voice seemed to speak by my side.

"There is a flower of rare beauty,
Whose glory will never depart,
But it grows not in field or in garden
'Tis rooted and lives in the heart.

"Yes, it blooms in the heart of earth's children,
Regardless of caste or of clime,
Young and old, rich and poor, high and lowly,
All may cherish this flower divine.

"And its name is called 'Rose of Sharon,'
'Tis Jesus, the fairest and best.
He brings to the heart Heaven's springtime,
Lasting joy, perfect peace, blessed rest."

Myrtle Knight, who recently celebrated her 96th birthday, lives at Elizabeth Lodge, Normanhurst, New South Wales. She says this poem was scribbled out as an item at a youth meeting in Adelaide in 1933, during her late husband's ministry in South Australia.

STORY

Lord, Send a Whole Loaf

After their parents were killed during a revolution in their country, three young children were being cared for by their grandmother. They had been displaced and were having difficulty getting sufficient food.

Once the family was entirely out of food. The little girl wondered what they would eat for tea, but the grandmother said that God would provide.

"But, Grandmother," the little girl said, "you don't believe we're going to get anything tonight."

"What makes you think that?" questioned the grandmother.

"Because you haven't sharpened the breadknife," replied the girl.

It was custom in that country, at the close of each meal, for the housemother to sharpen the breadknife, ready for use at the next meal. And the little girl had noticed that her grandmother had failed to do this.

So the grandmother sharpened the knife, and together they knelt down to ask God to help them find something to eat for tea.

In her prayer the little girl said, "Lord, don't send us just a piece of bread. Please send us a whole loaf. You know we need a whole loaf."

All through the afternoon the grandmother kept busy. Evening came, and they had no food—and no money to buy any.

Just before bedtime there was a knock at the door. Grandmother was surprised to see an old friend. He had walked 30 kilometres through rough weather to see them. Then, half apologetically, he explained that he didn't really know why he had come.

Turning to the children, he said, "You don't know what I have brought you!"

"Yes, we do," said the little girl. "You have brought us a whole loaf of bread."

"How did you know?" he asked.

"Because we prayed for God to send us a loaf of bread. We needed it." From beneath his coat he drew a large, long loaf, such as is baked in Europe.

Surely that man had been used as a messenger of God.

17

Indonesian Baptism

The Jakarta Adventist English church reports its first convert—an expatriate who became acquainted with the Adventist Church through a travel agency conducted by an Adventist. "Byron Secoy had discovered the truth about the Sabbath as he studied the Bible on his own," says reporter Jill Baldauf. "When he saw the travel agency closed on Saturday, he inquired further. The following Friday evening he began attending our Revelation Seminar, and the next day he was in church."



Photo: Wapole Talemattoga.

Fiji Camporee

Pastor Paul Bogacs, Youth director for the Central Pacific Union Mission, tested the signal tower built at a camporee held in the Sigatoka Valley, 180 kilometres from Suva from August 25 to 30. Some 700 Fijian Pathfinders attended. Pastor Graeme Christian, Pastor Sepeti Titoko and Mr Sam Lala also participated.

Vandalism

An animal-liberation group has claimed responsibility for the August 15 burglary of an animal-care fa-

cility at Loma Linda University. The vandals defaced equipment and scrawled slogans on walls. The radical group was attacking the work of Dr Leonard Bailey, widely known for his cross-species transplants. When asked if the action would change the way animals are treated at Loma Linda, Dr Bailey told reporters, "Not at all. We're approved by several governing bodies as to how we handle animals, and their regulations are fairly intensive. We're in the business of saving babies, and we're doing what we can in the laboratory to fulfil that mandate." Thus far Dr Bailey has performed heart transplants on 19 infants. Fifteen have survived.

New Drug?

Associate director of the General Conference Health and Temperance Department Dr Elvin Adams has told a Food and Drug Administration hearing in the USA that the new smokeless cigarettes should be classified as a drug. The R. J. Reynolds Tobacco Company is planning to market the cigarette look-alike that heats with activated charcoal without burning. Vaporised nicotine and flavours from aluminium beads inside the cigarette are delivered to the user.

ADRA Aid

The Adventist Development and Relief Agency distributed blankets, food and medicines, and set up emergency shelters when a downpour dumped 200 millimetres of rain on Khartoum and Omdurman, Sudan, on August 4. The resulting floods left an estimated one million people—including hundreds of Adventists—without shelter. Shanty homes, which house

more than 700,000 people, were submerged in knee-deep water. To help combat the threat of infectious waterborne diseases such as cholera and typhoid fever, ADRA rushed water-purification tablets and urgently needed medicines into Sudan.

No Burmese Losses

In spite of civil unrest in Burma, no Adventists have been killed or injured in the recent antigovernment demonstrations, reports Gordon E. Bullock, Far Eastern Division associate secretary.

Atheist Demands

In the USA the National Legal Foundation, an evangelical organisation, is conducting a media campaign to try to head off efforts by atheist leader Madalyn Murray O'Hair to have the words "In God We Trust" removed from United States currency, reports the Religious News Service.

Religious Prisoners

The number of prison staff chaplains in the USA has grown from about 75 in 1983 to 96 today. According to Charles Riggs, administrator of the Chaplaincy Service, the increase is partly because of growing participation by prisoners in religious programs and partly because of raised numbers of inmates, reports the Religious News Service. One reason for the increased participation is the larger number of white-collar workers going to prison, he said.

