

# RECORD

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## AFTER THE REVOLUTION

A WEEK IN  
ROMANIA



Romanian Story  
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# RECORD



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## EDITORIAL



# Response to Renewal

In recent years we've heard a lot of talk about Australia and New Zealand being post-Christian nations. But latest reports indicate that Australians, at least, may not be as irreligious as we once thought.

According to Christian researcher and author Peter Kaldor, Australians are still looking for a religious dimension in society. Almost half of the population pray regularly.

A recent survey conducted by the Australian National University revealed that 34 per cent of Australians don't doubt that God exists. A further 25 per cent believe with some doubts. Only 7 per cent of respondents didn't believe in God.

Could it be that many who have experienced the "yuppie" lifestyle have found consumerism meaningless and are seeking satisfaction elsewhere?

"The question is whether churches have the resources to meet this need in a way that is culturally relevant," Mr Kaldor commented.

Further evidence of the nation's move back toward God comes from news that, for the first time, many of the nation's leading churches are joining forces to make Easter a Christian celebration for the Australian family. On Easter Sunday, thousands of Christians will form a huge human cross in the heart of Sydney.

"It will be one of the largest and most remarkable events in the history of Christianity in Australia," coordinator Mal Garvin says. "Australians are looking for a set of values to guide them into the 21st century. . . . All over the country ordinary Australian Christian laypeople are uniting in a new way."

Of course, the celebration of Easter may not appear significant to Seventh-day Adventists, who are aware of its pagan origins. But the fact remains that many are seeking a renewal of the spirit.

Author Blanche d'Alpuget, who wrote a biography of Australian Prime Minister Bob Hawke, suggests that for Bob Hawke the religious fervour of his early home life was replaced by a movement into the "secular Christianity of the trade union movement and the ALP, which indeed, were for many in them, religious organisations."—*National Outlook*, November-December 1989.

John Kaldor claims that the conservation movement is littered with people who've had an experience of God in childhood and are now trying to find God in creation.

But according to the article in the *National Outlook*, this movement back to the spirit offers little joy to the Christian churches—which many people distrust. Author Colleen McCullough recently told a reporter that she's sure God bears no resemblance to the god of organised religion. "I think the churches are a human institution mostly dedicated to getting rich," she asserted.

That may be a sweeping statement, but it's one woman's honest appraisal of the churches she has known.

John Kaldor says the survey proves that society is hurting. "The decline of people's participation in church organisations in the 60s and 70s did not imply that Australians were becoming less religious," he writes. "In many cases they were dissatisfied with the religious organisations and so they voted with their feet."

Others resisted the conformity that churches would seem to impose. The present emphasis on individuality brings many into conflict with religious movements that promote conformity and discipline.

"Churches, if anything, are moving toward greater discipline by retreating into conservatism," says Bob Thomas, editor of *National Outlook*. "That being the case, is it possible that the rediscovery of spirituality in the late 20th century actually poses a greater threat to the church than did the onset of militant atheism and scientism in the late 19th century?"

It's a pertinent and thought-provoking question for every Seventh-day Adventist. How will we, individually and corporately, respond?

Perhaps for starters we can make sure that we always share our faith in a positive light. We can show that God wants us to be individuals—remembering that each of us is special to Him.

And our lives and words can show that Christ brings freedom—not stuffiness, iron-clad disciplinarianism or legalism.

Joy Totenhofer.

# LETTERS

## Boggled Mind

I was intrigued to read H. L. Reid's letter (March 10) about the danger of publishing "aberrant views" in the letters section! The mind boggles. On what basis do we determine aberrance?

The greatest persecutions of the latter Middle Ages and the following period all arose from the belief that "aberrant" people should be "dealt with."

Surely Mr Reid wouldn't like to start a book burning. S. F. Marks, ACT.

## New Editorial Methods?

My wife and I are in Thailand on volunteer service and each week we eagerly read the RECORD. Thanks for the magazine—we appreciate it very much.

I've just finished reading YOUTH ON RECORD (March 10), and a disclaimer in the masthead says, "If there's something you don't like in this issue, please don't read it." I'm a little confused. How do I avoid reading an article that I don't like? Maybe there are some new editorial methods that we laypeople haven't heard of? Rex Ussher, Thailand.

## Trust the Youth

Youth are the church of *today and tomorrow!* Thanks for the editorial "The Patient Youth" (March 17)—I applaud most of its sentiments.

Youth began our church and, with others (senior youth), enlarged its dimensions. We need to recognise that a finished work must encompass *all*. The energy and enthusiasm of youth and the encouragement and inspiration of older members are vital.

We need to involve everyone in the church's worship and work. No church elder is ordained to occupy a chair on the rostrum. There may be more interest in working together in outreach if a duty elder organises the worship service and *all* participate at both pew and rostrum level.

The editorial calls for tolerance on the part of the "older" church. Tolerance is a two-way street and will be more evident when all ages are involved in all church activities. If we trust our youth more, they'll increase their support for the church, its beliefs and its mission.

H. G. Harker, NSW.

## Loss and Confusion

I support H. L. Reid's comments (Let-

ters, March 10). While I can't quantify the amount of confusion caused by indiscriminately publishing negative and aberrant views, I know the effect is real.

The work of those involved in Bible teaching is hindered greatly by letters that denigrate, mislead, and demean the beautiful truths we herald. Of what use is a finely crafted outreach magazine if people who respond are given follow-up material that's unrepresentative and irresponsible?

By all means we need to investigate and search into all aspects of teaching. But this needn't be at the expense of hurting and upsetting seekers after truth—which I have seen happen.

G. D. Giles, Vic.

## Illegitimate 1

Re "Illegitimate?" (March 3): I'd like to tell the grandparents that Jesus wouldn't have refused to dedicate and accept your precious grandson.

On behalf of many caring, Christian Seventh-day Adventists, please accept our apology for the unkind, blunt and insensitive way that you and his parents were treated. Paul Crowhurst, NSW.

## Illegitimate 2

Re "Illegitimate?" (March 3): I was saddened and disgusted when I read this letter. It was hard for me to believe that we have ministers and young people's leaders who would do this.

When Jesus said not to forbid the chil-

dren from coming to Him, I'm sure he meant *all* the little children—not those who we may think are more privileged! I hope that any adopted young people who read this will realise that these self-righteous people are in a minority, and that they'll be able to forgive them.

Shirley Schrader, Vic.

## Illegitimate 3

Re "Illegitimate?" (March 3): I was horrified to read this letter. How can anyone refuse to bless a child and claim to be a Christian? Perhaps the leaders involved could write to the editor explaining the reasons behind their decisions.

Susan Annable, NSW.

## Illegitimate 4

Re "Illegitimate?" (March 3): I'd suggest that the leaders mentioned should read Matthew 18:4-6; 19:14; and Mark 9:37. I pray they'll then realise they are *servants* of God—not *God*.

Charles W. Loftus, WA.

## Common Sense

I greatly appreciated the interview in the RECORD with Pastor Robert Spangler. He spoke a lot of common-sense.

David Hancock, NSW.

Views expressed in Letters to the Editor do not necessarily represent those of the editors or the denomination. Letters should not exceed 250 words and should be mailed to RECORD Editor, Signs Publishing Company, Warburton Victoria 3799. Writers must include their name, address and telephone number. Letters received more than three weeks after the date of the issue carrying the article to which they respond will normally not be printed. All letters will be edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received will be published.



