

RECORD

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Students Help Beautify Penguin

Four students from the Penguin Seventh-day Adventist School (Tasmania) recently assisted local council gardeners to plant 2,200 tulip bulbs to beautify Penguin's Hiscott Park in the spring. The students, (from left) Jeremy Bramich, Cameron Smith, Heath Walsh and Justin Dean, became involved in the project through the school principal, Greg Chandler, who is a local councillor and a member of the Penguin Tourism and Promotions Committee.

According to Mr Chandler, they enjoyed themselves so much they have already volunteered for next year's planting. Penguin Adventist School students have also helped clean up the Penguin cemetery, the foreshore and parks in the area, as well as helping the elderly.

Photo: *The Advocate*.

RECORD

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EDITORIAL



Love Commitment

It's a wet Sunday afternoon, and I can settle at doing nothing else because I'm constantly reminded of an unfulfilled task—to write an editorial.

And I guess that's not a bad thing. For in recent decades it's obvious that society to a large degree has lost the ability to develop a disciplined life. That has some pluses, but it also brings minuses.

Today in the city where I live some 4,000 people competed in the Melbourne Marathon. It's cold and bleak, yet they fronted up to the starting line and for more than two hours—and much more than that for many—trotted through grey suburban streets.

I admired them as I watched the rerun on the TV news. A marathon is something I'll never be able to do—because I've not endured the discipline demanded in order to compete. And no one could attempt such an endurance test without first having trained for it. Naturally, the race was won by someone who had prepared well for such an opportunity.

"Discipline is what moderns need the most and want the least," writes Richard Shelley Taylor in the introduction to his book *The Disciplined Life*. "Much of our restlessness and instability can be traced to this basic fault in modern character. . . . The kind of discipline needed is far deeper than the rule of alarm clocks and time cards; it embraces self-restraint, courage, perseverance and resiliency."

Marriage is also an undertaking that won't be a success without commitment. And commitment demands discipline.

"The flood of moral looseness which, in this generation, has so blighted our youth and undermined our homes is in my opinion directly related to the self-indulgence of the age. We've been mesmerised by materialism," says Dr Taylor.

I'll admit, when I first read Dr Taylor's book, I wasn't entirely impressed. I felt he was stressing behavioural Christianity rather than a relationship with Jesus. It took me months to come to the conclusion that there must be a union of both attributes if we're to achieve a successful Christian life. No project can be accomplished without discipline. Just throwing bricks into a pile will never build a house. It takes effort to learn the

skill of bricklaying, to achieve straight and square walls. And none of that would happen without the discipline of getting out of bed and going to work.

Nowhere is discipline more important than in the Christian life. Because without discipline, there can be no commitment. And without commitment, there can be no relationship—no love response to the One whose sacrifice made our salvation possible.

Dr Taylor encourages Christians to welcome the yokes of life. So often there is little opportunity to "endure hardness," as Paul admonishes us to do. Vance Havner observes, "When we feather the nest too well the eaglets do not fly."

Handel closeted himself for 23 days while he completed his immortal oratorio, *The Messiah*. He scarcely touched the food brought to his room.

"We need the discipline so essential to the development of complete Christian character," Ellen White wrote in *Counsels on Health*, page 316.

Christ was committed to our salvation. He disciplined Himself to that end. The Bible says that He "for the joy set before Him endured the cross, scorning its shame" (Hebrews 12:2 NIV). "For even Christ did not please himself" (Romans 15:3 NIV). His commitment was motivated by love; and so ours must be.

Is lack of commitment one reason why so many church nominating committees have difficulty filling church offices?

I sympathise with people who are busy. I understand that lifestyle. But I remember the time when nearly everyone in the church participated in the Appeal, studied the Sabbath school lesson daily, attended services regularly, and willingly accepted responsibilities in the church.

Perhaps we did it for the wrong reasons. Maybe some were trying to earn their way to heaven—perish the thought. Nothing we could ever do could buy a place in paradise. That was achieved two millennia ago when our Saviour demonstrated His love.