Parents Take Lead

The Kimininga church at Mount Hagen in Papua New Guinea is showing the way to what could well become the future of church schools. The church members have purchased land

and raised money to build their new school, and already two classrooms are in use. Eventually a six-teacher school is planned. Temporary houses have been built on land next to the school, and the owner has told members they can buy the land when they have the money.

Yababi Dedication

A week of revival meetings preceded the dedication of the new Yababi church in Kainantu, in the Eastern Highlands of Papua New Guinea. According to PNG Union Mission Communication director Matupit Darius, the week climaxed with a stirring Sabbath sermon from area supervisor Pastor Alfie Are, and the baptism of 30 new members. In the past Yababi has been identified as a "breeding place for criminals."

Church Rebuilt

Local politician Michael Kaigi is the leader of a small congregation at Inamona, Papua New Guinea, that dedicated a new church building on July 23. Their previous building had been burned by members of the dominant church in the area. Following the dedication, eight people were baptised and more than 200 responded to an appeal for baptism.

New Churches

In Papua New Guinea three churches were dedicated on the same day at Menyamy by Pastor Benjamine Moide. They were Hinoah, Yawi and Quiwi. The following day a fourth church was dedicated in the village of Namiwi. "Nineteen people, the first fruits of these new churches, were baptised," says Philip Moses.



Logo Launched in Service at Mount Isa

Mount Isa minister Dave Hamilton (right) has capitalised on the church's acceptance of a new logo to create publicity in his area. Mount Isa Mayor Tony McGrady (left) unveiled the new logo during the church's 11 am family worship service, and Pastor Hamilton presented him with a copy of the Adventist centenary book *Seventh-day Adventists in the South Pacific*. Mr Hamilton says he has received only positive comments regarding the logo. "That the symbols are easily understood is shown by the fact that the mayor worked out exactly what the logo meant, without having any background information," he says. The launch was followed by a vegetarian luncheon, at which Alderman and Mrs McGrady cut a cake bearing the logo. The occasion received good media coverage.

New Secretary

Daniel Haru has been appointed secretary for the Central Papuan Mission. Formerly Education director for the Papua New Guinea Union Mission in Lae, Pastor Haru has already transferred to Port Moresby.

4th-Quarter Bonus

The final quarter of this year is for people who never have enough time, according to Lynelle Chester of the South Pacific Division Department of Church Ministries. There is an additional week in the quarter—14 weeks instead of the usual 13. An extra lesson has been added to the Junior, Primary and Kindergarten Sabbath school lesson pamphlets, but Cradlerollers missed out, since their pamphlets are printed for two years at

one time. Miss Chester suggests that parents repeat Lesson 1 for the 14th week. "The repetition will be no problem to the young children," she says. "They enjoy hearing a story again."

Doctors Divided

The religion of doctors is a major factor in their attitude toward euthanasia, according to a study published in the *Medical Journal of Australia*. Some 81 per cent of atheist or agnostic doctors believed the practice of active voluntary euthanasia is right, compared with 31 per cent of their Roman Catholic colleagues.

Growing Spanish

Greater Sydney Conference's Spanish church pastor Juan Millanao reports that a new hall, capable of seating 300,

will be built adjacent to the present Wetherill Park church. Since this first Spanish church in Sydney was established in the early 80s, other Spanish-speaking congregations have spawned at Liverpool, Eastlakes and Cabramatta West. A major evangelistic thrust is planned for early next year, led by Pastor Carlos Aeschlimann, associate secretary of the Ministerial Association, responsible for evangelism and Harvest 90, at the General Conference.

Controversy 100th

This year marks the 100th anniversary of the large edition of *The Great Controversy*. Ellen White received her first vision of the great controversy between Christ and Satan in 1848, and 10 years later the first outline of the vision was printed, entitled *Spiritual Gifts*, Volume 1. The 219-page booklet sold for 50 cents. In 1882 the content of this book became the last part of *Early Writings*. During the 1870s and 1880s Ellen White further expanded the work until it became the 678-page book we know today. Minor changes, approved by Ellen White, were made in 1911. At present the entire book is published in 48 languages, with portions appearing in six others. Of Ellen White's books, its sales stand second only to *Steps to Christ*.

Bible Societies

The Council of the United Bible Societies met at Budapest, Hungary, from September 14 to 21. Addressing the theme "God's Word: Hope for All," the council, which meets every eight years, explored ways in which the Bible Societies can better serve the churches.

Ordered to Leave

Sixteen Australian Baptist missionaries serving in

Bangladesh have been directed to leave the country, according to *The Australian Evangelical*. The action follows the passing by the Bangladesh Parliament of a law declaring Islam the Asian nation's official religion. Prior to that it was a secular state. Baptists have worked in Bangladesh since 1882.

Signs Sponsors

When Victorian Conference literature evangelist Joe Paola recently visited the Ferntree Gully church in Melbourne, he told the members how beneficial *Signs* would be to his customers. Before he left, the members had presented him with 34 subscriptions. Literature evangelist Eric Hoare of North New Zealand recently distributed 200 copies of *Signs* to those who did not purchase any books. It worked so well that he would like to have *Signs* as a regular give-away to those who don't buy anything. Those wishing to sponsor *Signs* for literature evangelists can do so simply by sending a contribution designated for that purpose to the nearest Adventist Book Centre or to Signs Publishing Company, Warburton Vic 3799.

Children to Benefit

Students at the Oakleigh Adventist Primary School, in Melbourne, have raised \$2,500 for children with leukaemia and other life-threatening diseases. The 160 children jogged the length and breadth of Australia—completing two kilometres each morning for 16 weeks.