# The Real Issue Facing the Adventist Church

by Desmond B. Hills

**The church will fulfil the Master's mission only as its members and leaders let go and let God.**

If readers of the RECORD stated what they considered was the *real* issue facing the Seventh-day Adventist Church, there would be a long, varied list. Here are some issues that have been stated at conference sessions, church meetings and camp meetings:

**1. The need for love and faith.** This is one that Ellen White highlights. "Lack of love and faith are the great sins of which God's people are now guilty,"<sup>1</sup> she writes. We certainly need unconditional love for God and unlimited faith in Him, as well as love and faith toward others.

**2. The need for money.** God supplied resources for the Children of Israel to build the sanctuary. Could it be that He has already given His people all the finances necessary to do the work He has asked them to do? Let's remember, God has never asked anyone or any group to do anything for which He hasn't provided the resources.

**3. The need for revival and reformation.** As individuals and as a church, we need to put away the idols that separate us from the Lord and each other.

**4. The need for unity.** This is certainly one of the prerequisites for the outpouring of the Holy Spirit. Jesus prayed that his people would show unity before He returned (John 17).

**5. The need for growth.** The church in the Western world is growing slowly, if at all. Several students of mission have said that the mission fields of the world today are Europe, the United States, Australia and New Zealand.

**6. The need for priorities.** There are

many voices calling for the church to major in particular areas of ministry. People representing many facets of the church believe their particular area requires the most funding and workers.

**7. The need to care for others.** Although we aim to be a "caring" church, there are many people who are hurting. The greatest hurts in life aren't revealed to most people. There may be church members who need to apologise and to help heal the hurts of people in the community and in the church. We need to treat people carefully.

**8. The need to obey the gospel commission.** The main function of the church is to follow the Master's instruction to go "into all the world," teaching and baptising.

These are all major issues facing the Seventh-day Adventist Church, and it would be difficult to determine which one is "the real issue."

Dr Floyd Bresee, General Conference Ministerial Association secretary, says, "The real issue facing the Seventh-day Adventist Church is whether or not we are going to let God run the church."<sup>2</sup> I believe his statement goes to the heart of the answer.

When you think about it, leaders at all levels love to lead. Some become obsessed with leading. And when we know we can do something well, we certainly don't rely on the Lord as much as we do when we feel inadequate. Maybe some leaders aren't letting go enough and aren't letting God fully run the church.

## What Does it Mean?

"We must keep close to our great Leader, or we shall become bewildered,

and lose sight of the Providence which presides over the church and the world, and over each individual," writes Ellen White. "There will be profound mysteries in the divine dealings. We may lose the footsteps of God and follow our own bewilderment, and say, Thy judgments are not known; but if the heart is loyal to God everything will be made plain."<sup>3</sup>

This significant statement highlights several questions that every leader at every level of the church must answer: Are we "close to our Great Leader"? Are we fully aware of "the Providence which presides"? Are we following in "the footsteps of God"? Are our hearts "loyal to God"?

The church of the last days needs to demonstrate absolute loyalty to God, walk in His footsteps, and know that it's His "Providence which presides over the church." We need to come close to our Great Leader and stay very close—despite the world's efforts to squeeze us into its mould.

The Lord has outlined in His Word how we can come close and keep close to Him—and in turn let Him run the church:

**1. Reading, studying, meditating on and memorising Scripture.** We not only need to be *known* as the "people of the Book," we need to *be* the "people of the Book."

It takes only 84 hours to read the Bible through. The prince of Adventist preachers, Pastor H. M. S. Richards, Sr, read the Bible in January of every year. He then read it again from February to December. And he did it each year of his long ministry.

**2. Praying for wisdom and the fruit of the Spirit.** Ellen White says, "At the sound of fervent prayer, Satan's whole

host trembles."<sup>4</sup> We need to ensure that the devil and his host tremble every day. Prayer isn't asking for things; it's "the opening of the heart to God as to a friend."<sup>5</sup>

**3. Coming close in love and unity.** It's no test of our spirituality to say that we love those who love us. Even the heathen do that. Our love needs to be like that demonstrated on Calvary's hill—loving those that *don't* love us.

We need to love our families and members of the church family for who they are, not for what they can do for us. Like our Master, we need to love people unconditionally.

**4. "Being God's people doing God's work in God's way."** This is more than a motto—it's God's plan for His people in the last days. We can't use worldly methods such as selfish rivalry to motivate people.

We can't do the work of the church as a business. We can't pretend to be God's people. By God's grace we need to be converted Christians, engaged in a ministry of reconciliation.

**5. "He must increase, but I must decrease."** God can't use those who are proud in heart. The devil's sin wasn't robbing a bank. He simply came to the place where his theme was "I will ascend." God can use those who respond to His call to be humble and teachable.

**6. Being possessed and controlled by the Holy Spirit.** Our daily prayer ought to be, "Baptise us anew with power from on high." God has revealed in His Word that the secret of our success in daily living is to be "filled with His Spirit."

### Letting Go and Letting God

Too often we rely on church plans, programs and personnel—and we have limited success. However, we can significantly extend the boundaries of the kingdom of heaven only when we rely on

prayer and Pentecostal power.

Zechariah put it this way: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zechariah 4:6. Ellen White expresses it this way: "There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. . . . When the way is prepared for the Spirit of God, the blessing will come."<sup>6</sup> This is the time for the people of God to "clear the way" so that the Lord can pour out His Spirit. This is the time to let go and let God—let go of our will and ways and let God's providence preside over the church.

This is the time of the latter rain, the time to let go of self and sin, worldliness and waywardness, and let God fill us with His Spirit. The promise is sure—"when the way is prepared the blessing will come."

The church will fulfil the Master's mission only as its members and leaders let go and let God. We can accomplish that which seems impossible through the Holy Spirit's dynamic power in our lives.

### Back to the Master

Floyd Bresee tells the following story, which I've paraphrased.

In Alaska a man was training a new lead dog for his sled. The man had an old female dog that was dependable, but she was getting old. It was time he trained another.

So he put the new lead dog by himself. It was a young, strong, vivacious, energetic dog. The old leader he put to the left of this untried dog.

As the man moved across the snow, his shoe came untied. Stopping the team, he reached down to tie his shoe. Now that's something you *don't* do. Those dogs are trained to pull. If you don't want the sled to move, you're supposed to jam on the brake, otherwise it *will* move.

However, this time the man was careless. After all, he was right there, so he

stopped to tie his shoe. When he looked up, the dogs were gone.

Now, there's a routine used by those who drive dog sleds. You give the command to turn, and the lead dog brings the team around. Then, when they make the circle, you grab hold. But the routine hadn't been too carefully indicated to this new, untrained leader—and he was heading for home as fast as his four legs could carry him.

When the old lead dog heard the command, she knew what it meant. She started to pull to the left, but the first dog was strong, and she was old, and the whole pack was behind. She couldn't turn the sled, but she tried. She pulled to the left as hard as she could.

The driver didn't catch up to his sled. And later the people in the little village looked up to see a driverless sled headed toward them. Just behind and to the left of the lead dog they saw something bouncing up and down, lifeless, carried by the energy of the team. The old lead dog had pulled and pulled and pulled until she was choked to death trying to bring the team back to the master.<sup>7</sup>

Are you and I so trained to hear the voice of the Master that we obey out of love—whether others respond or not? Are we guiding the church toward the Master? He has called us to circle the globe. We need to keep close to Him, follow His commands explicitly, receive His power, and fulfil His commission.