However each of us needs to seriously ask ourselves the question today: Does my commitment to Him and His church reveal my love for Him? Joy Totenhofer.

LETTERS

Wrong Publication?

Was the Viewpoint article "Waiting for the Coming" (May 25):

1. A tongue-in-cheek challenge to every loyal church member to defend the Adventist faith?

2. An attempt to emphasise the benefits here and now of the Christian life—while confusing them with what Christ promised, what the prophets foretold, and what Paul called the "blessed hope"?

3. Sent to the official paper of the wrong church? (This concept would be quite compatible with the theology of some other religious organisations.)

The fact is, what the writer called "Second Comingism" is Bible-based. Abraham "looked for a city . . ." Along with the other patriarchs, he realised that we're "strangers and pilgrims on the earth." Paul said, "Unto them that look for His appearing shall He appear a second time."

It's unfortunate that the article seems to denigrate to an "ism" the wonderful truth of the second coming.

R. W. Taylor, Qld.

Why Not Adventism?

Re the Viewpoint article "Waiting for the Second Coming": The second coming of Jesus is part and parcel of the Seventh-day Adventist Church. To label it as "Second Comingism" grossly misrepresents the real facts and true intent of this blessed message of hope.

The name more well-known than that coined by the writer of the article is *adventism*. Our church's name proclaims that we look forward to that event.

We look forward to and proclaim the second coming, not as a fearful event, but as deliverance from the sin environment in which we're held captive. To the born-again Christian it is the "blessed hope—the glorious appearing of our great God and Saviour, Jesus Christ" (Titus 2:13, NIV).

C. S. McClintock, Vic.

Spiritual Material Needed

University students in Papua New Guinea are in real need of reading material on spiritual topics. They're eager to learn as much as they can about the Bible and issues facing Christians today.

If any RECORD readers have small "message" books or tracts they no longer need, they'll be put to good use if posted

to: James Fletcher, Pacific Adventist College, PMB, Boroko, NCD, Papua New Guinea. Thank you for your help.

James Fletcher,
SDA Chaplain, University of PNG.

Praising God

Early in 1990 I was diagnosed as having bowel cancer. It had progressed to a stage that required immediate surgery. I had nowhere to turn but to God.

I spent time searching my life, attitudes, needs and hopes. I knew it wasn't God's fault—it was simply the outworking of an inheritance of sin. I was one of the unfortunate ones burdened with this particular aspect of sin's results. I spent as much time as possible praying—not shut away and kneeling, but talking to God as to a friend. He impressed me that I didn't have to face the problem alone. He had given me promises, and I had only to claim them. I decided to be anointed, accepting whatever the answer might be. I went into surgery at peace, knowing that the outcome was in the Lord's hands.

The surgery went well, I recovered quickly, returned to work, and have had very little trouble since. Of course, there is always the chance that it will flare up again, and I've prepared myself for that possibility.

Since one day at a time is all we have, we need to make the very best use of it possible. Although our church advocates a special lifestyle, we shouldn't think we

can't be touched. We all live with the results of generations of sin.

May God receive all the glory for what He has done for me.

(Mrs) Margaret Robinson, NSW.

Joyful Sabbath School

The Sabbath school officers in our church believe Sabbath school should be a happy, enjoyable and beneficial time spent in study of the Word of God (as set out in the quarterly).

Since Sabbath school is the introduction to the worship service, anyone who misses Sabbath school misses part of the Sabbath Day's blessing. However, the program must be carefully planned.

We encourage learning the memory verse in our church. And we "crowd his gates with joyful singing." Our young people conduct the Sabbath school every third week, as well as taking part the rest of the time. We vary the special items to include playettes, poems, instrumental pieces, solos, duets and more. We receive a rich blessing each Sabbath.

Why don't you attend your Sabbath school this week? You might be pleasantly surprised with how rewarding it is.

M. Keane, Qld.

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.



Did Ellen G. White Contradict Herself?

by John Gate

I recently received a letter that asked for an explanation of two Ellen White quotes that seemingly conflict in meaning.