Most Flashpoint items from outside the South Pacific Division are provided courtesy of the Adventist Review, and have been sent to the RECORD via facsimile transceiver for immediate release.

Lay Members Voice Concerns and Make Suggestions in Western Australia

On Sunday, August 7, 57 people representing 15 churches attended a meeting of lay members held at short notice in the Perth church hall to discuss more effective ways to utilise ministerial talent.

The meeting was initiated by the Wanneroo church board because of concern among some lay members at what they perceived to be a top-heavy administrative structure—compared to the number of ministers engaged in field pastoral work—and at what they felt was an imbalance of representation on many of the church's governing and decision-making committees.

Opening the meeting, chairman Peter Jones (Wanneroo church) said: "As we have been involved in conference sessions in the past 10 years, we have been impressed by the structure and organisation of this great international movement. . . . But a few things have concerned us . . . and we felt impressed that we should share these concerns to gauge the depth of feeling on the issues and to obtain the benefit of a wider range of opinions."

Mr Jones emphasised that the meeting would not be permitted to become a forum for attack on individuals, expressing the hope that the meeting would be Spirit-led and would reflect genuine interest in the administrative structure most effective in effecting the spread of the gospel.

Former Western Australian Conference president Pastor Cyrus Adams presented a devotional, then outlined church organisation and discussed the role of elders and deacons. Pastor Adams, who is now retired, gave a brief history of the early Christian church and how a hierarchy developed, causing a gap between clergy and laity that he said was never God's intention.

"All branches of the work, from local church leaders and ministers, through all levels and their institutions, should contribute directly, or by support, to the winning of souls," he said. However, he cautioned the meeting to be fully acquainted with the work currently being done by leaders, and the effect their removal would have, were they to become field workers.

Dentist Chris Chapman (Harvey church) emphasised that the meeting was not looking for change for the sake of change. But he stated that if the church is to remain relevant, it must change with the needs of the times.

"The laity has a responsibility not just to warm a pew or cast a donkey vote, but to speak up and support the church according to our abilities," he said. Mr Chapman further pointed out the increase in staff at the division level.

Ideas floated for discussion included staffing levels in conference administration, alternatives that would free some of the ministers for field work, and increased utilisation of union personnel.

The participants drew parallels with the Texas Conference—one of the fastest-growing conferences in the USA—which has about the same membership as that in the Trans-Australian Union Conference.

The Texas Conference, it was reported, has five district directors, each administering a membership equivalent to the Western Australian Conference. Seventeen persons work in a central administrative office. Participants noted that the TAUC has some 49 personnel at union and conference level, to service approximately the same membership.

Dr Warren Grubb (Mount Lawley church) described the meeting as "orderly and supportive of the denomination, reflecting a genuine desire to see the church prosper and fulfil its gospel commission."

David Goodin (Willetton church) commented: "The general tone of the meeting seemed to be that we are happy with what the ministers are doing, but want more of them in the field saving souls. If we can support only a limited number in this conference, then we would prefer to have them in the field."

The meeting passed nine motions that are being forwarded to the local conference executive committee. These included:

- Trimming administration to reduce duplication of services.
- Amalgamation of small churches.
- Changes at union level to trim operating costs.

- Suggestions for structuring the conference session agenda to provide maximum return for the limited time available.

- That the forthcoming conference session consider a motion to recommend a change in the Division Working Policy so that the conference executive committee would have a simple majority of lay members.

When Western Australian Conference president Pastor Peter Colquhoun was asked to comment, he said: "Our reaction was that it was an unofficial meeting generated from discussions in the Wanneroo church board. We were relaxed about it.

"We have confidence in the combined wisdom of the delegates at a conference session, and their sensitivity to the needs of the church and its overall program," he said. "More importantly, we believe that Jesus—who is the Head of the church, through the Holy Spirit—will bless and guide as we discuss the various session agenda items, and plan for the coming of our Lord."

By Jennie Porter, communication secretary of the Wanneroo church, Western Australia.

Auckland ABC Now Offers Spiritual and Physical Food

On Friday, July 8, the Auckland Adventist Book Centre led ABCs throughout Australasia into a new era, with the opening of a new food section, according to Auckland ABC manager Gavin Howie.

North New Zealand Conference treasurer Peter Brewin cut the ribbon to officially open the new food section.

"With the closure of Sanitarium Health Food Company retail stores, ABC managers voted unanimously to follow the example of their sister stores in the USA and stock health foods," says Mr Howie.

"We are excited about the potential of this one-stop shop, where we can serve members not only spiritual food, but also supplies for the meal table as well. However, the success of the venture will depend on the support of church members. So far we have found the response from customers to be very good."

Laymen Build Church With Coffee Beans



Photo: May Porter.

Toe's wife persuaded him to place a "magic" image in the thatched roof of their house.

Toe lived in a Sunday-keeping village close to Kabiufa High School in Papua New Guinea. A number of backslidden Seventh-day Adventists lived in his village, and Toe married one of them.

One day a layman from the nearest Adventist church began Bible studies with Toe and, in due course, he was baptised at Kabiufa. However, Toe's wife had still not recommitted herself to the Lord. So, when she visited Madang, she purchased a stone image that was said to possess magical properties.

When she brought it home she persuaded her husband to attach the idol to the centrepole of their round house. And whenever anyone came near the house, the idol would begin to whistle.

A church member, who heard about the image, urged Toe to remove it. But his wife refused to agree. When she became ill, a worried Toe quickly climbed onto the kunai grass roof. Grabbing the image, he threw it into the swift-flowing river near the village. But it was too late. His wife died. And a sad Toe vowed always to put his faith wholly in Christ.