We need to let go and let God. We need to let providence preside over the church, and let God lead. **TR**

### References

1. *Testimonies*, Vol 3, page 475.
2. Floyd Bresee, *Ministry*, August 1983.
3. *Testimonies to Ministers*, pages 432, 433.
4. *Testimonies*, Vol 1, page 346.
5. *Steps to Christ*, page 93.
6. *Messages to Young People*, page 133.
7. Floyd Bresee, *op cit*.

*Desmond B. Hills is president of the Trans-Australian Union Conference. This is the second article in a three-part series about the church.*



# That Last Greeting

by Daphne Cox

**"Not only would He forgive Hitler's sins," I assured the class, "He'd forget about them, too."**

Perhaps it was meant to be a joke—I don't know. But there it was—at the bottom of a pile of surprise Easter greetings. A few children in my Scripture class in the government primary school had slipped them onto my desk when my back was turned.

They had embellished scraps of exercise paper with coloured designs, messages and signatures in childish writing. They had done it without my knowledge as a gift of love.

But the last one completely surprised me: "Happy Easter. To Mrs Cox, with love from God."

I took those treasured tokens home to read and re-read. The last one gained more significance each time I looked at it.

It hadn't been easy teaching Bible lessons to a bunch of youngsters. Only the week before I'd asked them to illustrate a story I'd told them. A few drawings pictured the disciples as a football team with TNT emblazoned across their chests.

And there was the time a student piped up, "My Dad says I don't have to listen to Bible stories."

I thought fast. "Right," I suggested. "How about a war story?" The boys cheered.

So I told them a war story, using the blackboard to write up facts and figures, numbers of troops, deployment of armies, defeat of the enemy, and victory of the few against all odds.

"That was great!" the dissenting student exclaimed. "Why can't we have stories like that all the time? Where did you get it?"

"The Bible," I replied. "It's the story of Gideon." After that I had no more trouble with that class.

But the day before the Easter holiday was particularly difficult—especially when it came to explaining the crucifixion. The children were used to violence—they saw it often enough on TV. Because they tended to equate



**Most of them had seen films of the crucifixion and passed it off as "only television."**

meekness with weakness, I tried to explain Jesus' complete innocence without making Him appear as a "goody-goody."

The underlying reason for His death was even harder to get across. The children, like all of us, couldn't see their own faults—let alone figure out why Jesus would die for those faults. And the concept of a death sentence—even for something like murder—was unheard of in a free country.

How could I get them to understand the apostle Paul's statement that "the wages of sin is death" (Romans 6:23)?

How could they appreciate that Jesus' death was substitutionary—that if we repent, we don't *have* to die?

Yes, I did try to help them understand something of Jesus' mental and physical agony. I told them about the arrest and trials, about Pilate and Herod. But most of them had seen films of the crucifixion and passed it off as "only television"—just another program for their entertainment.

"Put yourselves in Jesus' place," I suggested to the class. "Would you like to be nailed to a cross for something you hadn't done?" There was a long silence, broken only by shuffling feet.

"Could Hitler go to heaven?" a boy suddenly asked.

"If Hitler was sorry for all the things he'd done wrong, yes, I believe he could," I replied. "But he'd have to have been sorry for *real*—not just to avoid punishment."

"But would God *really* forgive him?" the boy asked, still sceptical.

"Not only would He forgive Hitler's sins," I assured the class, "He'd forget about them, too. You see, God loves us—even though we do the wrong thing. God hates sin, but He loves the sinner. He's just longing for people to wake up to themselves."

Again there was silence—with a bit of feet shuffling and fidgeting. "That's why God let Jesus die—so He could take our place—our punishment," I added, hoping they'd understand. "And He rose, so we can live with Him."

Suddenly my eye caught the Easter greeting that was on the bottom of the pile. Holding it aloft, I displayed its bold print for all to read.

"That's just what the crucifixion and resurrection mean," I concluded to a smiling class. "Happy Easter. To Mrs Cox, with love from God." [R]

*Daphne Cox, a regular contributor to the RECORD, writes from New Lambton, New South Wales, where she lives with her husband, John.*

## Simon of Cyrene

by Frank Benham

I know not why I walked that way  
Toward those milling Jews  
Who congregated round a Man  
And hurled at Him abuse.  
Upon His shoulders was a cross  
He carried at their will.  
The Roman soldiers ringed Him round  
And urged Him up the hill.

I saw Him stagger underneath  
The heavy cross He bore.  
I saw His blood begin to stain  
The tunic that He wore.  
Again He staggered, almost fell.  
The soldiers left Him there  
And looked around for someone else  
His heavy cross to bear.

Compassion filled my very soul.  
I could not help but speak.  
"Have you no pity for the Man?  
Can you not see? He's weak  
From loss of blood and lack of sleep  
And violence of your blows.  
He cannot bear that heavy cross.  
Look! Down at last He goes."

They laid their hands upon me then,  
And thrust me where He lay.  
"Come, fellow! You shall carry it  
To where He goes this day.  
And if you do not mind your words  
We know what we shall do.  
Your fate will be the same as His:  
A cross will carry you!"

They lifted up the heavy cross  
And placed it on my back.  
I saw them lift Him to His feet  
And push Him up the track.  
I followed with my heavy load;  
In His slow steps I trod,  
And as I followed close behind  
I heard Him talk with God.

"Who is this Man," I thought, and then  
Remembrance came to me.  
My own two sons had followed Him—  
Jesus of Galilee!  
They called Him Master. And they said  
He healed both deaf and blind.  
Even the lepers came to Him;  
He was so very kind.

Now we were moving up the hill,  
And soon we reached the crest.  
But when I laid my burden down  
My heart was sore distressed.  
I saw them strip the clothes from Him.  
They laid Him naked down.  
I saw the hammer and the spikes.  
I saw the thorny crown.

I could not bear to look, and so  
I turned my head away.  
I heard the heavy hammer blows,  
And then I heard Him say,  
"Father, forgive! They do not know  
The dreadful thing they do.  
Forgive them, Father! Please forgive!  
For I forgive them, too."

Half blind, I stumbled from the scene.  
My tears were flowing free.  
I heard the insults of the mob  
As they made way for me.  
His prayer was beating at my heart:  
I knew He prayed for me.  
And down the years I'll ne'er forget  
Those scenes at Calvary.

I know not why I walked that way.  
Perhaps He called for me  
To come and bear His heavy cross  
Along to Calvary.  
And now I bear the cross for Him  
Most willingly each day,  
Because He died upon that cross  
To bear my sins away.

The late Pastor Frank Benham wrote this poem several years ago. He died one year ago.

## Katie's Kitten

by Jean Pascoe

When Katie came home she announced, "I've been playing with Jenny. Her mother bought her a kitten last week. We had so much fun with him! I *do* wish we had a kitten."

"Well, dear," Mother answered. "I'd like you to have a kitten. But who would look after it when we went away for holidays? We couldn't take it with us."

Suddenly Katie knew what to do. She ran to her bedroom and knelt down. "Dear Jesus," she said, "please help me to get a kitten of my own. I *do* need one."

Then Katie thought that perhaps if she prayed again Jesus might send the answer more quickly.

A few days later Mother told Dad, "Poor Mrs Smith is sick, so I'll go to visit her today and take some oranges."

"Can I pick some flowers for her?" asked Katie.

Mother said yes. So after breakfast, Katie hurried out to the garden and picked some flowers. Then they picked oranges from their tree.

"Thank you for the oranges," said Mrs Smith. "And thank you for the flowers, Katie. You might put them in a vase."

"And I'll squeeze some orange juice for you," said Mother.