In one sense, seeming discrepancies should hardly be surprising in the work of someone who wrote so extensively. But before deciding that the two statements really do contradict each other, it can help to examine the context of the statements and the purpose for which they were written.

Here are the two statements that were sent to me:

1. "In closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of His word sink the shaft deeper into the mines of truth." — *Review and Herald*, July 12, 1898.

2. "We are not to receive the words of those who come with a message that contradicts the special points of our faith." — *Selected Messages*, Volume 1, page 161.

In assessing the seeming contradiction, let's look at each statement in more detail. First, Statement 1.

When and to whom?

Statement 1 was written in 1898 and printed in the *Review and Herald*, published in the United States. Ellen White wrote it from Sunnyside, Australia. Appearing in the *Review and Herald*, it was written as counsel for the whole church.

The article in which this statement appears starts on the front page and is entitled "Treasure Hidden." It speaks of how Jesus was well accepted with the common people in Judaism because He made clear the Old Testament truth.

What was the context?

Mrs White shows in the article how Jesus opened the understanding of His disciples. She also speaks of why the dis-

ciples were slow to understand. "Christ had many truths to give to His disciples, of which He could not speak," she writes, "because they did not advance with the light that was flashed upon Levitical laws and the sacrificial offerings.

"They did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be.

"But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ." The article emphasises how truth develops. "The development of truth is the reward of the humble-hearted seeker who will fear God, and walk with Him. The truth which the mind grasps as truth is capable of constant expansion and new development."

Mrs White deplores the fact that many don't grow in understanding. "Far, very far, are human minds from grasping the teachings of Christ. . . . Those who will not consider are like the Jews."

The theme of the article is the need to study and gather all the gems of truth on any given subject, so that we may understand its implication to life and its relation to other subjects. We need to be

assured that our faith isn't based on supposition or the opinions of others. "Sink the shaft deeper into the mines of truth," she urges.

Note that the call isn't to go and start a new mine somewhere else. The truth is here; we need to dig it out. Although some of the gems discovered will prove some previous ideas erroneous, they won't prove the mine to be fraudulent.

Why was the article written?

At this time, in the years after 1888, the church was struggling to come to grips with re-discovered concepts of the gospel, righteousness by faith and other issues. Many of the older experienced workers weren't easily accepting what some younger ministers and Mrs White were preaching.

Some dug in and held on to cherished interpretations. They refused to budge an inch in their understanding of truth. Some even became militant and entered a crusade to resist any further understanding of the message. This attitude by church leaders was partly responsible for their desire to send Ellen White to Australia in 1891. In this article she addresses the reluctance and resistance to change ideas through the study of God's word.

What principle is being addressed?

Truth is dynamic. We need to grow in our understanding of it through diligent study. There's much to learn and much to unlearn.

Are there other statements on this theme?

Ellen White has a lot to say elsewhere on this theme. For example, in *Counsels to Writers and Editors* she deals with this in detail in two chapters—"Attitude to

New Light" and "Investigation of New Light." Both chapters encourage the investigation of scripture and openness to light. These passages are all in the context of digging deeper into the mine of truth, and not establishing new mines.

Mrs White's own understanding of truth grew through diligent study of God's word and prayer. She changed her position on *points* of doctrine. But once settled in a doctrinal belief, she never repudiated the doctrine itself. Her understanding of the sanctuary message is a good example.

Also, the Holy Spirit confirmed the validity of doctrinal positions, but allowed the church, through study, to develop and make clearer the presentation of those doctrinal truths to the world.

I'm sure, from my understanding of Mrs White, that she would *deny* that her writings contain the last word on understanding truth. And I'm sure she would *agree* that the church can learn much more on any subject of truth, even on subjects she has written on.

Now let's look at Statement 2.

When and to whom?

This statement was written on December 14, 1905. Ellen White was living in the United States. It's found in *Selected Messages*, Volume 1, and is extracted from the chapter entitled "What to Preach and Not to Preach" (pages 155-163). The material is in the form of a compilation, and this short sentence is part of letter 329.

