



## The Three Crosses

by Keith R. Peers

To the Romans the cross represented an excruciatingly painful mode of execution—for slaves, terrible criminals and non-Romans.

Yet to the Christian the preaching of the cross brings the hope of salvation. The apostle Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Galatians 6:14.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

The magnetism of the cross has by no means diminished with the passing of the centuries.

The Gospel writer Luke describes the three crosses on Golgotha. On the right and on the left hung thieves. In the centre hung the Son of God.

The central cross bore a superscrip-

tion in three languages—Latin, the speech of the government; Hebrew, the speech of the Jews; Greek, the speech of the cosmopolitan population.

One thief said, "This man hath done nothing amiss." Luke 23:41. This thief—and probably his companion—had heard Jesus speak. He had been with Him in Pilate's judgment hall. Together they had trudged to the place of execution. Having seen and heard much of what had taken place during the past few hours, the speaker was fully convinced that Jesus was all he claimed to be.

The thief on one side died *in sin*. The thief on the other side died *to sin*. And Christ died *for sin*—everyone's.

One sinner rejected Christ. His was a cross of rejection. The other sinner received Christ. His was a cross of recep-

tion. And Christ died to save all who will accept Him as Lord. His was a cross of redemption.

One thief railed against Christ and died a sinner. The other thief called upon Christ and died a saint. On the middle cross the Saviour died.

Twenty-five years ago Billy Graham said: "A starving man's chief need is food. A thirsty man's chief need is water. A wounded man's chief need is a physician. A lost man's chief need, whether he realises it or not, is God."

We're all lost and need to come to the foot of the cross.

Remember the three crosses. We may choose to be a sinner for this life only or a saint for eternity.

Keith R. Peers writes from Toowoomba, Queensland.

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## EDITORIAL



# The Lightweight

**I**t was 7.25 pm and the room was nearly full. That was unusual. But it's not every day that a board meeting is called to discuss a pastor's performance. And not every board meeting is chaired by the conference president.

"As most of you know," the president said when the meeting began, "my office has been flooded with complaints about your pastor. We're here tonight to seek some sort of resolution."

"It's his sermons that concern me," said an elder, early in the discussion. "I want spiritual meat when I come to church. Yet I've heard our pastor go through entire discourses without quoting the Bible. I want to hear more than the occasional allusion to Scripture."

"I feel he's gone overboard in his attempt to reach the children and the uneducated," said another board member. "It's just stories, stories, stories—that's all we ever hear!"

"And when anyone asks him about standards, he rarely gives a direct answer. Instead, he dodges the issue by asking questions. I think we deserve to know where he stands."

"Of all people, I should like what he says," said the Community Services leader. "But I think he's too much into the social gospel—talking about the underdogs and all that. You'd think he was on the pay roll of Amnesty International or some other red organisation! Don't get me wrong, we need to help the unfortunate. But this movement was founded on doctrine. And that's what I want to hear when I go to church."

"Frankly," said a deacon, "I feel our pastor is imprecise in his presentations. He often dramatically captures his listeners' attention with anecdotes, but fails to adequately clarify the point he's trying to make."

"For example, I recently heard him use an illustration that definitely would have left people with the wrong idea about the state of the dead."

"And another time I heard him preach about Christ's coming in a way that could be interpreted as undercutting our teaching of the pre-advent judgment. He implied that the judgment would take place at the second coming, not before, as we've always taught. It's unpro-

fessional. That's all I can say."

The conference president listened patiently, and the pastor sat impassively. But it was clear from the nods that most agreed with what was being said.

"What really upset me," said the youth leader, "was how he invited some of the young people to help him shift Liz Benefield into a different flat. I happen to know that her landlord turfed her out because of complaints about male visitors at all hours of the day and night. And, far be it from me to spread rumours, but I understand he visits her quite a bit himself. Now, really, what sort of an example is that to our kids?"

"In a way we're being unfair in what we're saying," interrupted the Sabbath school superintendent, who was also the conference educational secretary. "The man has two major marks against him—which the conference was fully aware of when it hired him."

"First, he never trained formally for the ministry. And if the conference continues to employ men as pastors who haven't had adequate training, it will continue to have this kind of problem."

"Second, as most of you know, even his early education wasn't in a denominational school. Worse still, it was *home* schooling. So, really, we have no one to blame but ourselves."

When the board members started repeating themselves, the conference president spoke. "As I see it," he said, looking at the pastor, "you have three options:

"1. You can adjust your style of ministry to conform to the expectations of the congregation—which I believe are fair.

"2. You can continue with your current approach—in which case the conference will have no choice but to terminate your employment.

"3. If you feel you can't adjust your approach, you can make it easier for all concerned by simply withdrawing from pastoral ministry and pursuing a line of work that's more in keeping with your talents and temperament."

"I might just mention," he added, "that yesterday I saw a 'Help Wanted' sign in front of that little carpenter shop in Nazareth where you used to work."

James Coffin.

# LETTERS

## Ellen Which?

Christine Pellicciotta's definition of a Seventh-day Adventist is of her own making (Letters, February 24).

During quite a long lifetime of Seventh-day Adventism, I've heard and been involved in numerous discussions by preachers, professors, presidents (including General Conference vice-presidents), teachers and laypeople concerning the exact role of Ellen White in the Advent movement.

No individual was so used of God in building up the Seventh-day Adventist Church as Ellen White. But she, and some who worked closely with her (for instance, Arthur Daniells) denied her infallibility.

Of whom is Mrs Pellicciotta speaking when she mentions the Spirit of Prophecy? Is it the Ellen White who approved the concept that the law in Galatians was the ceremonial law? Or the later Ellen White who declared it to be the Ten? Or the later-again Ellen White who rightly concluded it to be law as such—"a schoolmaster to bring us to Christ"?

Is she referring to the earlier Ellen White who was partial to herrings and oysters? Or the Australian Ellen White who adopted a fairly strict vegetarianism?

Intolerance has been a disruptive force in Seventh-day Adventism in recent years. It contrasts with the way in which colleagues and friends of mine have worked closely together in mutual affection and respect in spite of widely divergent views on this issue.

Noel Clapham, NSW.

## Who's Illegitimate?

After reading the letter from the concerned grandparents (March 3), I'd like to say that, in my understanding of English, there's no such thing as an "illegitimate child." There are, of course, illegitimate parents. May I suggest that all except one of the leaders mentioned in the letter were "illegitimate" in their Master's work. Wally Golenia, NSW.

## Reprimand Needed

I'm greatly disturbed after reading the letter "Illegitimate?" (March 3) that any pastor, or other church official, should refuse this innocent child the blessing of dedication. The child had no choice in the circumstances of its birth.

I find it completely abhorrent that

such a thing should happen in "our" church. What happened to "Suffer the little children to come unto me"?

The pastors responsible should be severely reprimanded by the church hierarchy for this irresponsible action. There can be *no* excuses. J. Turner, Qld.

## Jesus' Example

Have we overlooked the teaching and example of Jesus in the case cited in the letter "Illegitimate?" (March 3)? Would Jesus recognise His example being followed by His church? The kind-hearted elder who was willing to dedicate the baby is surely to be blessed.

Sheila J. Winuck, Vic.