Soon Katie was helping Mother sweep the floor and dust the furniture. Then Mrs Smith called out, "Katie, would you mind feeding my cat? She has two kittens down in the shed, and she gets very hungry."

So Katie took the cat's food down to the shed. There the ginger cat lay with two beautiful kittens. She put the food in the dish and stroked each of the cats.

As they said goodbye, Katie offered to come and feed the cat again, adding, "I would love to have a cat."

"Well, dear, you may have one of those kittens," said Mrs Smith. Then Mother explained that they sometimes went away and couldn't take a cat with them.

"That's no problem," Mrs Smith assured them. "I'll take care of it whenever you're away!"

That night Katie thanked Jesus that she really would have her own kitten.

Jean Pascoe lives in Mooball, New South Wales.

## Anniversary

The Warburton church (Victoria) will celebrate the 50th anniversary of the dedication of the present church building on August 4, 1990. Special programs include a Friday evening meeting, Sabbath school, the Sabbath morning worship service, a Sabbath afternoon program and a Saturday night concert. Visitors are welcome to join in a fellowship luncheon at 1 pm. Direct inquiries to: Anniversary Committee, PO Box 156, Warburton Vic 3799.

## Signs Appreciated

"My Seventh-day Adventist neighbours sponsor me for your publication *Signs*," a reader wrote recently. "I, in turn, pass it on because I receive help from all the different articles, and it seems a shame if only one person reads it."

## Publishing Council

South Pacific Division Publishing Department leaders and assistants and their wives met in council at Collaroy, Sydney, during the week commencing March 12. SPD president Pastor Walter Scragg presented the opening address for what participants said was an interest-packed program. "There was a real air of excitement due to the phenomenal sales taking place at the moment," says Signs Publishing Company general manager David Woolley. "On top of a 30 per cent increase last year, this year our literature evangelists are already showing a 40 per cent increase in the Trans-Tasman Union Conference and an 11 per cent increase in the Trans-Australian Union Conference. This is great news."

Adventist Book Centre managers joined the publishing leaders for a weekend retreat. The occasion also honoured Pastor John Knopper, SPD publishing director, who plans to retire soon after 50 years in publishing work. Pastor Robert Parr was guest speaker at a consecration service on the Friday evening. Pacific Press (USA) marketing manager Bob Gorton also attended the conference.

## Pathfinders

Pathfinders from throughout North America will participate in the 1991 Tournament of Roses Parade in Pasadena, California, reports Pastor Norm Middag, assistant North American Division church ministries director and Pathfinder coordinator. The Rose Parade is one of the most-photographed events in the world—seen by some 400 million in 80 nations. As well, a million people view the parade live in Pasadena. "By participating in the Rose Parade, the Seventh-day Adventist Church will

generate public awareness of its message and ministry," says Pastor Middag. "The activity will also encourage outreach by church members and unite young people in a common project."

## Session Motto

"We Shall Behold Him" is the motto for the 55th General Conference Session. Delegates representing the worldwide Adventist Church will meet in Indianapolis, Indiana (USA), from July 5 to 14. Prior to the session, a World Ministers Council will be held from July 1 to 4. All session events will be held at the Indianapolis Convention Centre and the Hoosier Dome.

## Status Recognised

The Department of Religious Affairs for the Niger Government has granted the Seventh-day Adventist Church official status, the Africa Indian-Ocean Division reports. The new status gives the church the right to carry out its health, educational and spiritual mission. Located

south of the Sahara Desert, this young West African republic is mainly Muslim. The Adventist Development and Relief Agency International first set up mother-and-child health-care and well-digging projects in Naimey in 1986. Today an Adventist congregation of 30 members is located in the capital city. In addition to ADRA's work, broadcasts in French from Adventist World Radio are beaming into this nation of 7.4 million.

## Humanities Grant

Two ethics professors at the Loma Linda University Center for Christian Bioethics (USA) were awarded \$150,000 from the National Endowment for the Humanities for an ethics-and-aging project, reports *LLU Today*. Dr James Walter and Dr David Larson will be the director and associate director, respectively, of a wide-ranging discussion on the challenge presented by the growing elderly population in the US. The project includes a scholarly conference, lecture series, community forums and a publication.

## Chinese in Training

Four physicians who serve as hospital administrators in China currently are receiving three months of training in health-care administration and management at Adventist hospitals in the USA. The physicians were chosen from a field of more than 400 applicants by the Chinese Ministry of Public Health.

## President's Visit

The president of Sierra Leone (West Africa), Dr J. S. Momeh, recently visited the Adventist Church's



## Brothers Attend Tasmanian Camp Meeting

All six brothers in the Stanton family attended the Tasmanian camp meeting held at Devonport earlier this year. It was the first time for many years the brothers had been together at camp. From left are: David, Ray, Paul, Laurence, Ross (all of Tasmania) and Harley (associate director of the South Pacific Division Adventist Health Department, based in Wahroonga, NSW).

Photo: Athal Tolhurst.



Masanga Leprosy Hospital to celebrate its 25th anniversary and to open the hospital's new surgical ward, reports Pastor Jack Mahon, Africa-Indian Ocean Division communication director. The ward was made possible through a grant from the Canadian Government.

## GC on Cable

Adventists living in North America will be able to view the General Conference session "live" in the comfort of their own church, institution or home. The Three Angels Broadcasting Network, which broadcasts Seventh-day Adventist programming 24 hours a day by satellite, will broadcast the sessions. Because of the distance from the platform to the back rows in the Hoosier Dome, it is necessary to show platform activities on large video screens. The equipment used for this purpose will send the signal across North America and into parts of Inter-America.

## Modern Church

A new modern church seating 150 opened recently in Nemesvamos, a small village at the foot of Bakony Mountain in Hungary. "The church is a result of a joint effort by all members, who did much of the actual construction and final decorative touches," says communication director Jozsef Szilvasi. The congregation dates back to 1919, when the first church was housed in a building transformed from a smithy. Another room was added after World War II. Now the congregation has one of the most modern buildings in Central Europe.—TED Light.

## Special Session

A special session of the Tasmanian Conference will convene in Launceston on

April 29. The meeting will consider the alternative proposals researched by conference officers, executive committee and members concerning a future direction aimed at relieving the viability problems experienced by the small conference. Delegates from the South Pacific Division and the Trans-Australian Union Conference will also attend.

## WCC in Canberra



The World Council of Churches opened an office in Canberra on February 11, marking an intensification of the preparations for the Seventh Assembly of the World Council of Churches, to be held in 1991. It will be the biggest conference ever held in Canberra, with organisers expecting 6,200 participants. Visitors are expected to come from more than 100 countries. "The World Council of Churches will be an important opportunity for Australians to become more fully aware of the rest of the world," said John Langmore, Federal Member for Fraser.

## Surprise Encounter

Pastor George Knowles (director of the General Conference Church Ministries Department) and his wife, Lillian, were unexpectedly reunited with some of Lillian's family in the Ukraine when travelling in the USSR late last year. While going from Moscow to near the Black Sea, Lillian fell into conversation with the conductor on the train. The female conductor

recognised Lillian's family name and gave Lillian her telephone number, explaining that her husband could put the Knowleses in touch with Lillian's relatives. As a result, a cousin came to the Knowleses' hotel—the first family contact Lillian had had in nearly 20 years. Local Adventists invited the relatives to join in a meal, and provided opportunity for questions of interest from the newly found family members.