What is the context?

The nine-page letter is to a Brother Burden living, it appears, at Loma Linda, California. In the first part of the letter she speaks about a Brother Hansen, who was manufacturing health food. She mentions his need for the grace of Christ in his life to mellow his severe and outspoken character.

In the second part of the letter she addresses concerns about movements made at Loma Linda. She refers specifically to A. F. Ballanger and new theories and doctrines brought in to overthrow established faith and belief. She refers specifically to the sanctuary question. It's in this context that she made this statement quoted in the letter.

Why was the letter written?

There were those who, through their study of Scripture, were presenting a whole new approach to salvation and related doctrines. This new teaching had



wider implications for Christian lifestyle, but at heart required rejecting or overturning fundamental established truths. Dr Kellogg and Pastor Ballanger were the most influential challengers to the church teachings up to that date.

Ellen White's letter addresses this situation, and it's recorded for us in *Selected Messages* as valid counsel in addressing future challenges.

What principle is being addressed?

She is emphasising that the "special points" of our faith, the "foundation" truth, the "pillars," the "land marks" and the "platform" of our message are well established by a host of scriptural passages, and have also been confirmed by Jesus through the *Testimonies*.

We aren't to entertain theories that would overturn and nullify these grand central truths.

Are there other statements on this theme?

Again, in *Counsels to Writers and Editors*, Ellen White elaborates on this matter. On pages 52 and onward she speaks of the "integrity of the message."

Although the doctrine mentioned in the article is "the sanctuary question," the same principle applies to the other great fundamental doctrines of scripture.

Comparison of Statements

Having briefly surveyed both statements in their context, we can make some observations.

1. Apples and Oranges. It becomes clear that we use these statements irresponsibly if we apply both to the one concern. We aren't comparing apples with apples in these statements. We're

comparing apples with oranges—which are related, but not the same.

2. Statement 1 is concerned with investigating details of truth. Key words in this area are: "Jot," "tittle," "gems," "views," "opinions." We're encouraged to "dig deep" for other insights into the word.

3. What we find as we dig may lead us to modify, adapt, or even discard some previously held opinions considered as truth. Ellen White encouraged this. She calls this growth.

4. Statement 2 is concerned with belief systems and great truths. Key words in this area are "the message," "platform," "mine," "foundation," "pillars," "land mark." We're to be firmly persuaded in our own minds on the scriptural basis for these, and not to be swayed by teachings that would dispense with them. For example, Ellen White mentions those who were saying there's no heavenly sanctuary.

5. We may have to cast out some of the "gems" of past understanding as we grow in truth, but we don't abandon the "mine" itself.

6. We never will see everything fully, and therefore need to counsel together and support each other in our quest for understanding truth more clearly.

7. Both statements are fully true in their context. They complement rather than contradict each other. Also, both these points can be established by Scripture.

For example: In 2 Peter 3:18 the apostle Peter calls upon us "to grow in grace and in the knowledge of the Lord Jesus Christ." Then in Philippians 1:16 Paul calls us to "the defence of the gospel." In other places Paul calls upon the church to "be true to the things that they have learned." These passages are not in conflict, but complement each other beautifully.

In Conclusion

As we dig deep in the mine of God's word, as we pray and are led by the Holy Spirit, we'll find new insights of truth. We'll also become more firmly established in the great immovable pillars of our faith, though we'll have to grow spiritually as we dispense with some previous ideas and interpretations of points of doctrine that wouldn't stand up to close interpretation.

John Gate is Ministerial Association secretary and Spirit of Prophecy coordinator for the South Pacific Division.

Adventist Singles: Part Two

by Trafford Fischer and Brad Strahan

This article briefly reports on the second stage of a study sponsored by the SPD Family Life Department into the needs of Adventist singles.