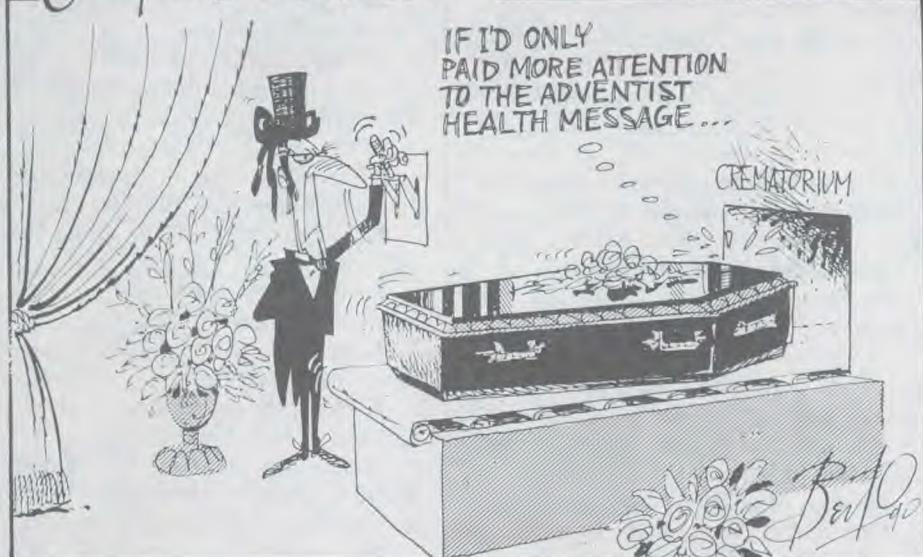
## No Contradiction

There's no contradiction between the establishment of the European Parliament and the declaration of Daniel 2 and 7. We'll never need to alter our prophetic position even if the European experiment is a success.

Babylon, Medo-Persia, Greece and Rome subjugated all conquered territory as part of *their* domain. That's what Charlemagne, Napoleon and Hitler tried to do—though they failed. The European Parliament is totally different. It's a voluntary association of nations in which all nations maintain their own sovereignty, identity, constitutions etc. Each nation has the right to pull out when it likes.

Furthermore, the so-called parliament

*Just a Coincidence...*



will concern itself only with matters of mutual interest. It will have no power to alter or abrogate nations' laws.

G. E. Garne, Qld.

## Different Focus

It seems to me that we should be focusing our attention more today on the 10 horns of Revelation, rather than restricting ourselves to Daniel 2 ("United States of Europe?" March 3). Revelation 12, 13 and 17 mention 10 horns. The horns in chapter 17 are united at the end of time in their attack on the woman and their war with the Lamb.

In Daniel 2 and 7, the 10 horns are a literal number representing the tribes that overran the Roman Empire. But in the last-day application, the 10 horns of Revelation must be regarded as a symbolic number representing nationalism on a universal scale.

This takes the 10 out of the narrow Europe-only setting, and is in keeping with the worldwide nature of the forces arrayed under Satan's control at Christ's coming. Doubtless the dramatic events taking place in Europe will send shock waves around the world, and could lead to the final scenes of the great controversy.

C. S. Adams, Qld.

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# Back to Basics

by Desmond B. Hills

**The local congregation is the most effective part of the church to fulfil the mission of the church.**

**W**e want to make a powerful statement to the constituency that we are indeed making local churches our first concern." This significant statement, made by the president of the North American Division,<sup>1</sup> is equally appropriate for the South Pacific Division.

Roger Dudley adds his comments: "As in New Testament times, so today. The congregation does not exist to serve the structure. Rather the structure exists to serve the congregation. Congregations are not tools to help organisations such as conferences and unions attain their goals. Rather, such organisations are resources to help congregations do their appointed work. Congregations were there first; they are basic.

"Superstructure was added to enable congregations to do what they could not accomplish by themselves. This conclusion does not diminish the roles of either congregation or superstructure. Both are vital to the function of the church as a whole. This conclusion does state clearly the relationship of various levels of church activity in such a way as to move forward the work of the church at the point where it is accomplished, the work of the local congregation."<sup>2</sup>

The local congregation is the church's most effective unit for fulfilling the church's mission. The institutions of the church are to assist in fulfilling the Master's commission.

"The corporate church—conference, union, division, General Conference—is the resource centre, but the local church is the action centre."<sup>3</sup>

We should note that the *work of the church* is different from *church work*.

*Church work* is necessary to maintain effective operation of the local and corporate church. The work of building, maintaining, financing, organising and operating the church should be done decently and in order.

The *work of the church* is what church members do in the community and in

the nation to help men and women find Jesus Christ as their personal Saviour. The members are to live for Him and to influence others to accept Him and the truths of the Word centred in Him.

Those majoring in the work of the church need a commitment to Jesus, a compassion for other people, and a compulsion to share their faith.

Jesus stated that His work was "to do the will of Him that sent Me." This must be our work too. The Father's will is for as many as possible to accept the provisions of salvation. Knowing the Father's will, Jesus sent His disciples into all the world to preach the gospel to all nations.

The *work of the church* and *church work* are both important. In neither area, though, should we major in minors.

The New Testament church addressed the two phases of church operation—

and this led to the appointment of deacons.

"This choosing of men to transact the *business of the church*, so that the apostles could be left free for their special work of *teaching the truth*, was greatly blessed of God. . . .

"It is necessary that the same order and system should be maintained in the church now as in the days of the apostles. . . . Those who are chosen of God to be leaders in the cause of God, having the general oversight of the spiritual interest of the church, should be relieved, as far as possible, from cares and perplexities of a temporal nature. Those whom God has called to minister in word and doctrine should have time for meditation, prayer, and the study of the Scriptures."<sup>4</sup> (Emphasis added.)

Both the Bible and Ellen White teach that God has given talents and gifts to

## Re-evaluation

**T**he church in Australia, New Zealand and the island nations of the Pacific is in the process of evaluation. The goal is to strengthen local churches so that the church at large may be more effective in fulfilling the Master's mission.

Church boards and executive committees of conferences, unions and the Division are re-examining the spiritual condition of the church; the role, function and number of organisations; and the distribution of finances and resources.

We need to pray for wisdom in this evaluation process as we attempt to honestly assess the following areas of church life:

1. What the church is doing that's essentially fulfilling the gospel commission.
2. What the church is doing that's vital to the work of the church, but needs to be done more efficiently.
3. What the church is doing that's not the assigned work of the church and needs to be stopped.
4. What the church needs to begin doing to help accomplish the revival and mission of the church.

Church members and denominational employees are invited to give input. Share your observations and suggestions with your church pastor or your conference, union or Division president.

His people. The New Testament mentions more than 20 gifts of the Spirit. This list isn't exhaustive. We can be sure that for every work of the church or church work, there's a gift. Individually we need to evaluate our calling and determine whether we're majoring in the area of our gifts and talents.

"All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised. . . . The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God."<sup>5</sup>

Good local-church management revolves around the pastor in the pulpit helping to equip the people in the pew to do the work of the church in the parish. Sometimes this is misunderstood. This stems from a lack of understanding of the Biblical concept of "laity."

"Who then are laity? All who believe in Christ and are sanctified by Him. The sign of belonging to the laity in the New Testament is the act of baptism. . . . The role of the laity is primarily that of ministry in the world. . . ."<sup>6</sup>

Unfortunately, some misunderstand the role of the pastor. They think that paying tithes and offerings ensures the services of a paid professional to do the work of ministry. Evangelism, according to the New Testament, isn't done by proxy or purse, but by individual church members living and sharing their faith.

"The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. . . . All who receive the life of Christ are ordained to work for the salvation of their fellow men."<sup>7</sup>

Dr Gottfried Oosterwal also points out that "as soon as the church lost its biblical understanding of the laity, mission activities halted abruptly."<sup>8</sup>

Today in countries experiencing tremendous church growth, we see great lay missionary involvement. Pastors in many of these countries may have up to 50 churches spread over a vast territory, and they may lack adequate transport. Yet the churches continue to grow.

The pastor, supported by resource personnel in missions, conferences, unions and the Division, needs to major in teaching and equipping the laity—by both instruction and resources—to do the work of ministry and, in particular, evangelism.

In North America, Harvest 90 has

been given impetus by the Harvest 90 Adventist Research Taskforce (HART). HART's goal is the development of tools and methods that lay members can use in successfully sharing the gospel.