## Christian Art

Australia's first gallery featuring work only by Christians was opened recently at 449 Darling Street, Balmain, Sydney, under the direction of June Henning. Artists, sculptors, photographers and potters can have their work hung or shown free. Part of the profits from the gallery will be used to further the work of young creative Christian artists. Every Thursday night artists and their friends participate in a spiritual gathering at the gallery. "It is wonderful to see people being touched. . . . Prominent business people comment on the atmosphere and peace they feel when they enter the gallery," says Mrs Henning.

## Indy Fitness Run



Indianapolis, Indiana (USA), famous since 1909 as the home of the annual Indy 500 car race, will this year host another memorable sporting event—the Adventist International Fitness Run. Entries from nearly 200 countries are expected—the largest num-

ber of countries ever represented in an Indianapolis sporting event. A variety of run and walk events of up to 10 kilometres will be staged simultaneously. The loop course, over paved roads, is in the area of Military Park, near the Hoosier Dome. Entry forms can be obtained from Pastor Don Bain, Adventist Health Director, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 489 7122.

## Filmstrips Needed

Retired ministers or lay members who own 20th Century filmstrip or slide Bible studies—and the projectors to show them—are invited to donate such no-longer-used equipment for mission work in Papua New Guinea. Filmstrips will be put into plastic mounts and forwarded to national pastors. To help, contact Pastor Laurence Gilmore, PO Box 7, Wallsend NSW 2287.

## Youth Attraction

Adventist Black preacher Don McPhall will conduct a youth crusade in Perth, Western Australia, from May 4 to 20.

## Bulletin Outreach

A church in Denmark has begun using its monthly church bulletin as an outreach tool. The bulletin of the Koge church is prepared with the public in mind, and is distributed to every household in the city. Reports indicate that many visitors are attending activities in the new church building as a result.—TED Light.

*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 for immediate release.*

## Leader Gives Report on Romania

**U**lrich Frikart, of the Euro-Africa Division Church Ministries Department, visited Romania for a week after the outbreak of the recent revolution. He wrote the following report of his experiences.

**Friday, December 22.** Driving home by car, I listen to the news: Dictator Nicolae Ceausescu has fled; the army is on the side of the rebels; the Committee for National Rescue has taken over authority in Romania. At home, on television, I watch courageous people battle the dreaded *Securitate* (secret police).

I think of our 60,000 Seventh-day Adventist members in Romania. How will they fare? How may we best help them?

**Sunday, December 24.** I make the first telephone contact to organise relief work.

**Monday, December 25.** Christmas. I have a long telephone conversation with Pastor Edwin Ludescher, Euro-Africa Division president.

**Tuesday, December 26.** Pastor Ludescher, division treasurer Erich Emelung, division health and temperance director Herbert Stoeger, and I analyse the situation and make preparations. Despite continuous attempts, it proves impossible to establish telephone communication with our Romanian Union headquarters in Bucharest, the capital.

We decide to send a division representative to Romania to coordinate relief work. The division makes available 100,000 Swiss francs (US\$64,500) from its catastrophe fund.

The Austrian Union prepares to send a convoy with food, clothing, blankets and medicine to Bucharest. From all countries of the division, individuals and churches offer help.

**Wednesday, December 27.** Information reaches us that the Bucharest airport is closed until further notice. The *Securitate* is still fighting and killing opponents.

Finally, through the Swiss Embassy in Bucharest, we are able to send a message to our union leaders. Union president Dumitru Popa calls the division office in Bern, Switzerland, and we decide that I will go to Bucharest the next day.

**Thursday, December 28.** I travel by plane to Vienna, Austria, and then by train to Bucharest. While in Vienna I am able to coordinate the final details of sending the relief supplies from Austria.

Meanwhile, in Bern, Pastor Stoeger organises relief supplies from West Germany, Yugoslavia and Russia. Trucks are already on the way to the Romanian cities of Timisoara and Cluj.

**Friday, December 29, 10 pm.** After a 40-hour trip I arrive in Bucharest. It is snowing. The streets are empty; no public transportation is running.

I speak to two doctors from the Medicine Without Frontiers organisation. They offer to take me downtown in their vehicle to the Intercontinental Hotel. From there a young volunteer policeman leads me through the deserted streets (except for an occasional army vehicle) to a small hotel.

It is now 11 pm and snowing harder. I try without success to contact our union

office in town and Pastor Ludescher in Bern. Toward midnight I discern machine guns firing from an adjoining house.

I turn off the light and hear three armored vehicles, then screams and commands, which die away in the night. I think of my fellow believers. Will I be able to meet with them tomorrow for Sabbath worship?

**Sabbath, December 30.** Between 15 and 20 centimetres of snow cover the city. At 8 am I am able to reach my wife by phone. She will inform Pastor Ludescher of my safe arrival. By 9 am I find a young Romanian who will take me in his car to the Adventist church. Twice we get stuck in the snow, but are able to shovel out. We arrive at 10 am, in time for Sabbath school.

The 900 members receive me with joy and make me feel at home. They report that two Adventists have been killed in the fighting: a 32-year-old man shot in Bucharest during the battle between the



A Romanian soldier and others watched as supplies were unloaded at the hospital in Arad.

army and the secret police, and another man shot by a terrorist in front of his house in Krajova.

Despite the dangerous situation and the weather, all the church members are present except for the children, who have been kept safe at home. I bring them greetings from division headquarters and assure them of our support.

At 3 pm it is still snowing. I walk with Nelu Dimitrescu, the union secretary, for about an hour to the Grant church. There Pastor Popa and about 1,000 members await us. They are already exchanging new-year wishes.

A card drawn by a child and containing the text Isaiah 55:12—"For ye shall go out with joy, and be led forth with peace"—is presented to me.

In the evening our leaders meet at the union office to discuss the most urgent relief needs. In spite of their own tremendous needs, they are more concerned with how they can take advantage of the new situation to witness for Christ more effectively. What a spirit of consecration and devotion!

They have already come up with some new measures for strengthening the churches and their outreach. Instead of the 1,000 copies of the Sabbath school lesson that were allowed by the government for our 60,000 members, we will now publish 30,000.

The 500 Romanian Adventist churches will begin to use Sundays for public evangelism. Until now, only Sabbath meetings have been permitted in our churches.

Many more ministers will be trained in the SDA seminary [Some 20 new students were already enrolled as of January]. The church has ordered a new printing of 20,000 copies each of *The Desire of Ages* and *Christ's Object Lessons*.

At 11 pm I reach my hotel, after being stopped several times by the army and police. It is still snowing. Now and then shots can be heard. A young soldier tells me that terrorists have again shot pedestrians in the Metro.

**Sunday, December 31.** After a day of discussions and negotiations with Nelu Dumitrescu and Nicolae Popescu (union treasurer), we take a night train to the city of Timisoara. We buy two newspapers from gypsy children.

A group of singers opens our compartment door and sings "Ole, ole, ole, Ceausescu Nomma e!" ("Ceausescu is no more!") Their faces reflect joy and relief. We give them the V-for-victory sign.



Photo: Sam Afamasaga.

## Western Samoa Thanks ADRA for Aid

**P**aulo Pelenato (left) and Sam Afamasaga, Western Samoa Adventist Development and Relief Agency representatives, stacked 96 bales of clothing despatched to them in the wake of Cyclone Ofa. And they express appreciation to their fellow Adventists.

The supplies were part of a total shipment comprising 280 blankets (donated by the Australian International Disaster Aid Bureau), 100 torches, 48 Primus kerosene cooking stoves, 99 plastic tarpaulins, 600 metres of tie-down rope and one tonne of rice.

In addition, as soon as communications were restored, ADRA telegraphed \$10,000 to purchase supplies available locally for immediate distribution.