Since the nearest church was too far away—and already overflowing with people—Toe decided he must build a house of worship in his own village. He found a suitable piece of land, but it belonged to a backslider who was not anxious to sell.

After much haggling the owner finally agreed on a price that was the equivalent to the cost of two sacks of coffee beans—the main cash crop in the highlands. Toe worked to prepare one sack while two other men each gave half a sack. Soon they owned the land.

"Who will come and help me build the church?" Toe asked his friends. Only one was willing to do so. Together they

erected a timber frame.

Then four others agreed to help weave the pitpit walls and to raise the kunai-grass thatched roof. They covered the earthen floor with coffee bean husks to keep their toes warm on cold days. They also built a *haus pikinini* for the children.

Now, three years later, they are again busily building. Each year their membership has doubled, so the old church is too small. This time they have commenced an attractive building that incorporates low, riverstone walls and an A-framed iron roof. Each member has agreed to pay for a bag of cement and a sheet of iron, while group activities will provide other necessary funds.

"We have 50 people in our 'class ready,'" Toe explains. "So even our new church will soon be full. Then we will find another village into which we can branch out."

By May Porter, whose husband is president of the New Britain New Ireland Mission.

Kiribati Mission Plans New Ministry

A video ministry in Kiribati, planned by former president Bill Blundell, is about to begin. And, according to new president Alvin Coltheart, it should be a complete hit.

"The locals here are totally captivated by visuals," says Pastor Coltheart. "Our video projector is the first of its kind in the area and we are hoping to establish a library of videotapes featuring speakers such as Geoff Youlden, David Down, health programs and singing groups. If anyone has any suitable videos they would like to donate, we would be most grateful."

Pastor Coltheart, his wife, Pirjo, and

their two children previously lived in Merredin, Western Australia. "This year we have had 25 baptisms so far," says Pastor Coltheart. "These are largely from the mission conducted by Pastor Baraniko on Kuria—and there are still more to come. Now he is holding meetings on Abemama and many people have been attending.

"But our work on Abemama is going through a difficult time just now," he continues, "since the 'king' from whom we had been leasing land for our high school has just died. We had been trying to purchase the property before his death. Now the relatives are demanding \$330,000 for 13 acres. Other mission land deals have also suffered and lease payments are increasing out of proportion. Please pray for us in this northern outpost of our South Pacific Division."

"Back to Bourke" Brings Stimulus

The 10th anniversary of an official Seventh-day Adventist presence in Bourke, New South Wales, saw more than 50 people at a worship service taken by South Pacific Division Adventist Health director Pastor Don Bain on July 23.

"It was a great encouragement to the few local members to see the church so full, and to enjoy the warm fellowship provided by the visitors," says church pastor William Wemyss.

Musical items were provided by Reg Brody and Don Darko, accompanied by Carole Redford. Helle Seenyen piloted the North New South Wales Adventist Aviation Association Aztec, bringing visitors, while others drove from as far away as Sydney, Cooranbong and Nyngan.

The previous day, at the request of the local organiser, the church had hosted an interdenominational meeting of Christian Women. Mrs Meryl Pocock travelled from Cooranbong to address the gathering on "Our Heritage."

"It was a great opportunity to witness in our community," says Karyn Stanton. "Many of the women had never been inside an Adventist church before, and we believe the event will help to break down barriers."

To conclude the busy week, Karyn Stanton and Linda Wemyss organised a street stall the following Friday, raising \$253 for local handicapped children.

Sth Qld President Conducts Campaign



Photo: David Lawson.

Forty-nine people were baptised during the last week of an evangelistic campaign conducted by Pastor David Lawson at Arawa. More than 150 others signed cards for baptism.

Sixty years after Adventist missionaries R. H. Tutty and A. J. Campbell commenced work in the North Solomons Mission, South Queensland Conference president David Lawson and his wife accepted the challenge of evangelism in the same territory.

The Lawsons spent 32 days conducting an open-air crusade in Arawa, on the island of Bougainville. They were assisted by third year ministerial students from Sonoma Adventist College, under the leadership of Pastor Aaron Lopa.

More than 400 people made their decision to keep Sabbath, and 150 people signed decision cards for baptism. In addition, 49 people were baptised during the campaign. And Revelation Seminars are now being conducted in 20 homes in the area.

"For a period of 26 nights the crowd averaged well in excess of 2,000," says North Solomons Mission Communication director Jeffrey Paul. "During the first week Brisbane's Destiny Singers helped draw the crowds. Mostly the Lord kept back the rain—although twice Pastor Lawson preached beneath an umbrella, and once the Lord allowed the rain to give us a night off for rest."

According to Pastor Paul, church growth in the North Solomons Mission has been slow compared to the nine other local missions in Papua New Guinea. "We baptise an average of only 130 a year, so never expected that any white evangelist would come to this area. But the results have been really good and the lay members are excited. Already we have seen new faces in the churches," he says.

But the additional members are cre-

ating some difficulties—because the local churches have no space to accommodate them. "We have plans already prepared for two new churches, but financing them is the difficulty. However, we believe the Lord will help us, just as He blessed Pastor Lawson's crusade. The promise given in Zechariah 4:6 is real: 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts,'" Pastor Paul concludes.

Volunteers Raise Church on Bellona

A fly'n'build team, under the leadership of Gordon Southwell, recently joined Mac Matthews, of Rockhampton, on Bellona Island, Solomon Islands, for two weeks. They were helping to erect a new church at Gongona, and to build a large concrete rainwater tank.