HART takes seriously the thoughts from the book *Evangelism*: "From Christ's methods of labour we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitude; and then He proclaimed to them the truths of the gospel."<sup>9</sup>

The Pacific Union Conference, under HART, has employed 15 full-time people to work on 10 outreach projects.

The president of the Pacific Union Conference says: "We believe the need is great for effective tools our members can use under the direction of the Holy Spirit in sharing the message of God. Time is short! What we do must be done quickly, and it cannot be done without a mobilised lay army of workers. . . . We have one goal: to help pastors motivate, train and equip our members for effective sharing."<sup>10</sup>

The lighting of the Olympic torch is a moving sight to the tens of thousands of spectators gathered in an Olympic stadium. The lone runner comes into the stadium, mounts the steps and lights the flame that has been carried from Greece.

## Role Models

The New Testament church should be a role model for our church. It was:

1. A Christ-centred church. Acts 4:12; Ephesians 5:20-33.
2. A praying church. Acts 2:1; 4:31; 12:15.
3. A benevolent church. Acts 4:32-37; 11:29.
4. A Spirit-filled church. Acts 2:1-4; 4:31; 9:31.
5. A vibrant church. Acts 2:46, 47.
6. A persecuted church. Acts 8:1-8.
7. A Bible church. Acts 17:10, 11.
8. A growing church. Acts 2:45-47; 5:14; 6:7; Acts 9:35, 42.
9. An evangelistic church. Acts 8:4.
10. An organised church. Acts 6:1-7; 13:1-3; 15:1-35.

Inspired by the lighting of the Olympic flame, a group of Christians lit a flame on the Mount of Ascension, outside Jerusalem, on Easter Sunday 1988. The lighting of this flame "was the beginning of Target 2000 Great Commission Torch Run. The aim of the torch run is to carry this flame around the globe, and in doing so, call Christian young people everywhere to take the light of Christ to every person on the face of the earth.

"Nearly 2,000 years ago on the same mountain, Jesus Christ gave the church the great commission to take the gospel into all the world. Sadly . . . the task is still not completed. There remains some 16,000 unreached people groups who have not heard the gospel message."<sup>11</sup>

The Target 2000 Great Commission flame went around Australia last year. The last set of runners took the flame from Adelaide to Darwin, where it left for its continued world journey.

The Target 2000 Great Commission Torch Run reminds Christians everywhere of the work of the church. The Seventh-day Adventist Church is also reminded to take the truths of the Word of God as they're found in Jesus to every nation, kindred, tongue and people.

In order to ensure the fulfillment of the Master's mission, *all* members need to know, live and share their faith, and, every church needs to major in the work of the church.

The challenge to us is to faithfully engage in church work and to fervently do the work of the church.

Desmond B. Hills is the president of the Trans-Australian Union Conference. This is the first of a series of three articles in which Pastor Hills evaluates the church and makes suggestions for more effectively fulfilling the gospel commission.

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# Adventist Singles

by B. K. Craig and Brad Strahan

**About half of those who experienced divorce or separation in the past three years have ceased regular church attendance.**

**T**he South Pacific Division Family Life Committee is overseeing a two-stage study into the specific needs and experiences of single members of the Seventh-day Adventist church in Australia and New Zealand. The first stage, already completed, aimed to find out how many singles attend the Adventist Church.

The SPD Family Life Committee sent a letter to every Adventist church in Australia and New Zealand, asking the church to return a form listing the number of singles in their church.

Seventy-two per cent of the clerks responded. The results can be seen in the accompanying table. Based on Australian census data, it would appear that the total number of singles (5,612) is a conservative figure, and the number of divorced and separated is greatly understated.

From the survey, we know that the largest group of singles in the church are over 50 years of age and are mainly widows or widowers. The church also has a substantial number of divorced and separated members.

About half of those who experienced divorce or separation in the past three years have ceased regular church attendance. This means that, on average, one of the partners involved in marital breakdown within the church won't continue as a regular attender.

Of those who experienced the death of a spouse, a quarter had ceased attending church regularly within three years. These figures are sobering and indicate the needs of our church members.

The second stage of the study is still under way. One third of the churches who responded to the initial survey were randomly selected. Confidential and anonymous survey forms have been sent to the church clerks for distribution among those identified as single on the first survey.

The deadline for the return of the forms was December. Although many

have been returned, the Family Life Department has extended the deadline to have as many back as possible.

If you're single and over 25, please check with your church clerk to see if your church was in the group chosen (the church clerk would have received a package from the Division Family Life Department). If you've received a form and haven't completed it, please do so soon. And if you've lost the survey, you can get another by writing to: Family Life Department, 148 Fox Valley Road, Wahroonga NSW 2076.

In a world of increasing complexity, it's important for church leaders to

understand the experience of members. It's hoped that this study will provide information that will allow the church to meet the needs of members more effectively. (Without the full support of pastors, church clerks and other local leaders, it's impossible to obtain the necessary accurate data.)

We live in times of too much violence and too little empathy. The church as the body of Christ can offer a refuge to its members.

*B. K. Craig is the acting director of the South Pacific Division's Church Ministries Department. Brad Strahan is a church pastor in the South Queensland Conference.*

## Categories of Singles Associated with the SDA Church

	25-50 years	Over 50 years	Total
<b>Members</b>			
Single	1,406	385	1,791
Separated	330	117	447
Divorced	494	291	785
Widowed	126	1,875	2,001
De-facto	71	14	85
<b>Non-members</b>			
Single	188	16	204
Separated	43	16	59
Divorced	61	19	80
Widowed	30	88	118
De-facto	35	7	42
<b>Total</b>	2,784	2,828	5,612

*In the past three years these numbers have experienced:*

Separation from spouse	274
Divorce	172
Death of spouse	390

*Of those members, these are no longer attending church:*

Separated from spouse	137
Divorced	90
Widowed	104

*These results are from 72 per cent of Australian and New Zealand Seventh-day Adventist churches.*

## 2. God

by Alfred S. Jorgensen

From everlasting to everlasting. Thou art God." Psalm 90:2.

"Jesus Christ the same yesterday, and to day, and for ever." Hebrews 13:8.

"The eternal Spirit." Hebrews 9:14.

This is the Bible doctrine of God. This is the supreme paradox of the Bible—a triune Godhead.\* It's incomprehensible yet able to be known, infinite yet personal, transcendent yet immanent in the cosmos, eternal yet ever-present, "Alpha and Omega, the beginning and the end, the first and the last." Revelation 22:13.

### A. God is a Spirit. Revelation 4:24, NKJV.

"Spirit," when used in the Bible to refer to God, denotes an area of being that is distinct from all that is material and capable of detection.

"No human mind can comprehend God. . . . Let none indulge in speculation regarding His nature. Here silence is eloquence."—*Testimonies for the Church*, Vol 8, page 279.

### B. God is the source and sustainer. Genesis 1:1.

This is true of the material and the moral realm. (Acts 14:15-17; 17:24-27; Exodus 34:5-7; 1 Peter 1:15, 16.) When humans depart from God they move away from these spiritual and ethical values. Paul notes this in Romans 1:18-32.

### C. God is the sovereign of history. Psalm 103:19.

"Men wiser and more learned than I have discerned in history a plot, a rhythm, a predetermined pattern. These harmonies are concealed from me. I can see only one emergency following upon another."—H.A.L. Fisher.

Nebuchadnezzar and his grandson, Belshazzar, knew that "the Most High God rules in the kingdom of men." Daniel 4:34-37; 5:18-23, NKJV.

"Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best." *Testimonies for the Church*, Vol 8, page 273.

### D. God is the Saviour of all humans—believers in particular. 1 Timothy 4:10.

"Salvation belongs to our God who sits on the throne, and to the Lamb," will be the response of the redeemed throughout eternity (Revelation 7:10, NKJV).