Preliminary survey results (see "Adventist Singles," April 7, 1990) led us to suspect that widows and widowers could experience the church in quite different ways from separated and divorced singles. We therefore decided to carry out a more detailed study to assess whether this was the case.

Randomly selected church clerks were asked to distribute survey forms to the single members of their churches. Three hundred and eighteen of these forms were returned in free-post envelopes.

The results indicated that never-married and widowed members do experience the church quite differently from separated and divorced singles. But the results were much more complex than we had first thought.

Widows and Widowers

Church members who experienced the death of a spouse were most likely to describe the church as helpful and supportive, and were generally positive about their experience with it.

While not *all* widows found the church supportive in their time of need, the data suggests that overall they found more acceptance, emotional security, and approval from fellow Adventists than did any other group of singles.

In fact, the results indicated that widows received much more effective support from the church than widowers, who were spiritually and emotionally vulnerable in the church. They reported feeling left out and often neglected by other church members.

They also experienced more difficulties than widows across all aspects of religious life that were highlighted in the study. For example, they felt less positive toward their church as a place of comfort and support. They found it more difficult to maintain their faith in God. And they worried more about their security and acceptance within the church "family."



Never-Married

Responses from those who had never married indicated that some found difficulties in the area of relationships with married members in the church. But the data suggests that they generally experienced a closer relationship with the total church membership than did the separated or divorced.

However, they didn't do as well in their relationship with God as did other groups of singles. They reported greater difficulty in believing that God cared for them personally, that He could be trusted, and that He was in control of everything.

They didn't consider the church so vital to their lives. They spent less time in meditation and prayer. And they found it hard to believe the teachings of the church. They were less sure of their own salvation, and more often felt that God had let them down.

Further, many of the younger-aged never-married people reported feelings of resentment because "singleness" was regarded as an oddity in the church. They stated very clearly that being single was OK and shouldn't be considered a crime or some form of aberrant behaviour. As the age of the never-married increased, so did the likelihood that he or

she would report isolation from church members.

Single middle-aged women in particular reported feelings of rejection from others in the church. They felt that married women saw them as a threat to their marriages and tended to isolate and avoid them.

Separated and Divorced

Separated and divorced members tended to report mixed experiences. They generally regarded their experience with the church as positive if they joined the church *after* their separation or divorce. But if they went through their change in marital status as members of the church, they were more likely to report a negative experience.

Separated females, more than any other group of singles, found close relationships within the church difficult. This may be because of alienation and rejection by church members.

The divorced are seen as having finished their relationship. The separated, even though they're no longer living with their partners, are still regarded as married. Thus they may see themselves and may be seen by others to be merely in a stage of marital disruption. This may make them more open to judgment and criticism.

Among the males, the divorced reported the greatest difficulty in feeling welcome at church and feeling close to church members. Interestingly, they reported remaining more steady in their faith and they worried less about aspects of church life. But they appeared to feel neglected by church members. They felt they were regarded with indifference, and were considered less welcome in the church than were other single males.

Conclusion

While some who responded to the survey told stories of terrible despair and sadness, gross unfairness and prejudice, there were also stories of great courage and commitment to the church.

It seemed as if many who knew the pain of losing a relationship wanted to say, "Even though the church doesn't always care for me as I would like it to, even though it has at times misunderstood and alienated me, and even though at times I despair at the narrowness of my fellow members, I'm staying with it because I know God cares and understands."

"Every so often something happens that lets me know that people do try to

understand and do try to help." (We must admit shedding a tear or two while reading some of the letters.)

These results suggest that the Adventist Church has discovered how to show care and support for women who have lost a spouse. But when it comes to widowers and those who experience the death of a *relationship*, we don't do so well.

As a church we struggle to show our love and care to those who experience separation and divorce, or to those who remain single beyond the time when we think they could, or should, get married. There seems to be a tension between what we as a church espouse for marriage and family relationships and what really happens.

We also find it difficult to uphold the ideals of the church regarding marriage and at the same time uphold those whom we believe have fallen short of those ideals. We find it difficult to express our sympathy, our love, and our respect for the uneasy decisions some choose to make. We find it difficult to forgive, accept, and understand.