"Because there are no freshwater springs on the island, we were told to take saltwater soap with us, as we might have to wash in the sea," says Grafton communication secretary Gabriel Gentil.

"We were there during the dry season, and the supply of freshwater from small rainwater tanks was very limited. But the Lord had His hand over the project—it rained nearly every night.

"But when the men started fixing the roofing sheets there was no rain at night. We were so grateful, for the trusses would have been too slippery for safety had they been wet."

The money raised for this project by Mac Matthews, with the help of the local church elder, Willie, was not sufficient to

cover the cost, but they have gone ahead in faith.

"The members on Bellona were most hospitable," says Mrs Gentil. "They gave up their homes and beds for us, because we came to help them build their church. As there is no electricity on the island, we often joined the group around a couple of lanterns in the evening, listening to them sing, accompanied by a couple of guitars. It was the best choir we have ever heard! When it came time for us to leave, we were all very sad—hospitality such as they extended is rare these days."

Church News

Albany, WA. One hundred people recently attended a vegetarian luncheon organised by women from the Albany church. The function raised \$1,086 for the House of Life, which will provide accommodation for parents and their children undergoing cancer treatment at nearby Princess Margaret Hospital. "Mrs Denise Bylund and Mrs Val Chisholm, whose children have cancer, spoke of the need for such a residential home," says communication secretary Margaret Martin. "All present appreciated their appeals. The church hall was decorated in pink, blue and white, and the women prepared and donated the food."

Toowoomba, Qld. The Endless Praise singers took the worship service at Toowoomba on July 9, followed by a concert in the City Hall that night. The following day the group presented programs in the Assembly of God and Christian Outreach churches.

Invercargill, NZ. Puppets preached the sermon at Invercargill as the climax of a winter week of evening meetings exploring facets of Christian growth. The program attracted an average attendance of 60. Participation by families with young children was made possible with the provision of a creche and an early finish each night. "The idea was the brainchild of church member Wayne Hill, who created the puppets," says communication secretary Sharon McKay. "Rosalie Bews wrote the script, and the music performed by the church school children was written by teacher Wendy Hansen. The experience extended our concepts of worship and provided new opportunities for active participation in the worship service hour."

Anniversary



Mr and Mrs Leo Rogers. To celebrate their Diamond Wedding anniversary, family and friends gathered with Leo and Ada (nee Deihl) Rogers at the Apollo Motel in Newcastle for a luncheon reception. They received congratulatory messages from the Queen, the Governor-General, the NSW Governor and the Premier. Their three children, Earle (Sydney), Lance (Sydney) and Janice (Mrs Lloyd Ellis, Newcastle), and all the grandchildren and great-grandchildren were present. The couple married on July 18, 1928, at St John's church, Feilding, New Zealand. Their first home was in Rangiwahia, where Leo managed the dairy factory and Ada taught at the sole-charge school. While living in New Plymouth, where they were in business, they joined the Adventist Church as a result of a mission conducted by Pastor Gordon Robinson and later studies with Pastor Oliver Knight. For many years they attended the Royal Oak church in Auckland, before retiring to Warners Bay, New South Wales, where they hold membership at the Charlestown church.

Weddings

Beeson—Farrell. Robert Lawrance Beeson, son of Robert and Hilda Beeson (both deceased, formerly of Boulder, WA), and Helen Georgina Farrell, daughter of Tom and Maureen Goddard (Kalgoorlie), were married on August 21 at the Kalgoorlie SDA church. Bob and Helen will continue to live in Boulder where Bob works in a goldmine. Mike Brownhill.

Knobbs—Charnley. Darin Robert Knobbs, son of Robert and Sandra Knobbs (Kurrajong, NSW), and Susanne May Charnley, daughter of Robert and Dorothy Charnley (NSW), were married on September 4 at the Windsor SDA church. They initially plan to make their home in Kurrajong, while continuing their respective occupations of vehicle trimmer and secretary. D. R. Dunn.

Palmer—Galletly. Kevin John Palmer, son of Ellwyn and Beryl Palmer (Morisset, NSW), and Julie Ann Adelle Galletly, daughter of Janice Galletly (Cooranbong) and the late Ian Galletly, were married on September 4 in a rural setting on Ziko's Farm, at Martinsville. Kevin and Julie plan to set up their home in the Westlakes area (Lake Macquarie). They will continue in their respective occupations of auto mechanic and on the catering staff at Charles Harrison Home, Cooranbong. Wilfred Pascoe.

Rusterholz—Bond. Daniel Rusterholz, son of Heinrich and Hannelore Rusterholz, and Sharon, daughter of Ken and Colleen Bond, were married on August 21 at the Mullumbimby SDA church, NSW. Family members came from New Zealand and Switzerland to show their love and interest. R. E. Possingham.

Obituaries

"We do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. . . . For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. . . . Therefore encourage each other with these words." 1 Thessalonians 4:13, 16, 18, NIV. The editorial staff join the church family in expressing sincere sympathy to those who have lost the loved ones recorded below.

Blowfield, Percival, 75, died August 11 at Pomona, Qld, and was buried in the Pomona Cemetery. Believed to have been born in Tasmania and to have followed an accountancy career, he served in the armed forces and rose to the rank of major. During his later life he suffered a lot of sickness and for the last year was cared for by John and Rhonda Dudley. Although not of the Adventist faith, he quite often attended church. "The Lord shall count, when he writeth up the people, that this man was born there." W. A. Baines.