God has loved the whole world and provided for its salvation in the sacrifice of His Son (John 3:16). He has never left Himself without a witness (Acts 14:15-17).

It's only when, in their unbelief, humans spurn the overtures of His grace that they are lost.

### E. God is the security of all who trust Him. Psalm 90:1; Jeremiah 17:12.

God isn't only the "Father of our Lord Jesus Christ" (Ephesians 1:3), but also "our Father in heaven" (Matthew 6:9, NKJV).

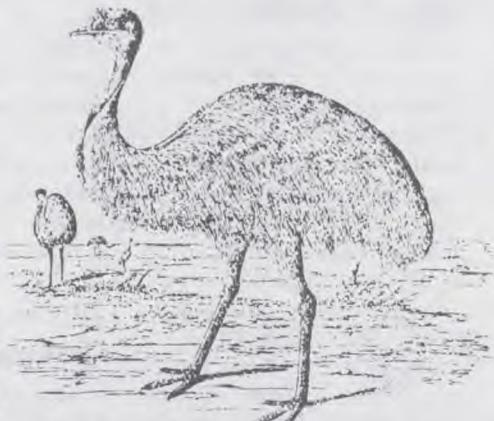
"The Lord is on my side; I will not fear. What can man do to me?" Psalm 118:6, NKJV. No power on earth or in heaven can take us from Him (Romans 8:28-39).

"O God, our help in ages past, / Our hope for years to come, / Our shelter from the stormy blast, / And our eternal home."—Isaac Watts.

\* The doctrine of the trinity is tacitly derived from the association of the "name" of the Three Persons in: the gospel commission (Matthew 28:18-20); angelic ascriptions of praise, "Holy, holy, holy, is the LORD of hosts" (Isaiah 6:3; Revelation 4:8); the threefold blessings and benedictions (Genesis 48:15, 16; 2 Corinthians 13:14); and incidental linkings—1 Corinthians 12:4-6; Hebrews 2:2, 3; 1 Peter 1:2; Revelation 1:4-6.

Paul's declaration that "there is but one God" (1 Corinthians 8:4-6) finds fuller expression in Ephesians 4:4-6. Here Paul acknowledges "one Spirit" with "one Lord" and "one God and Father." K

*Alfred S. Jorgensen, a retired pastor and college lecturer, has prepared a series on Biblical topics for RECORD readers.*



## Emu Parade

by Betty Joseph

We were sitting outside our farm-house enjoying breakfast. Dad and my older brother had placed planks on top of trestles in front of the house to make a table. The morning grass smelled good.

"Keep still," said Dad as he pointed to a flock of emus coming up the road.

The old men emus marched in front. They were large birds with long, powerful legs. They looked majestic as they led the flock with their heads held high. The older hens followed, and behind them came the younger birds. They looked like they were playing follow-the-leader.

Suddenly we heard a deep growl, followed by a snarl and loud barking as the farm dogs leapt into action.

We jumped up, almost upsetting the table, to try and control them. But it was too late.

The flock split and the birds ran in all directions. The older birds raced around the house drawing the dogs away from the younger birds. The smaller birds ran across the open paddocks to the shelter of the thick brigalow scrub with its tangled saltbush undergrowth.

Dad told us later that emus walk in line so that the strongest and wisest face the danger first. As we saw, this gave the weaker ones a chance to escape. An old man emu will even lay down his life to save the young.

We have a leader like that. Jesus is wise and strong, and He willingly gave His life for us. K

Betty Joseph writes from Logan City, Queensland.

## Rationalisation

During February representatives at the South Pacific Division headquarters in Wahroonga spent many hours examining church organisational structure. Those present considered areas of duplication, matters of efficiency, economy and delegation of responsibility within the existing structures, as well as areas for possible rationalisation. The Division officers now have a considerable range of suggestions that need to be addressed.

## New In PNG

Maua Kemo'o has been appointed communication director for the Papua New Guinea Union Mission. Former director Pastor Matupit Darius has embarked on a two-year study program. Maua was trained for radio at the BBC and has been program manager for a TV station for the past two years.

## Education

Eleven Adventist young people in the Cook Islands have been awarded government scholarships to continue their education overseas. Four will study in New Zealand, two in Australia, and five at the University of the South Pacific in Suva, Fiji.

## Recognition

South Pacific Division field secretary Dr Arthur Ferch reports that the publication of the Symposium on Adventist History in the South Pacific has received recognition by several scholarly publications. It was reviewed in *Church History* in North America, and Professor R. I. Jack, of the University of Sydney, informed Dr Ferch that a review by the University of Hawaii would appear later

this year in *The Journal of Religious History*. One of the contributors to the history symposium, Gary Krause, associate editor of RECORD and Signs, and editor of Good Health, has been invited by the Australian Dictionary of Biography to write an entry on Ellen G. White.

## Booming Sales

Reports from the South Pacific Division Publishing Department show an increase of 33 per cent in book sales by literature evangelists for the first two months of 1990 compared to the same period in 1989.

## Euroa Outreach

The small Euroa church in northern Victoria has ordered 100 copies of *Seventh-day Adventists Believe...* to present to all local clergy and people in positions of responsibility. "Already we have given a number of copies and have had very positive responses," says local funeral director Mark Floyd, a member of Euroa church. "In fact, I found one man had even loaned his copy to a friend, after finding it so enlightening." The book gives an exposition of the 27 major doctrines of the Seventh-day Adventist Church.

## Medical Outreach

Dr Percy Harrold, medical director of the Brisbane Adventist Medical Centre, recently attended a health-evangelism conference in Papua New Guinea, where there is interest in commencing medical clinics in Port Moresby, Lae and Rabaul. Dr Harrold shared his experience regarding the development of the Brisbane centre.

## President's Thanks

Recently the Fiji Mission office received a phone call from Government House expressing appreciation from the president of Fiji, Ratu Sir Penia Ganilau, to mission president Pastor Samuela Ratulevu for the radio broadcast made that week by Pastor Ratulevu.

## Billy Meets Pope

Evangelist Billy Graham met with Pope John Paul II and Vatican officials from January 10 to 13 for a series of discussions on relations between Catholics and Evangelicals around the world, reports the Religious News Service. In reporting on the meeting, a Graham aide said, "There is obviously concern in the Vatican over the large number of nominal Catholics in Latin America who are becoming Protestants."

## Missionary Dies

An Adventist Youth Service missionary from North Carolina, USA, died on February 4, apparently from kidney failure, on the remote island of Ngatik, part of the Caroline Islands in the western Pacific. According to the Far Eastern Division, Solomon Sumner, an Oakwood College student, was preparing a group of island residents for baptism when he took

Photo: Leigh Rice



## Townsville Church Sponsors Radio Program

"Lifestyle 90," a monthly one-hour program sponsored by the Townsville Seventh-day Adventist church (Queensland), had its initial airing on February 10 over 4TTT, a local community-access FM radio station. The magazine-style program featured an interview by Allison Littleton (left) with Itia Graham (right), an Adventist who is a hospital dietitian. "Lifestyle 90" focuses on life issues for the 90s," says Townsville church pastor Leigh Rice, who presents the program. "Segments highlight health, faith, children and work." The monthly time slot became available when another church was unable to fulfil its commitment. Former Townsville church pastor Darrin Parker had been part of a twice-daily short "Reflection" broadcast, which is being continued this year by the present pastor.

ill. With no landing strip or physician on the island, it was impossible to give medical aid before Sumner's death. He was the first Adventist missionary on the island, and his death was the first in the 25-year history of the Adventist Youth Service volunteer program.

## College Closes

Because of the intense fighting in eastern Beirut (Lebanon), Middle East College was recently closed, reports Pastor Maurice Battle, an associate secretary of the General Conference. "The students and faculty are safe, but they must reside in bomb shelters," Pastor Battle explains. "There has been considerable damage to the college and church properties."