One of the issues that confronted us as we carried out this study was that in some ways we were simply repeating the processes that hurt single people. We were maintaining the risk of making them different from other church members.

The very clear message from the survey is that singles want to be treated just like marrieds, just like teens, just like older folk—in fact, just like all the other people in the church.

They need love and understanding, acceptance and support, and a helping hand from others in the congregation. But they also want to give those same gifts to others. They want to be understood as having skills, abilities and a desire to minister to the church.

We trust that as the results of this study are shared we can grow in our understanding of the particular needs of the single members in our churches. But more important, we hope that our churches can be more sensitive to the needs of *all* our members.

If we're going to continue to be a caring church in our community, and to model God's love to those around us, we first have to demonstrate God's love and forgiveness to those who sit in our pews each Sabbath morning.

Trafford Fisher and Brad Strahan are both on the staff of Avondale College.

STORY

Spice of Life

by Ken Moore

The members of the bird family are too numerous and too varied for one person to study them all. Australia alone has more than 700 native birds. About one quarter of these migrate each year. In addition, there are 13 introduced birds that have been brought here from other countries.

Some birds feed on insects, reptiles, or fish. Other birds prefer nectar, fruit or seeds. Some birds, such as the spine-tailed swift, fly at great speed, while others, like the emu, don't fly at all. A few birds are nocturnal (they are active at night).

Birds vary greatly in size. The wedge-tailed eagle averages a 2.5 metre wing span; the spotted pardelote is only 90 mm in length. Some birds are all one colour, like the raven, which is jet black. Others are many coloured, such as the rainbow lorikeet.

Many birds sing sweet melodies—the currawongs, for instance—while others have a raucous, one-note cry, like that made by the sulphur crested cockatoo. The call made by some birds is eerie and spine-chilling. The bush curlews are like that. Some birds, such as the lyre birds, are great mimics and can imitate any sound they hear, while others, like the jabiru, make no noise at all.

Birds are among God's most beautiful creations. Each has its own particular beauty and characteristics.

Birds are really a lot like people. Each of us is different, with our own particular habits. And, like the birds, we each have a part to play in life. After all, life would be rather dull if there was no variety, don't you think?

To appreciate these feathered creatures, we need to cultivate an interest in them. A bird-watcher develops a knowledge of all the different groups of birds, and learns their "family" names. A person who studies birds is called an ornithologist.

Aren't you glad God found His creation *very good*? And that includes the birds—and us.

Nature lover Ken Moore lives in Glenbrook, New South Wales.

FLASHPOINT

Anniversaries

As from the next issue of RECORD, 50th wedding anniversaries will consist of notices only, no pictures will be printed. Photos will still appear for couples celebrating 60th, 70th or 75th anniversaries. We recognise this announcement will bring disappointment to some, but the RECORD survey indicated the level of interest does not merit the considerable space that has been allotted to this feature in the past.

Lay Mission

Fourteen people are preparing for baptism following an effort conducted by a layman, Melo Viaviaturaga, in Kinoya, just outside of Suva, Fiji.

Sight Restored

Long-time Christian Blind Mission worker and author Peter Sumner now has 40 per cent of vision restored to his right eye following a corneal graft. He had been blinded as a result of an accident nearly 30 years ago.

Video Series

An average of 37 people are attending a Kenneth Cox video series "Dimensions of Prophecy" being conducted by the Preston church, Victoria.

ICPA Congress

A World Prevention Congress, organised by the International Commission for the Prevention of Alcoholism and Drug Abuse, will be held at the Hilton Hotel, Kuala Lumpur, Malaysia from September 1-5. This year's theme is "Prevention—Shaping Our Future!" Details and application forms are available at local conference offices.

To See Clearer

A number of students at Sonoma College suffer from eye problems that can be corrected by glasses. Spectacles that are no longer needed, or even just frames, can be sent to: Sonoma Adventist College, PO Box 608, Rabaul, ENBP, Papua New Guinea.