Bourne, Winfrid Bourne, born August 16, 1891, in the Piccadilly Valley, Adelaide Hills, SA; died August 12 after a short illness. Following a memorial service held in the Resthaven Chapel, Leabrook, on August 15, she was buried at the Centennial Park Cemetery on August 16. She is survived by her sons, Don and Malcolm (USA); and daughter, Margaret (Mrs Ewins). C. V. Christian.

Brown, Rita, born July 16, 1910, in Edinburgh, Scotland; died July 23 at the Kapunda Hospital, SA, after a long illness and, following a graveside service, was buried at the Centennial Park Cemetery. She is survived by her husband, Ted, a resident at the Kapunda Hospital housing units. C. V. Christian.

Deppeler, Elizabeth Georgina, born April 3, 1902, at Waurin Ponds, Vic; died August 28 at the Queen Elizabeth Hospital, Ballarat, and was buried at the Ballarat New Cemetery. Mrs Deppeler was a faithful member of the Ballarat church. She is survived by her daughters, Joyce Daff and Shirley Paterson; and son, Lyle (all of Ballarat). G. W. Kent.

Forster, Mary Helen, born October 23, 1904, in Melbourne, Vic; died August 10, and was buried at the Burwood Cemetery. "Nell," as she was affectionately known, had been a member of the Glenhuntly church for most of her life. She cared for many church responsibilities, including those of organist and Pathfinder leader. An inspiration to those who knew her, Nell will be remembered for her kindness and practical Christian living. She is survived by her sisters, Elsie, Bertha, Edna and Grace. Pastor Wal Taylor, a brother-in-law, was associated with the writer in the service. Phillip Brown.

Giles, Roy Giles, born 1916; died August 8 at Hikurangi, Northland, New Zealand, and was buried in the *manu* (Whangarei Cemetery) after a service in the Whangarei SDA church. Roy had patiently suffered impaired health for the past few years. He is survived by his wife, Glory; son, Stanley; daughters, Marilyn Elliot and Faye Tapp; and seven grandchildren. Ian E. Trevena, Kenneth Bird.

Jamby, Helen, 12, died August 26. She will long be remembered for her courage and her faith. Helen is survived by her parents, Leo and Elizabeth; and brother, John. The funeral service was conducted from Sonoma Adventist College where her father is a member of the ministerial training department. Pastor Gilbert Egu and Lepsie Koia assisted the writer in the service. Ross Cole.

Lloyd, Hilda Githa, born May 4, 1899, in SA; died August 8 at the Ningana Nursing Home, Bentley, WA. Married in 1929, her husband predeceased her in 1961. Githa accepted the Adventist message in the 1950s under the preaching of Pastor S. M. Utley. A member of the Perth City church, for many years she was active in welfare

work and for 12 years taught a Sabbath school class. She is survived by nieces and other relatives. Cyrus S. Adams.

Lord, Nell, born 1916 in Sydney, NSW; died suddenly on August 19 at her home in Riverwood, Sydney. About 1938 she married Bill Lord and they had five children. Her husband and eldest daughter Yvonne predeceased her. During the 1950s, while renting a house from Aubrey James, an interest developed that led to Bible studies and membership of the Kellyville church. She was later a member of the Parramatta, Hurstville and Oatley churches. Nell held many church offices, including those of Pathfinder leader, senior Sabbath school superintendent, teacher and deaconess, and helping in Dorcas work. She is survived by her children, Bob, Judy O'Malley, Neville and Terry; nine grandchildren and four great-grandchildren. Milton Hook.

Lowe, Florence Mabel, born September 16, 1900, at Rockhampton, Qld; died August 25 at the Charles Harrison Nursing Home, Cooranbong, NSW. A student at Avondale College in 1918, she married William James Lowe in 1923. Mabel helped to organise and support the first ambulance station in Cooranbong, as well as being involved in fundraising for church schools. She is survived by her sons: Alex, and his wife Phyllis (Sydney), and Ian, and his wife Joan (Cooranbong); brother, Harry Wilson (Brisbane, Qld); nine grandchildren and 16 great-grandchildren. A daughter, Val McKiernan, predeceased her, Pastor Jim Beamish, Avondale Memorial church pastor, assisted the writer, a brother-in-law, at the service at Avondale Cemetery. Charles Lowe.

Remington, Samuel, born February 23, 1903, at Palmwoods, Sunshine Coast, Qld; died August 20 at the Princess Alexandra Hospital. He grew up, went to school and later farmed in Palmwoods. Sam and his wife Edna were married in Palmwoods 60 years ago. After attending a series of meetings conducted by Pastor Ray Kent in Brisbane in 1979, Sam and his wife were baptised by him and became members of the South Brisbane church. Sam enjoyed writing letters and stories for the family. A letter for his wife, to be opened after his death, included the message, "See you in the morning." He is also survived by his son, Colin, daughters, Val Morris, Olive Saul and Jan Chidley; 15 grandchildren and 24 great-grandchildren. C. R. Wallace.

Thomas, Edith Elizabeth, born May 1890, at Riverton, New Zealand; died August 2 in Christchurch. During her lifetime she lived in Waikini and Riverton, Invercargill, Timaru and Christchurch. She and her husband, who predeceased her in 1938, owned Thomas Brothers Nurseries. Edith had the honour of being goal thrower for the first women's basketball match in New Zealand. Her first contact with Adventists was through Mr Paul, a literature evangelist. After studies with Pastor Wilbur Stewart she was baptised by Pastor Albert Macauley in 1941. A great student of God's Word, Edith enjoyed teaching a Sabbath school class. She is survived by her daughter, Phyllis Raimbow; grand-daughter, Sylvia Ritani (White); great-granddaughters, Gabrielle and Lucinda White (all of Christchurch). Ken Houliston.