## Cook Islands

Central Pacific Union Mission church ministries director Pastor Bill Sleight has been conducting a Revelation Seminar on Aitutaki in the Cook Islands. And Pastor Aisake Kabu, secretary of the CPUM, will commence an evangelistic campaign in the youth hall at Rarotonga on April 15. The programs will continue for about four weeks.

## Who's Who

An Australian violinist (of Polish descent), Michael Stepnjak, has been listed in the latest *Who's Who In American Universities and Colleges*. He will receive the honour at an Awards Assembly at Atlantic Union College (Massachusetts) on April 12. The award is in recognition of outstanding campus leadership, academic achievement, service to the community, leadership in extracurricular activities, and potential for continued success. Michael, whose parents attend the Lilydale church (Victoria), has studied at Atlantic



Photo: Wapole Talematoga.

## Signs Gift for Fiji Affairs Minister

The Minister for Fijian Affairs in the interim Fijian Government, Colonel Vatiliai Navunisaravi (left), recently visited the president of the Fiji Mission, Pastor Samuela Ratulevu (right), to request the prayers of Seventh-day Adventists on behalf of a major meeting of the Great Council of Chiefs. The meeting will discuss the new constitution and other matters. Pastor Ratulevu presented the minister with two copies of *Signs* magazine (pictured) before he left the office.

Union College since 1986. He is concert master of the New England Youth Ensemble and was soloist with the National Congress of Strings in the USA in 1988.

## Condolence

Seventh-day Adventist young people presented a special musical item, "God Understands," at the funeral service of Lady Pa Ariki, wife of the former prime minister of the Cook Islands. The service was held in the Ngatangiia Cook Islands Church on February 9. Lady Pa Ariki died suddenly while leading a party from the Cook Islands to New Zealand for the Waitangi celebrations.

## Yugoslavia

Students at the Marusevec Seminary in Yugoslavia celebrated Christmas by placing a street stall in the town of Varazdin, featuring

Adventist literature. Many people purchased literature. Participants report that many showed interest in the Bibles on display and in the book *The Desire of Ages*, by Ellen White. Many people also enrolled in Bible correspondence courses. "Social and political changes in Yugoslavia raise hopes that such types of witnessing will be viewed as normal in a transformed society," says Tihomir Sabo, religion teacher at the seminary.

## Finnish Sales

Anna-Liisa Helevaara continues to set records in literature sales. During 1989 she sold approximately \$US325,000 worth of Christian literature. Her secret, she says, is trust in God, hard work, complete dedication, visiting between 20 and 40 homes each day, and selling multiple sets in each home. This year the Finnish Union plans to

develop a literature-ministry seminary. It will be housed in a remodelled mansion that overlooks the sea on the campus of the Finland Adventist college near Turku.

## 4,000 Bibles

Ricardo Barros, mayor of Maringa, Parana, Brazil, recently gave to his employees 4,000 Bibles printed at the Adventist-owned Brazil Publishing House in Tatui. Mayor Barros, the son of an Adventist temperance leader, has employed many church members in county government, reports *Revista Adventista*.

## Mexican Accessions

During January accessions in the South Mexican Union Conference totaled 11,989—more than 70 per cent of the union's goal for all of 1990, reports Pastor Arcadio Gonzalez, union Ministerial Association secretary. Since the Harvest 90 campaign commenced in July 1985, the South Mexican Union has reported 134,388 accessions, or 134 per cent of its Harvest 90 goal.

## Cigarette Mountain

Just over 32 billion cigarettes were produced last year in Australia—an average of 2,009 for each Australian. The anti-smoking lobby claims manufacturers spend \$80 million a year in advertising and that this equals their annual net profit. Cigarette producers say they spend \$40 million on advertising and make only \$30 million.—*The Australian Evangelical*.

*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.*

# Mission Trips Provide Much Adventure

The primitive jungles of Brazil haven't always exerted an irresistible pull on Ollie Scheideman and his family, but they do now.

Three years ago this 48-year-old dentist from California, USA, reluctantly exchanged the comfort of his office for two weeks of roughing it in a small village in Honduras, joining a fellow dentist on a volunteer medical missionary trip.

"I really didn't want to go," says Dr Scheideman. "It just didn't sound interesting to me. And I had a hundred other things I'd rather have done." But the venture became the adventure that changed his life—and his family's, too!

"I came home so excited about what we'd seen and the people we'd met that I put the family on notice," says Dr Scheideman. "I told them, 'I don't care what you're doing next year, but the next trip that comes along, we're going.'"

Within six months an opportunity arrived, and the entire family packed up and went to Honduras to help with dental work. It was the spark of what would become annual short-term missionary adventures for the Scheideman family—Ollie and Lauralee, and their children, Jake and Erin.

This year they'll be off on their fourth family trip—their third to Brazil. "Once you meet the people out in the small villages," comments Ollie, "and see their needs and incredible hardships, it makes you want to go back to do more."

The Scheidemans' Brazilian adventures began in 1988. That's when they planned on being part of a 45-member group of Adventists scheduled to build a church and do medical work up a tributary of the Amazon River.

Everything was going fine until the Scheidemans and six others in their medical team missed their upstream rendezvous with the rest of the group—and missed their ride on the church's *Luzeiro XXI* boat to the project site. "We were pretty depressed," admits Ollie. "The *Luzeiro* always seemed to be 'just around the bend' at the next village. Our little group of 10 had said that we wanted to be where the most adventure was—but little did we know!"

Sensing they would never reach their

original destination, the group knelt amid their pile of belongings stashed on the village dock and prayed for guidance. When they arose, they decided to reboard the boat they were travelling on and go further up the river.

At dawn, after 48 hours on the boat, they got off at a town called Manicore. Ollie and the translator went searching for a small group of Adventists that the dockworkers said existed. "When we found the leader," says Ollie, "he exclaimed, 'We thought you'd never come. We've been waiting for you for a long time.'"

In the ensuing conversation, Ollie learned that neither the *Luzeiro* nor the nearest pastor had stopped there in two years, but that the little group of 30 Adventists had been expecting someone to come from the mission. "Obviously they thought we were that someone!" comments Ollie.

And it wasn't until the group returned to the mission headquarters that they found out the mission didn't know the little group of Adventists still existed.

"From that miraculous meeting strong friendships developed and doors opened for us," says Ollie. "The neighbour of an Adventist found lodging for us, and another resident opened up his empty store on main street (three blocks long) for our medical clinic." Once set up, the

clinic attracted hundreds of residents for free medical care during the group's week-long stay there.

Since that trip in 1988 the Scheideman family have continued contact with the pastor. In one letter to him they quipped half seriously, half jokingly, that if he got the Manicore congregation to grow, they'd come down and build a church for them.

"So far he's held up his half of the bargain," says Lauralee. "Manicore's church membership has grown from 30 to 75 in a little more than a year. Now he's asking us, 'OK, when are you coming?' By faith, we told him, 'This August,' and then took the request to Yuba City SDA church for them to adopt as their project. They wholeheartedly agreed, and now everyone is busy raising money to join us on a mission adventure."

The Scheidemans' second trip to Brazil, in 1989, was just as eventful as the first—or more so. They met up with poisonous caterpillars and a two-metre venomous snake.

Their trip, again with a group of students and sponsors, took them into the Brazilian forests just south of Venezuela to two villages where they had been invited to build Adventist churches. They rode buses and an open truck and walked 12 kms over hills and through valleys to reach the villages.

## Baptisms Bring New Members to Ryde



Four young people were baptised recently at Crosslands Youth Centre, and another joined the church after baptism in Ryde church. Ryde church pastor Ron Craig presented certificates to each candidate after they publicly affirmed their commitment to Jesus. From left: Mrs Moreen Smith, Damian Herrod, Nicole Herrod, Kylie Campbell and Elinda Cortez.