"Polynesian Airlines and the Royal Australian Air Force airfreighted these goods free of charge," says ADRA associate director Neil Hughes. "We really appreciated their help, and also that of the Australian Overseas Disaster Response Organisation."

**Monday, January 1.** It is 6.30 am in Timisoara. Darkness, dense fog, armoured vehicles and soldiers are all around as we walk to the conference office. The brethren have been waiting for us there and greet us with great joy.

We learn that trucks with eight tons of clothing and food from Yugoslavia have arrived safely. The church members and general population greatly appreciate these first relief supplies.

We have an hour to look around the city. Devastation everywhere testifies to the brutal attacks of the *Securitate* troops. One Adventist brother who experienced it all sums up the feelings of the people: "We are free at last; the new year will be a good and joyful one!" I ask God to answer their prayers.

**Tuesday, January 2.** All is quiet now in Bucharest. The army has gained control. The Metro functions once more, but hundreds of armed citizen volunteers check every passenger. This evening I was held in custody for more than an hour in an improvised police

post at the University Square Metro station.

We have shovelled away the snow in front of the union office so the trucks from Austria can unload there.

**Wednesday, January 3.** The health minister, Dr Victor Ciobanu, meets with us. His report on the situation in Romanian hospitals moves us deeply. With tears in his eyes he thanks the Adventist Church and ADRA for their relief work, present and future.

The government has agreed that our churches will have complete freedom to conduct health seminars and other programs. It will even support such initiatives. What a turning point!

**Thursday, January 4.** As I say goodbye to our brethren, they ask me to convey their greetings and gratitude to fellow believers everywhere. We cannot forget them, for they need our continued help and prayers.

*Adapted from an article appearing in the Adventist Review.*

# SPD Publishing House Sets Records



Signs Publishing Company worker Dianne Simms helped produce the Better Life picture rolls.

Signs Publishing Company increased its sales and decreased its expenses for the six-month period ending December 31, according to a report presented by general manager David Woolley at the company's semiannual board meeting, held in Warburton on March 7.

"The year proved to be the most successful trading period of any on record for the Signs Publishing Company," said Mr Woolley. "This is in spite of the general slowdown in demand, largely as a result of government economic policies.

"In a recent survey, some 71.2 per cent of printing companies indicated that they anticipate business conditions to deteriorate in the future. Already a number of well-known names in the printing industry have been placed in receivership, and others are pending.

"We can certainly thank God that He has had His hand over the Signs Publishing Company, allowing us to do so well amid the gloom experienced by many printing houses over the period under review," said Mr Woolley.

Recent figures released by the Australian Bureau of Statistics show that the printing, publishing, paper and paper-products industry is now the second-largest manufacturing sector in Australia, exceeded only by the food, beverages and tobacco industry.

"It has been exciting to see the growth in our literature evangelists' sales," said Mr Woolley. "In Australia sales were more than a quarter of a million dollars ahead of sales for the same period in 1988—up 23.5 per cent. This is two and

one half times the inflation factor.

"But the New Zealand figures are even more outstanding, showing a massive 88 per cent increase over the same period for the previous year—almost double the previous attainment."

The North New Zealand Conference registered sales totalling \$NZ540,847, and the Victorian Conference reported sales of \$A485,494. Eric Hoare (South New Zealand Conference) and Pae Matunga (North New Zealand Conference) had sales totalling \$NZ106,389 and \$NZ91,113, respectively.

Sales of other leading literature evangelists were: Dennis Spriggs (South New Zealand Conference), \$NZ73,837; John Van Eyl (South Queensland Conference), \$A63,672; Max Couty and Alex Buckler (Victorian Conference), \$A60,196 and \$A59,608, respectively.

Top woman literature evangelist for sales in the South Pacific Division was Marea Campbell (North New Zealand Conference), who sold \$NZ70,555 worth of material.

Mission-field sales figures stayed at essentially the same level as in 1988. The Western Pacific Union Mission suffered a dramatic loss due to the exchange rate in the Solomon Islands, affecting the price of books in that country. And in French Polynesia, government laws effectively prevented door-to-door sales for much of the time.

"An obstacle to sales in the mission field is the lack of an effective infrastructure to distribute books into remote areas," said Mr Woolley. "It may take

years to accomplish this, but a successful solution is imperative."

Mr Woolley reported on the release of the first volume of the Family Lifestyle Series—*So You're a Teenager, Vital Facts for Boys*.

He reported that comments from overseas publishing houses have been enthusiastic: "You have us very excited. Congratulations on a fine production—content, format and quality. We would like to (1) translate it into Afrikaans and (2) publish an English edition," wrote the general manager of Southern Publishing Association in Capetown, South Africa.

"We would be interested in the translation of this book into French or Malagasy," wrote the general manager of the Madagascar Publishing House. Other complimentary remarks came from publishing house managers in Finland, Sweden, Germany, Argentina and Inter-America, as well as a number from the USA. Negatives have already been sent to South Africa, and further interest may be forthcoming from the Philippines.

"Following the interest shown in this production, I advised our publishing houses of the new medical set we are producing, and I have 12 publishing houses waiting for the first copies that are released to be sent to them," said Mr Woolley. "There is no doubt that Australia is on the map as far as our world publishing program is concerned."

Sales by Adventist Book Centres and sundry sales also registered sizeable increases over budgeted figures. The large job of printing the Better Life picture rolls assisted the sundry sales. Total sales were 13.24 per cent above budget targets, and a 13.9 per cent increase over 1988.

"Our plant is busier than it has been for many years at this time of the year," concluded Mr Woolley. "We praise God for the results of 1989, and look with eager anticipation to repeating this success for 1990."

**Next Week**  
**"The Church—  
Movement or  
Museum?"**



Adventists were among denominations featured on a recent Cook Islands stamp series.

## Cook Island Stamp Honours Pioneer SDA

A postage stamp in a set of four released by the Cook Islands Government on February 19 honours a pioneer Seventh-day Adventist, Joseph Edmond Caldwell.

Dr Caldwell travelled from the USA on the third voyage of the missionary ship *Pitcairn*, arriving in Rarotonga in 1894. With assistance from D. A. Owen, he established a small hospital and worked in the area for eight years.

A graduate of the University of Iowa—he earned both PhD and MD degrees—Dr Caldwell taught at Healdsburg College (now Pacific Union College, California) and in South Africa prior to joining the *Pitcairn*. He died in 1923.

The set of four multicoloured stamps features pictures of pioneer missionaries and church buildings of the four main denominations in the Cook Islands.

John Williams, the first resident European missionary (who established the first church in Rarotonga in 1827), represents the Cook Islands Church, on the 70-cent stamp.

Bernardine Castanie, who founded the Roman Catholic Church in the Cook Islands after arriving in 1894, is featured on the 85-cent stamp.

The 95-cent stamp, for the Church of Jesus Christ of Latter Day Saints, features Osborne Widstoe, who arrived at Rarotonga in 1899.

Dr J. E. Caldwell represents the Seventh-day Adventist Church on the \$1.60 stamp.

## Home State Ordination for Minister

Pastor Phillip Brown was ordained to the ministry at a service in the Glenhuntly church (Victoria) on February 24. He has been minister at Glenhuntly since 1988.

Conference officials who took part in the service included Pastor Darrel Croft, associate church ministries director, who preached the ordination sermon; Ministerial Association secretary Pastor Peter Roennfeldt, who led in the prayer of ordination; president Pastor Calvyn Townend, who presented the charge; and secretary Eric Greenwell, who extended a welcome to ministry. The senior elder of the Glenhuntly church, Ron Millett, made a presentation on behalf of the church.