Warhurst, Lucy Maud, 85, died August 10 at the Adventist Retirement Village, Redland Bay, Qld, and was buried at the Gympie Cemetery. A member of the McPaul family, well known in the Gympie district, Lucy was an Adventist all her life. For about the past 10 years she had lived at the retirement village. W. A. Baines.

Wittenberg, Walter Julius, 85, died August 4 at Noosa, Qld; As a boy of 12, he migrated with his family to Australia and, while en route, well remembered the ship picking up distress signals from the *Titanic*. The family settled in Queensland and carved a farm from virgin bush. After the death of his father, Walter took over the care of his mother and the family. From the horse-and-dray days he advanced to modern tractors and machinery, finishing up on a property in the Theodore district. While still young, he and his wife became Adventists. The last 10 years of his life were spent in retirement at Noosa, where he was a well-respected member of the Cooroy church. W. A. Baines.

Appreciation

Powell. Lois (Dansie), Kevin, Annette, Ann, Kevin, David and Bronny and their families sincerely thank all friends for the many kind expressions of sympathy at the loss of Eddie, a loving husband, stepfather and poppa.

Sandover. Mrs Phyllis Sandover and family wish to thank all kind friends who helped so much, and who sent cards and flowers and words of comfort and hope in their recent sad loss of a beloved husband and father, John. May Jesus keep us all faithful till He comes to gather us home.

Wallis. Arthur and family wish to sincerely thank all who sustained them recently in the sad loss of wife, mother and grandmother, Mary Wallis. To the many friends and relatives who expressed warm sympathy in flowers, cards, letters and kind words, we say, "Thank you." Mary was loved by all.

Advertisements

Wanted. Persons looking for a challenge to be met successfully. Persons with a sense of "mission." Persons who hate to get stuck on a treadmill but have a love of excitement. Persons willing to accept remuneration according to success. Persons who still believe "God is a faithful paymaster." If this appeals to you, write for further information to the Publishing Department, South Pacific Division of the SDA Church, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 489 7122.

Accommodation Wanted for an active pensioner from November. Small flat, furnished or unfurnished, in the area from Wyong to Woy Woy, within 3 km of a station. Charles Pointon, 5a Alton Road, Cooranbong NSW 2265. Phone (049) 77 1493.

Wanted to Rent. From October, undercover storage space for car. West of Sydney, long term. Contact Ian Wright, 22 Narrabeen Park Road, Warriewood NSW 2102, or phone (02) 913 8242.

Hawthorn Reunion. Hawthorn Seventh-day Adventist High School Reunion and Farewell, October 22. If you have not already received your invitation, it is because we do not know your address. We do want you to come. Please contact us immediately. Write to 48 Oxley Road, Hawthorn Vic 3122. Phone (03) 819 3646 or 818 2540.

Albury Adventist School. Plan now for next year's schooling. Albury is a beautiful district and the church school, covering Kindergarten to Year 10, is thriving. Rural setting, excellent facilities. Why not move? Contact school board chairman, Pastor C. Judd, 120 Adams Street, Jindera NSW 2642. Phone (060) 26 3543.

Adventist Aviation Association. Notice is hereby given that the Annual General Meeting of the North New South Wales branch of the Adventist Aviation Association will convene on November 5 at the Avondale Memorial Church Hall at 7.30 pm. Members, guests and interested persons are welcome. N. J. Bryant, Secretary, PO Box 7, Cooranbong NSW 2265.

Savoury Delights. 170 savoury vegetarian recipes, simply set out. Ideal for cooking/nutrition classes. Only \$5.50 plus 95 cents postage. Orders to "Savoury Delights," Box 601, Taree NSW 2430. Phone (065) 53 9436.

Thirteen Crisis Years—1888-1901, by A. V. Olson. They were perilous times, and the author takes a clear-eyed look at them in this stimulating review of the 13 years following the 1888 General Conference Session. Available from your local Adventist Book Centre.

Home Schoolers. Dr and Mrs Raymond Moore will visit NZ, NSW, Vic, Tas and Qld, Oct 4-Nov 3. For details of meetings and seminars, contact Mrs Beverley Hogg, "Truro," Pleasant Hills NSW 2658. Phone (060) 29 0167.h

Employment Opportunity. If you are skilled in the

furniture workshop industry, are interested in production, quality and detail, are self-motivated and able to accept responsibility and leadership, would like to work in the Avondale College environment with Christian education and fellowship, Oakland Manufacturing offers you full-time employment and above award conditions. Provide references, experience details, etc, to Ron Burns, c/-ACF, 8 McIntosh Street, Chatswood NSW 2067. Phone (049) 77 1177 B/H (043) 90 9826 A/H.

Position Vacant. We need to employ an additional cook and an experienced kitchen hand at the Warburton Health Care Centre and Hospital. Applicants should contact our chef, John Power, for an application form. Phone (059) 66 9010, or write to PO Box 300, Warburton Vic 3799.

Career Opportunity. Progressive video and TV production unit invites applications from young people interested in being a technical assistant. Both electronic and creative skills are needed for this interesting position in church employment. Further education in video and TV electronics will be expected of the successful applicant. This position would suit a school leaver or someone already employed in the video/TV industry. Send résumé and references to the Manager, Adventist Media Centre, PO Box 15, Wahroonga NSW 2076. Suitable applicants will be personally interviewed.