Photo: Ron Craig.

In the upper village of Bananeiras (meaning "the place of many bananas") the group found that 60 of the 65 residents were Adventists. "They wanted us to help them build a cement-block church that would withstand the torrential rains and high humidity," says Ollie. "It sounded good, but we didn't cherish the idea of carrying heavy blocks and bags of cement the 12 up-and-down kilometres from the nearest road offering access."

"But to our surprise," says Ollie, "the barefooted villagers carried every block, bag of cement and 10-metre piece of timber the entire distance through mud and across streams—all without damaging a single item!"

While the youth built the six-sided church, under the direction of contractor John Taylor from Angwin, California, Ollie and his dental team set up a clinic and began pulling teeth and doing dental restoration work. It was the only dental care most of the villagers had received in years.

Ollie says almost every villager walks around with pain emanating from teeth that need to be fixed or pulled. "But nobody complains. It's a way of life there. They're hardy people. After I had operated on the village chief for most of a day, he got up in the middle of a tremendous downpour and tracked down and shot an ocelot that had been destroying his food supply."

The chief's tracking abilities came in handy when a late Sabbath afternoon hike in the forest almost turned into disaster. Three young men took a wrong turn on a trail and got separated from the rest of the group. Near sunset it started raining, and the three hurrying young men disturbed an unseen wasp's nest that sent them flying in all directions. Two of the three stumbled back safely to the village an hour later, but the third was still lost.

Meanwhile, the chief had been looking for all three and had tracked the first two back to the village, arriving only three minutes after them. Then, soaking wet, he went searching for the third, and "tracked right to him in the middle of a rainy night," says an incredulous Ollie.

After completing the first church, the group moved to the lower village, built another church and did medical work there before returning home.

By Myron Widmer, associate editor of the Adventist Review. Adapted from an article he wrote for the Adventist Review.

## Indiana Readies Welcome Mat for GC



The GC Session will be held in the Hoosier Dome, pictured against the Indianapolis skyline.

The state of Indiana, where the 1990 General Conference Session will be held from July 5 to 14, is the 12th-largest US state and has a population of 5.5 million.

"Indiana is not only in the middle of the United States, but more highways intersect here than anywhere else in the nation," says Indiana Conference president Pastor John R. Loor. "The territorial name means 'Land of the Indians,' and the names of many cities, towns and counties have Indian origins."

The state capital, Indianapolis, where the session will be held, is the 14th-largest city in the United States. It's within a day's drive of more than half of the nation's population. "Indianapolis is probably best known throughout the world as the site of a 500-mile car race," says Pastor Loor.

The General Conference Session will convene in the Hoosier Dome, which seats 60,000. The nearby convention centre will be utilised for smaller meetings. Food Service International will offer three daily meals at the Indianapolis Convention Centre and the Hoosier Dome.

"God has blessed the work of the Seventh-day Adventist Church in Indiana," says Pastor Loor. "Until 1872 the state formed part of the Michigan Conference. Today the Indiana Conference has 5,605 members, 70 churches—five of which are in Indianapolis—24 Pathfinder clubs and 18 Community Services centres. The conference office is lo-

cated in Carmel, a city adjoining the north side of Indianapolis."

To capitalise on the coming General Conference Session, the local administration plan to send a special issue of the *Signs of the Times* magazine to the 356,000 homes in greater Indianapolis.

"This special issue will highlight the GC as well as advertise a city-wide evangelistic series to be held by Louis Toscano, pastor of Indianapolis Glendale church, immediately following the session," says Pastor Loor.

"We ask all of God's people to pray that the Holy Spirit will have total control of the coming General Conference Session."

*This article was forwarded to us by Pastor Adrian Peterson, an Australian who is on special assignment in the Indiana Conference.*

## Next Week in the RECORD

- The Real Issue Facing the Adventist Church
- The Incomparable Christ
- Leader Gives Report on Romania

## Singers Celebrate 20 Years of Music Ministry

The Heritage Singers, who have received more Angel Awards from the Hollywood-based Religion in Media organisation than any other gospel singing group, will be touring Australia and New Zealand during April. It is four years since their last visit.

Their tour will form part of celebrations to mark their 20 years of music ministry. Their awards include: Best Television Variety Show; Best Children's Album; Best Album of the Year; Best Vocal Group; and Best Music Video—made on location in Tahiti.

Seen weekly on television across the United States, the Heritage Singers are also featured on the US Armed Forces Network at all military bases and on ships at sea. They travel throughout the world, giving 250 concerts each year, and have performed in more than 40 countries. They have recorded over 60 albums. The latest two—"Commissioned," and "What is This?"—will be heard for the first time during their South Pacific concerts.

The Heritage Singers group includes seven singers, three musicians, a sound engineer and a bus driver.

Their concert programs will include a quartet, solos and duets, together with the traditional Heritage sounds. The tour commences in Suva (Fiji) on April 12; Nadi, April 14; Auckland (New Zealand), April 16; Murwillumbah (New South Wales), April 18; Brisbane (Queensland), April 21; Melbourne (Victoria), April 22; Canberra (ACT), April 25; Toronto (New South Wales), April 26; Sydney, April 28; Papeete (French Polynesia), April 29 and May 1; Mataea, April 30.



## Combined Churches Witness Baptisms

Four young people were baptised recently when the Elizabeth and Birdwood churches (South Australia) combined for the day. After Sabbath school in the Birdwood church, members travelled to a bend in the River Torrens for the church service, which included the baptism. About 100 people witnessed the occasion.

Namesake (but no relation) Dennis Edwards (left) prepared Melanie and Briony Edwards (second and fourth left) for baptism. Pastor Lynn Burton (right) baptised them. Mr Edwards also gave Bible studies to Amanda Simpson (third left) and Lewis Curnuck (second right), who were baptised by Pastor Bryce Andrews (third right). Elizabeth church welcomed all four as members.



## Mullumbimby Makes Double Donation

Pastor Ray Jerrard baptised Suzanne Bond, Raegyn Hampson and Clifton Noble in the Mullumbimby church, New South Wales, on December 16. That evening, Peter Dixon and the Mullumbimby church singing group "Share" presented a gospel concert. "The concert raised \$150 toward purchasing a keyboard for the Kubin church (Torres Strait Islands), which has no musical instrument," says communication secretary Dawn Jerrard.

"Pastor Frank Slade studied with Clifton (left), who, with his wife, Karen, has already arrived on Moa Island, in the Torres Strait, where they're serving as volunteers," she adds. "Pastor Ray Jerrard gave baptismal instruction to Suzanne (centre) and Raegyn (right)."

## Enzedders Build Church in Punjab

Maulvis usually don't go near a church. But this Maulvi did. And I'm sure I saw him put something in the offering plate at the end of the service. He even loaned his amplification system from the mosque so the rest of the villagers could hear the sermon.

The church members were amazed. They hadn't expected the Maulvi to attend the opening of their new church. They knew many villages where a Maulvi had tried to stop the building of churches. But in Terkhanawala, in the heart of the Punjab, the Christians had so impressed the local Muslim leader with their quiet sincerity that he was happy to attend.

For years the 35 Christian families in Terkhanawala had no denominational affiliation. When they met for worship, it was under a tree in a courtyard. But then the Seventh-day Adventist pastor from a nearby village visited the group. He conducted an evangelistic series and the small community enthusiastically embraced Adventist teachings.

When I visited the village soon afterward, the elders asked if the mission could help them build a church. They felt ashamed that while their Muslim neighbours had a big mosque, they had no proper place to worship. But living in modest mud homes, with monthly incomes measured only in kilos of rice or wheat paid by the local landlord, there was no way these peasant farmers could build a church.

Providentially, just a few weeks earlier, the Whakatane Sabbath school (New Zealand) had written to Pakistan asking if there was any special need with which their members could assist—in addition to their regular support of the Sabbath school mission program.