Pastor Brown says he sees his function in ministry as helping church members focus on the need to win and nurture new disciples. "Secularisation is affecting churches," he says. "Therefore, we must emphasise fellowship and worship in order to stay relevant in our society." Pastor Brown was born in the Orbost area, the son of David and Elaine Brown. Along with his brother, Grant, and sister, Del, he grew up in a climate of faith and Christian commitment.

After completing his education at Orbost, Phillip left for Avondale College to study teaching. During his first year there he enjoyed his study of the Bible and gained new insights into the gospel. After a period of prayer and much soul-



Phillip Brown was ordained to gospel ministry in a service held in Glenhuntly on February 24.

searching, Phillip felt called to study for the ministry.

Following his graduation from the ministerial course in 1983, Phillip was appointed to work in Tasmania. He spent a year at Burnie, Wynyard and Smithton, and then a year in Hobart, working with the Glenorchy, Collinsvale and Glen Huon churches. His third year in Tasmania was spent with the Collinsvale and New Norfolk churches.

In 1987 Phillip responded to a call to Victoria to pastor the Glenhuntly and Hughesdale churches. He now works with the Glenhuntly church—Eric Greenwell.

## Cuban Seminary Graduates First Degree Students

The first 24 graduates at the Adventist Church's new seminary in Cuba recently received Bachelor of Religion degree.

The course, begun early in 1988, has been covered in six concentrated six-week periods, with instructors from Montemorelos University in Mexico.

Dr Walton J. Brown, former director of the General Conference Department of Education, recently spent nine days in Cuba counselling with Adventist leaders concerning education problems. He says he found one crying need in the new Cuban seminary—the library.

The seminary serves a constituency of 9,797, distributed among 100 government-permitted churches. The church membership has grown slowly, largely because emigration offsets baptisms.

"While the church has seen a change for the better, it still has no schools, no literature ministry, and no public evangelistic efforts," says Dr Brown. "Bible studies may be given only in homes. No offering appeals are allowed, but faithful members deposit offerings in boxes provided.

"The great desire of Seventh-day Adventists to emigrate has diminished since the government eliminated school classes on Sabbath," continues Dr Brown.

*Condensed from an article that appeared in Adventist Review.*

# NOTICEBOARD

## Anniversaries



Photo: Ann Henley.

**Mr and Mrs Roy Cross** celebrated their 50th wedding anniversary with relatives and friends at the Sheraton Hotel, Brisbane (Qld), late last year. Their daughters, Ann and Robyn, together with husbands, Roger and Michael, and the couple's five grandchildren, shared in preparing for the celebration. Roy and Muriel were married on October 3, 1939, in the Wairoonga church (NSW), and have since lived in Brisbane and Murwillumbah. They have attended, and held various offices at, Albion church for more than 30 years.—*Ann Henley.*



Photo: M. N. Jones.

**Mr and Mrs Bernie Fell** celebrated their 50th wedding anniversary on February 11 by re-exchanging their vows before family and friends gathered at their Hamilton (New Zealand) home. Their bridesmaid, Theda Thomas (nee McLennan), and best man, Malcolm Roberts, attended the golden-wedding celebrations. Bernie Fell and Muriel Jean Findsen were married on January 10, 1940, in the old Selkirk Street church, Hamilton, by Pastor H. G. Moulds, then president of the North New Zealand Conference. The couple farmed in the Walton and Te Aroha districts before moving to Hamilton. Bernie was senior elder of the Te Aroha church for 34 years. Jean also served in church offices including lay activities secretary, church clerk and assistant youth leader. The couple have five daughters—Janet (Mrs Chas Trim), Grace (Mrs Max Jones), Noeline (Mrs Alan McLean), Lorraine (Mrs Gordon McLean), and Muriel (Mrs Kingsley Fisher). They have 13 grandchildren.—*Malcolm J. Bull.*

## Weddings

**Agapito—Cagnetti.** Benjamin Dugali Agapito, son of Juan Apecioco Agapito and Consolacion Lanto Dujali (Manila, Philippines), and Lucia Monica Cagnetti, daughter of Alceo Cagnetti and Loretta Lelli (Darwin, NT), were married on March 11 in the Darwin SDA church. Benjie and Lucy plan to establish their home in Darwin. Benjie works for the Sheraton Hotel, but is hoping to go to Avondale College for further studies, and Lucy is a computer operator. Gilberto Dias.

**Kowarld—Martin.** Darel Kowarld, son of Marie Tink (Katanning, WA), and Fiona Martin, youngest daughter of John and Margaret Martin (Albany), were married on December 17 in the Albany SDA church. Darel and Fiona plan to set up their home in Albany, where Darel is a motor mechanic, and Fiona is a cashier at the Water Board. Graham Thompson.

**McMurtrie—Tams.** Lionel Royce McMurtrie, son of Jack and Mary McMurtrie (Palmerston North, New Zealand), and Guje Natasja Tams, daughter of Trina Tams (Longburn) and the late Henk Tams, were married on February 18 in the Palmerston North SDA church. Royce, a clerk, and Natasja, a secretary, plan to set up their home in Palmerston North. Jan Veld.

**Toma—Howitt.** Sorin, son of Daniel and Ivlia Toma or Brisbane (Qld), and Julie-Anne, daughter of Raymond and Annette Howitt, of Kellyville (NSW), were married at St John's Uniting Church, Wairoonga, on March 18. The couple plan to live in Sydney, where Sorin works as a computer programmer-analyst and Julie-Anne is a trainee scientific officer at Sydney Adventist Hospital. J. A. Shaw.

## 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.

**Bochenek,** Joseph, born 1928 at Borzecin, Poland; died February 15 in the Woden Valley Hospital, Canberra, ACT, after a prolonged illness, and was buried in the Gungahlin Cemetery. Joe migrated to Sydney in 1950, then moved to Canberra, where he met his wife and soon after joined the National church. Joe was an inspiration to all who knew him, ever ready to say a cheerful word and tell of his faith. He is survived by his wife, Lillian; and children, Michelle, Tadeusz and Elvis. Warren G. Price.

**Dale,** Bryan, born in 1896; died January 29 in Albany, WA. He joined the 29th Division of the British Army in 1916, and was wounded while serving in an ambulance unit at Gallipoli. He and his family moved from England to Denmark, WA, in 1924. Bryan joined the Albany church in 1967, where he served faithfully as a deacon until his health failed. He is survived by his five children, Peggi, Bryan, Ruth, Kathleen and Betty. Graham Thompson.

**Downing,** Charles John ("Charlie"), born September 7, 1902, in London, England; died December 9 at the South Coast District Hospital, Victor Harbour, SA, after a brief illness. His wife, Lillian Emma Slade, whom he married on June 6, 1925, predeceased him by 11 years. Charlie worked as a press telegraphist in London. After coming to Australia in 1953, he settled in South Australia, where he worked in a furniture factory, then for the Department of Agriculture. An Adventist for a little over 23 years, Charlie was a member of the Tooperang church. He is survived by his daughters, Patricia Williams (Norwich, England) and

Denise Narancic (Adelaide, SA); and son, William (London). Philip Frahm.