Position Vacant. Charge nurse on surgical wards, commencing January 1989. We perform general surgery, orthopaedics, ENT, plastics, urology, gynaecology. Four years' postgraduate experience necessary. Assistance with transportation. Accommodation provided. Applications or inquiries to: Mr G. McGrath, Auckland Adventist Hospital, PO Box 25-144, St Heliers, Auckland 5, New Zealand, phone (09) 55 9179.

Position Vacant. Coronella Retirement Village has a vacancy for a State Enrolled Nurse. Apply Sister Howard, DON, Coronella Homes for the Aged, 163-165 Central Road, Nunawading Vic 3131. Phone (03) 878 9004.

For Sale. Brick home. 3 large B/R. Beautifully decorated, partly furnished. Garage, pool, garden shed. Self-contained flat. Close church and SDA school. 15 minutes Brisbane. \$105,000. Phone (07) 341 2467.

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Avondale College Bookshop also carries stationery, cards, gifts, watches, calculators, Parker pens, T-shirts, posters, jigsaws, h squash racquets, blank video and audio cassettes, typewriters, Commodore computers. Located in Turner Building. Everyone welcome.

Retired Workers. The Victorian Seventh-day Adventist Retired Workers Fellowship meeting and luncheon will be held at the Nunawading church hall, Central Road, Nunawading, Vic, October 12 at 11 am. The guest speaker will be Mr John Chermiside, Controller of Retirement and Medical Funds at the South Pacific Division office. Ladies are requested to bring savouries and sweets (suitable for eating without utensils), gentlemen to bring drinks. A fee of \$2.50 is required to cover hall and other costs. All Adventist-employed retired workers and spouses welcome. For further information, phone C. Johnston (03) 726 5978 or L. W. Jones (03) 878 9605.

Sabbath Welcome. Are you holidaying this winter in the Snowy Mountains area? If so, you are welcome to worship with us at 6 Nimby Place, Cooma North, in the home of A. Mangelsdorf. For further information phone Cooma (064) 52 4148 or J. Bell (064) 52 2810.

17 Favourite Melodies (8 organ, 9 piano). 60-minute cassette includes "The Holy City" and "The Lost Chord," \$18. Also new SDA Hymnal 7 90-min cassettes (231 hymns, all verses), organ, \$16 each or \$14 each if 3 or more. Postage included. Romney King, 16 Sweetland Road, Mooroolbark Vic 3138. Phone (03) 726 6631.

Modern Holiday Cottage with all the comforts of home, Central coast, NSW. Minutes from beach, lake and shops. Suitable for family up to six plus cot and high chair available. Phone (043) 32 9597.

Accommodation in Sydney. Visiting Sydney? Stay at Burwood Motel, 117 Liverpool Road (Hume Highway), Enfield (near Burwood). Central location, near railway, shops, city transport. Comfortable beds, friendly service, very modest rates. Families welcome. Book direct (02) 744 0521.

Cooranbong Retirement Village. Private company offering 2 B/R, self-care units, first stage. \$59,000, ongoing hostel care. For information, brochures, etc, contact L. J. Hooker, 3/4 Tyrrell Street, WallSEND NSW 2287. Phone (049) 51 5899, A/H (049) 73 2391 or G. & J. Neale (049) 77 2257 A/H.

"Melody Park." Adventist retirement living, Galston Road, Nerang Qld 4211. Situated between the Gold Coast hinterland and beaches. For information write to the manager or phone (075) 35 9464.

Vision '88—a great way to help Avondale College! The Avondale College Foundation invites you to participate in the building of a new Industrial Arts Building at Avondale (donations are tax-deductible), and in establishing a fund for the ACF Student Bursary Scheme. For details: The Avondale College Foundation, 8 McIntosh Street, Chatswood NSW 2067.

Minding Your Own Business is not always easy. If you need practical legal advice in buying or selling a home or business, call Ken Long, Long & Company, 16-20 Barrack Street, Sydney. Phone (02) 29 4081.

Accountant. Ronald Magerl, AASA, CPA. Certified practising accountant. Income tax, corporate, trust and property management. 125 Melville Parade, Como. PO Box 761, South Perth WA 6151. Phone (09) 367 6133. Member of Wanneroo church.

Legal Services. One half-hour conference offered, free of charge, to Adventists for advice. Instructions accepted in all legal matters from advice to Supreme Court actions. Contact Daphne Kennedy, Solicitor, 95 Dora Street, Morisset. Phone (049) 73 2511.

Comprehensive Insurance. Francis (Fritz) Churton, Adventist agent, Brisbane, arranging household, motor vehicle, sickness/accident, business insurances, tax-paid investments and retirement funds. Personalised service. Phone (07) 368 2944 or A/H (07) 824 0437.

Videotapes for Hire or Sale. Evangelism, health, children, and music topics. Reasonable prices. Ask for free catalogue. Write to Radiant Life Videos, Davison Drive, Lilydale Vic 3140, or phone (03) 739 1766.

Churches, Schools, etc. Update that old piano with top-of-the-range U837 Hyundai. Ten-year Guarantee. Superb Tone. \$4,000 (beats \$8,000 Yamaha). Six months interest free. Tom Mitchell, 357 Main Road, Noraville NSW 2263. Phone (043) 96 4595.

Ansvar. The insurance company for non-drinkers only, specialising in motor and household. Contact your local agent or the Ansvar office in your state: NSW (02) 683 4166; Vic (03) 650 9711; Qld (07) 221 8449; SA (08) 232 1272; WA (09) 321 6291.

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