Two New Zealand Sabbath schools funded building a church in Terkhanawala, Pakistan.

Soon a need matched their offer of help. Neighbouring Tauranga Sabbath school joined the project. And now, a year later, Terkhanawala not only has a brand new whitewashed brick church, but a one-room school building as well.

The whole project was completed for around \$NZ4,000. South Pacific Division expatriates Dr Gil Valentine, principal of Pakistan Adventist Seminary, and Pastor Eddie Piez, treasurer of the Pakistan Union, led out in dedication services held on December 16.

Last month a teacher commenced a school. Now children who are accustomed to hearing more of the Koran than the Bible will enjoy a Christian education. The church members in Terkhanawala express sincere appreciation to the Whakatane and Tauranga Sabbath schools.

*By Gil Valentine, principal of Pakistan Adventist Seminary at Faroogabad, Pakistan.*

## Kabiufa Students Say Prayers Were Answered

Ten people joined a baptismal class following year-end witnessing by students from Kabiufa Adventist High School in Papua New Guinea, and the students plan to return at Christmas to see the people baptised.

"David Alupi, a Grade 9 student, was worried because he didn't have the money to pay his fare from Goroka to where he had planned to run an outreach program near Wewak during his school holidays," says Kabiufa church communication secretary Keke Koivo Omoa.

"But the Lord answered his prayers when a cheque for PNGK370 arrived from a relative. With special permission from the school administration, David and his friends left for Mount Hagen, expecting to fly to Wewak. But when they arrived the next day, they were told all seats had been booked.

"Unperturbed, the young men took their worries to God in prayer," continues Mr Omoa. "When the plane eventually pulled in, David and his helpers were given seats after booked passengers failed to arrive. The young men just could not restrain their pleasure—they sang in the plane during their flight to Wewak."

*Photo: Gil Valentine.*

After borrowing a projector, generator and slides from the Sepik mission, the young people set off for a day's journey into the jungle. Their opening night attracted an audience of 150. That number soon doubled, and by the Friday evening they had 500 attending.

## Letterboxing Brings Eight to Church

Eight people are attending church at Katoomba, New South Wales, as a result of the recent Archer Report and other related outreach activities, according to communication secretary Margaret Owens.

"During February members letterboxed leaflets to the various areas in the Blue Mountains," says Mrs Owens. "As a result, about 30 people enrolled in an organic-gardening and horticulture seminar. About 20 enrolled in a nutrition and vegetarian-cooking seminar.

"The placement of the conference health van outside of K-Mart proved a tremendous success, with about 500 people passing through for assessments and receiving leaflets on diet, smoking, exercise etc," Mrs Owens continues. "Local church members appreciated the dedication of the enthusiastic young people who manned the van."

Cottage meetings have now commenced in the homes of some members. Additional follow-up programs are scheduled, including a smoking-cessation plan. And invitations to attend Saturday morning services in the Adventist church have been issued throughout the district.



Ray Archer (right) used an Egyptian mummy to publicise evangelistic meetings in Katoomba.

# NOTICEBOARD

## Anniversaries



Photo: John Bartlett

**Pastor and Mrs Selwyn Bartlett** celebrated their golden wedding anniversary at a function attended by nearly 300 people in Brisbane, Queensland, on February 15. Included among the guests were their two children, Judy (Mrs Cliff Fua, Brisbane), and John and his wife, Bev, (Moe, Victoria). The couple have nine grandchildren. Selwyn Bartlett met Hilda Vartan while both were taking the nursing course at the Sydney Sanitarium. They both came from New Zealand. Hilda's grandfather was the first national Armenian to study medicine at Edinburgh University and return to his homeland as a medical missionary. Her father was born in Nazareth. In 1936 Hilda became the youngest trainee nurse accepted at the sanitarium. Meanwhile, Selwyn had accepted the Adventist faith in 1934. After spending some time in literature evangelism and at Longburn College, he crossed the Tasman to also take nursing training at what is now the Sydney Adventist Hospital. Selwyn and Hilda graduated together in 1939 and married on February 22, 1940, without even one relative from either side present at the wedding. Thus commenced a union dedicated to service for the church and God. They moved often, spending most of their years in pastoral evangelism in New South Wales, New Zealand and Queensland. They now live in retirement at Redland Bay.

## Appreciation

**Taylor.** In our time of sorrow and loss of Milton, husband, father and grandfather, it has been a comfort to know that others shared our loss and cared for us in so many ways. Your prayers, letters, cards, phone calls, flowers, visits, listening ear, an understanding nod, and just saying hello, have supported us, and we wish to say thank you. Your thoughtfulness is greatly appreciated and will always be remembered. Val; Bronwyn and Alvin (Vic) and family; and Craig.

## Weddings

**Brzeski—Vostinar.** Robert Brzeski, son of Wladyslaw and Bogumila Brzeski (Strathfield, NSW), and Beata Vostinar, daughter of Emil and Marta Vostinar (Werrington), were married on October 1 in the Polish-Czechoslovakian SDA church, Pendle Hill. Robert, a builder, and Beata, a secretary-receptionist, have set up their home in Winstone Hill. *Jan Jankiewicz.*

**Chapman—Pink.** Ivan Chapman, son of Mel and Sylvia Chapman (Busselton, WA), and Sharon Pink, daughter of Don and Lorraine Pink (Pickering Brook), were married on February 18 in the Bickley SDA church. Ivan and Sharon, who met at a Perth Easter Camp, continued their friendship during the three years Sharon spent

doing the Registered Nursing Course at Avondale College and Sydney Adventist Hospital. They plan to set up their home on the family dairy farm in Busselton. *Paul Gaughan.*

**John—Burton.** Lindsay John, son of Roy and Edith John (Otahuhu, Auckland, New Zealand), and Carol Burton, daughter of Alan and Mavis Burton (Papatoetoe), were married on January 7 in the Glen Innes SDA church. Lindsay and Carol plan to set up their home in Auckland, where Lindsay will continue his study in architecture, and Carol her studies in banking. *Jim Zyderweld.*

**Kemp—Latham.** Bert Kemp and Trina Latham were married on January 28 in the Queens Park SDA church, Perth, WA. Bert and Trina plan to set up their home in Perth, where Bert, works as a sales clerk, and Trina as a receptionist. Neville MacKenzie assisted the writer in the service. *Brad Kemp.*

**Rielly—Gray.** Philip Rielly, son of David Rielly (New Plymouth, New Zealand) and the late Heather Rielly, and Rochelle Gray, daughter of Trevor Gray (Rotorua) and Kaye Hurrell (Auckland), were married on February 4 in St Chad's Anglican church, New Plymouth. Philip and Rochelle plan to establish their home in New Plymouth, where Philip is an engineering officer, working for the New Plymouth District Council, and Rochelle is a pharmacist. *D. H. Thiele.*

**Smith—Stewart.** Brian Smith, son of Ray and Mary Smith (New Plymouth, New Zealand), and Adrienne Stewart, daughter of Basil and Meryl Stewart (New Plymouth), were married on December 3 at the New Plymouth SDA church. Brian and Adrienne are establishing their home in Palmerston North, where Brian works in the parts department of an agricultural equipment distributor, and Adrienne is an accounts clerk in the same company. *D. H. Thiele.*

**Tapara—Paddison.** Rawhiti Tapara, son of Royal and Ora Tapara (Hamilton, New Zealand), and Donna Paddison, daughter of David and Jessie Paddison (Te Aroha), were married on January 28 in the Firth Tower church, Matamata. Rawhiti and Donna, who met at Sydney Adventist Hospital, plan to set up their home in Hornsby, NSW. Rawhiti is a contract builder, and Donna is a nurse at Sydney Adventist Hospital. *Jim Zyderweld.*

**Tupa'i—Toaetolu.** Edward Tupa'i, son of Elma Keli Tupa'i and the late Rangaso Edward Tupa'i, and Tessa Faalilo Violesolo Toaetolu, daughter of Violesolo and Tulagaiua Toaetolu (Lower Hutt, New Zealand), were married on December 17 in the Wellington Samoan SDA church, Porirua. Edward is continuing his ministerial studies at Avondale College. *Sioutou Okesene.*

**Van De Wetering—Hawkins.** Rodney Van De Wetering, son of Hank and Helen Van De Wetering (Tauramaruni church, New Zealand), and Kim Hawkins, daughter of Robert Hawkins and Zelma Everest, were married on March 5 in the Rotorua church. They plan to establish their home in Perth, WA. *John M. Denne.*

## 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 Signs Publishing Company staff join the church family in expressing sincere sympathy to those who have lost the loved ones recorded below.