**Hope,** Laurence Robert, born May, 1941, in Grenfell, NSW; died March 8 in Brisbane, Qld, and was buried in the Avondale Cemetery, Cooranbong, NSW. Laurence graduated from Sydney Adventist Hospital with Lorraine, whom he married in Wanganui, New Zealand, in 1967. Qualified in psychiatric nursing, he became principal of the School of Nursing in New Plymouth, later serving in Grafton, NSW. In 1980 Laurence was appointed to Karachi, Pakistan, where he served for six years before moving to Sopas Hospital, Papua New Guinea, where he spent three years. At the time of his death he was under appointment to the Atoifi Hospital in the Solomon Islands. He is survived by his wife; and children, Stephen, Terence and Anne-Maree. Pastor Don Bain, and Laurence's brother, Reuben, were associated with the writer in the service. George W. Rollo.

**Johnston,** Hazel Lorna, born July 29, 1919, at Sale, Vic; died March 10 at the Adventist Nursing Home, Victoria Point, Qld, and was buried at the Redland Bay Cemetery on March 14. Hazel was the second child in a family of four born to Sydney and Elizabeth Smith. At the age of 17 she was baptised by Pastor L. R. Harvey in the McAlister River. She met her husband while attending Avondale College from 1942 to 44. They were married in Sale in 1946, and lived primarily in Melbourne and attended Nunawading church. Hazel had enjoyed good health until just prior to moving to Queensland last year. She is survived by her husband, Charles; son, Bruce (Cairns, Qld); daughter and son-in-law, Robin and Hector Manners (Murwillumbah, NSW); grandchildren, Kelly, Scott, Tammy and Kristy; and sisters, Elma Beveridge (Bayles, Vic) and Alice Bartlett (Woodridge, Qld). A brother-in-law, Pastor Eric Bartlett, assisted the writer at the service. Phil Starr.

**Kent,** Harold Joseph, 85, died February 19 at the Harbison Memorial Retirement Village, Bowral, NSW. He was buried in the Bowral Cemetery, following a service in the Bowral SDA church. He is survived by his daughters, Jocalyn and Betty (Webb); and son, Mervyn. Clarence B. O'Neill.

**Morgan,** Elsie Gladys, born July 19, 1901, in Aberdeen, Scotland; died February 14 at the Adventist Retirement Village, Redland Bay, Qld. The 10th child in a family of 14, Elsie was the last surviving member. Married at 23 to Fredrick Charles Morgan, she lived all her married life in Bulli, NSW. Elsie and Fredrick were committed to sharing their love for their Saviour. Fredrick predeceased his wife in 1976. A kind and gracious person, Elsie will be missed by those that came in contact with her. She is survived by her children, Noela, Valma and John; nine grandchildren; and 13 great-grandchildren. She was predeceased by two children, Daphne and Elsie. K. D. Grolimund.

**Nurzynski,** Tadeusz, born November 13, 1924, at Brzesc, Poland; died February 1 in Canberra, after a prolonged illness, and was buried in the Gungahlin Cemetery after a graveside service. In 1985 Tadeusz migrated to Australia with his wife and youngest son, Robert. In 1987 he was baptised and joined the National church, Canberra. Throughout his illness Tadeusz was always cheerful and confidently looked forward to meeting his Saviour. He is survived by his wife, Teresa; and sons, Andrew and Mark. His son Robert predeceased him. Warren G. Price.

**Spriggs,** Leslie Eric, born December 28, 1929, in Rangiora, New Zealand; died December 30 at his home in Fernside, and was buried in the Oxford Cemetery. Les married Shona Page on August 31, 1953, in the Cust Presbyterian church, and they established their first home in Oxford. An invitation by a group of young people from the Papanui church to attend an evangelistic series in the Kaiapoi theatre led to Les and Shona being baptised by Pastor A. S. Herbert in the old Oxford church in 1955. While Les enjoyed nature, his greatest pleasure came from telling others of Jesus, and his active witness bore much fruit. He is survived by his wife; children, Gloria (Qld), Dennis (Invercargill) and Valmai (Sydney, NSW); and five

grandchildren. Exley Barker, a life-long friend, was associated with Pastor B. H. Abrahams in the service at the Rangiora church, and the writer, former pastor of the Rangiora church, conducted the graveside service.

Ray Moody.

**Thompson, Ivy** May, born November 30, 1905; died unexpectedly on February 4 at her home in Frankston, Vic. Baptised in 1924, Ivy had been a member of the Dandenong church since 1947, where for many years she played the organ. She gave many years of service to the Sanitarium Health Food Company as a cook and waitress at the restaurant and shop in Little Collins Street, Melbourne. She was widowed in 1962. Her late husband was a veteran of the World War I. She is survived by one brother, Ernest Vorbach (Adelaide); one sister, Mrs Harris (Victoria Point, Qld); and a number of nephews and nieces, and their children. Pastor A. D. Campbell assisted in a service held in the Dandenong church. Noel E. Bolst.

**Torrance, Heather**, born June 25, 1935 in Chullora, NSW; died February 10 in the Parramatta Hospital after a prolonged illness. Heather became an Adventist through the influence of her sister, Mavis, who joined the church after spending time as a patient in Sydney Adventist Hospital. Heather is survived by her husband, Noble (Sydney); daughters, Julie Green (Fennells Bay), Diane and Linda; sisters, Mavis Gherch, Florence Wallace and Jessie Magus (all of Sydney); and one brother (Adelaide). John Eastwood, elder of the Blacktown church, assisted in the services. R. D. Trim.

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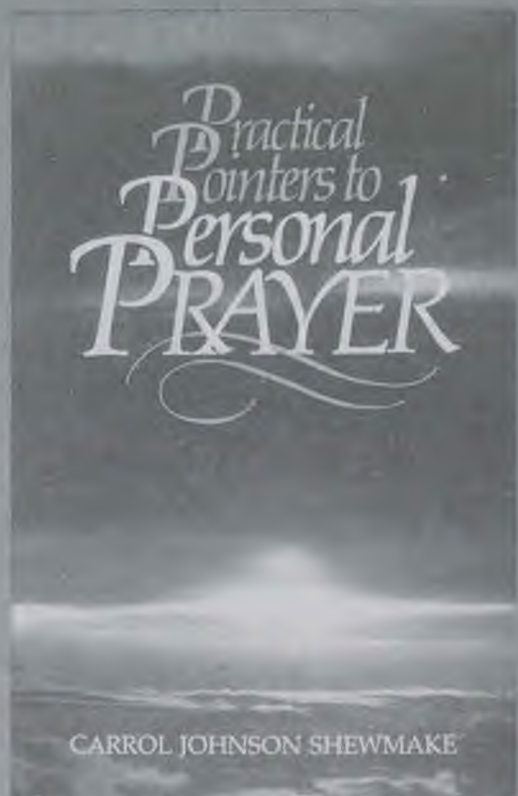
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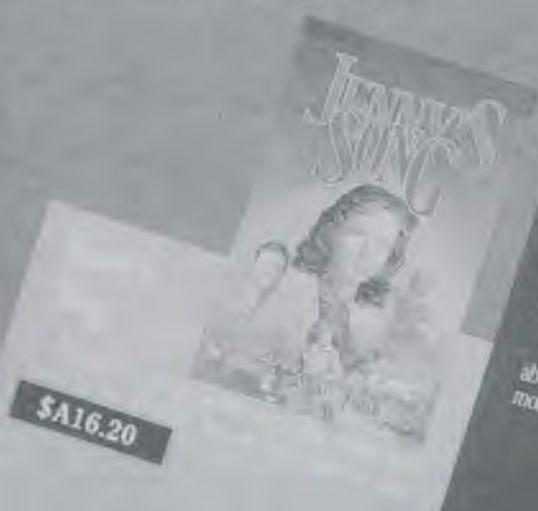
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