**Brazil.** Frank Claude, born December 2, 1907, in Layton, England; died suddenly on February 15 in Mildura, Vic. He worked as a structural engineer on the Snowy Mountains Scheme, and also played a major role in the building of some dams and large bridges in Victoria.

Frank had been an Adventist for 43 years. He is survived by his sister-in-law, Gladys Milne; nephew, Peter and his wife, Barbara; niece, Margaret Leonard; and their families. Lionel Clark, senior elder, assisted in the services.

*Paul Goltz.*

**Burns,** Percy Roy, born September 5, 1905, in Benalla, Vic; died March 7 in the Traralgon Hospital. Percy had been a member of the SDA Church for the past 15 years. He is survived by his children, Lenice Anderson, David, Kerry Mackeral and Stephen; and 13 grandchildren.

*John Bartlett.*

**Chapman,** Thomas William ("Bill"), born in 1891; died February 18 at Coronella Nursing Home, Nunawading, Vic. After coming to Australia in 1911, Bill married Constance Pumphrey in 1916, a marriage which lasted for 72 years. A fine Christian gentleman of great courage, at the age of 97 and blind, Bill was baptised by immersion in the Nunawading church. Although he had been baptised by immersion many years before, he refused to accept commitment by profession of faith. He is survived by his daughters, Constance and Esther. His wife, and daughter Dorothy, predeceased him.

*B. C. Smith.*

**Evans,** Peter George, born January 11, 1961; died February 23 as a result of illness, and was buried in the Avondale Cemetery, Cooranbong, NSW. Peter was an outstanding young man in every way. He is survived by his parents, George and Loma; brother, Gregory, and family; sister, Jane; Nana Kelly; Marita, and his many friends. He was a beloved son, grandson, brother, nephew, cousin and dear friend. Dr Russell Standish, an uncle, was associated with the writer in a memorial service at the Morisset Hospital chapel.

*Paul von Bratt.*

**Hart,** Harry, born September, 1908, in England; died February 23 in Sydney, NSW, and was buried at the Castlebrook Cemetery. Harry was a true gentleman. He served his country during the second world war, and was a valued church elder. He is survived by his wife, Anne; son Derick; and grandchildren.

*D. A. Hankinson, W. J. Hawken.*

**Henney,** Eva Jane, born December 21, 1902, at Duaringa, Qld; died suddenly on March 3 at the Maroondah Hospital, Ringwood, Vic, and was buried in the Wesburn Cemetery. Eva and her husband, Robert Cyril Henney, were married in January 1923. After her husband's death in 1973, Eva moved from Duaringa to Palm Beach. She was baptised by Pastor W. A. Baines in the early 1960s. Eva is survived by her daughters, Joan Garrett (Colorado, USA), Moyna Tanner (Launching Place, Vic) and Colleen Soares (California, USA); daughter-in-law, Myee Henney (Sydney, NSW); 12 grandchildren and 15 great-grandchildren. Her son Clement predeceased her in 1976. Barry Gibson, a grandson-in-law, assisted in the service.

*Robert Trood.*

**Humm,** Ivy Gertrude, born October 2, 1903, at Sheffield, New Zealand; died March 3 at the Sunnyside Hospital, following a short illness. Ivy lived in the Sheffield area until around 1950, when she moved to Christchurch. In 1960 she joined the SDA Church and became a member of the St Martins church. For the past 13 years Ivy had been a resident of Ilam Lodge, where she was a respected and loved resident. She is survived by her six daughters.

*E. S. Kingdom.*

**Keegan,** Melville Ralph, born August 21, 1919, died suddenly on March 4 at Bentley Lodge, WA. Ralph and his wife, Eileen, were married on February 1, 1943. Mel worked for Telecom for 42 years. He was a volunteer driver for the Red Cross for 35 years, and was always a willing helper in collecting for Sherwin Lodge. Mel was baptised by Pastor Bob Abbott in 1947. He is survived by his wife; children, Ross, Dianne (Coleman), Lester and Debra (Day); sisters and brothers, Winnie (Slade), Jim, Eunice (Dudley), George and John. A service was held at the Fremantle Crematorium.

*Merv Tonkin.*

**Miller,** Joseph Henry, born June 25, 1909, in a log cabin in Canada; died November 27 at his home in Cooranbong,

NSW. Pastor Graeme Scott was associated with the writer at the graveside service in the Avondale Lawn Cemetery. A life-sketch appeared in an earlier issue. L. C. Coombe.

**Muhlberg**, Linda, born December 6, 1920, in USSR; died December 3 at her home in Moe, Vic, after a prolonged illness. Linda and her husband, Harry, were married in 1946. For 25 years they had worked in sending clothes and equipment to the islands, as well as being supportive of the local church. Linda is survived by her husband (Moe); sons, Peter (Traralgon) and Rein (Lower Hutt, New Zealand). Pastor Peter Roennfeldt, a long-time family friend, conducted the service, assisted by the writer. John Bartlett.

**Robertson**, Robert ("Bob") Owen, born March 9, 1905, at Cottesloe, WA; died February 25 at the Kellerberrin Hospital, and was buried in the Merredin Cemetery. He was the eldest son in a family of seven children. Bob married Winifred Waters in March 1935. They were foundation members of the Merredin SDA church, and continued to support the church all their lives. Bob and Winnie are remembered for the 34 years they visited patients in the Merredin Hospital, and for the three years Bob continued to visit after his wife's death. He is survived by his children, Esther, Robert, Helen, Beverley, Owen, Sandra and Ross; 17 grandchildren; and two great-grandchildren. Merv Tonkin.

**Roberts**, Leslie Oliver, born April 26, 1905, in Parkstone, England; died February 16 in Strathfield, Sydney, NSW, after a prolonged illness. Les had a career in motor body building, drafting and designing. He also taught manual arts and was a part-time literature evangelist in Stratford, New Zealand. He joined the SDA Church through a mission conducted by Pastor George Burnside in Lower Hutt. He was responsible for starting a Pathfinder Club at Stratford, and was also involved in running Pathfinder camps in the North New Zealand Conference. He is survived by his wife, Ethel Roberta Iris; and children, Glenys Barker (Invercargill), Lois Wright (Pymble, NSW), Michael (Grose Vale) and Christine McArthur (Helensvale, Qld). John Wilson, a family friend, and Graham Wright, son-in-law, assisted in the services. The writer has known the family for 30 years. Graham White.

**Vale**, Eardley Frank, born March 25, 1935; died suddenly at his work on February 27 and was buried in the presence of many of his people in the East Kempsey Cemetery, NSW. He is survived by his wife, Shirley; sons, Eddie, Barrie and Henry; daughters, Carmel, Virginia and Brenda; also Ivan, Elizabeth, Lewis, Anthony and Terence; 20 grandchildren; and one great-grandchild. Pastor Elmo Tulevu, and a group of Mirriwinni singers, were associated with the writer in the service. E. C. Rosendahl.

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