Special Issue

The July issue of *Signs* is a special issue about marriage. "Our last special issue on end-times was a great success," says *Signs* editor, Bruce Manners. "The next special issue, 'Getting the Most Out of Marriage' is just off the press. We'll soon be able to announce special prices for bulk orders of this issue."

Blasphemy—to Go?

References to blasphemy in federal law should be removed, according to the Australian Law Reform Commission, which claims "the precise nature of the offence is uncertain..." Defined as "the publication of material which provokes outrage in Christians by insulting, ridiculing or vilifying God, Christ or the Christian religion," the commission claims the law offers no protection to the religious sensibilities of people of non-Christian faiths.—*Religion-Watch*.

Charity Dollars

Australian churches receive one quarter of all donations to charity, according to a national survey.



Photo: Wapole Talemaitoga

Fijian Layman Campaigns for Christ

Luca Sovanidakua (left) has resigned from his government teaching position to enable him to conduct an evangelistic campaign in his home village, 30 km up the Rewa River from Nausori, in Fiji. He is funding transport to enable people to come. With assistant district director for the Tebara church, he visited the mission headquarters to buy Bibles, but found none were available until August. He purchased books instead, and hopes he'll be able to find funds for the Bibles when they arrive. "Please pray for these men and others in Fiji who are conducting similar campaigns to fulfill the commission of Global Mission," says Fiji Mission Communication director Wapole Talemaitoga.

Despite the recession, 81 per cent of Australian households gave to charity last year. Respondents nominated door-to-door collections as the preferred mode, with unsolicited telephone calls the least popular. And country people are more generous than city dwellers.—*Religion-Watch*.

Charismatic Extension

Tabor College, in South Australia, which describes itself as Australia's only multi-denominational charismatic college, will open its third campus in 1992 in Sydney. Begun 13 years ago, it currently has 600 people enrolled in its Adelaide or Melbourne schools, or as external students. The new campus will be established at Miranda in southern Sydney.—*New Day*.

New Focus

The Adventist lifestyle television program "Focus on Living," which has been prepared by the Adventist Media Centre and has been on Australian channels for the past five years, will soon be replaced by a selective distribution of 60-second *Discovery* spots that not only pack a punch with a brief message, but also advertise various courses or programs of the church. The recommendation to move into "spots" came after trial evaluations and research in several viewing areas.

Editor to Visit

Pastor Gary Swanson, editor of the Collegiate Quarterly at the General Conference, will visit the South Pacific Division during September and attend campmeeting in the South Queensland Conference.

Maori Church

A grant has been approved to allow the purchase of a site in Aranui, Christchurch, South New Zealand, for the erection of a church for Maori believers.

AWR Brings Life

During the Gulf War, many people listened more to radio, and in doing so, "accidentally" discovered Adventist World Radio broadcasts. "I did not know that your radio station existed until the Middle East war," a listener from Malaysia wrote to AWR's Guam office. "In tuning to news on the war I was captured by your interesting broadcast. I am writing to request your program schedule and free course on health." From Nigeria: "I was tuning for the BBC radio to hear about the Gulf War and hooked up with your station. Instead of hearing about the war, I heard about the word of life, and I stay tuned. I want to enroll in the Bible course."

Prayer Mountain

A "prayer mountain" has been established on a hill overlooking Launceston, Tasmania, to encourage local Christians to pray for their region. The project is an initiative of the city's Ministers' Fraternal and is based on similar mountains in South Korea. A simple altar of 12 boulders and a wooden cross was recently dedicated at a dawn service.

—Religion-Watch.

Bibles for Russia

Bibles are urgently needed in Russia. The church has secured a source of Bibles in Russian for \$1 per copy, and the South Pacific Division aims to provide \$100,000 for 100,000 Bibles. Church members will have an opportunity to assist on Bible Sabbath,



Photo: R. H. Valentine.

NZ Church Experiences Rapid Growth

The Kawerau company on North New Zealand's central east coast is one of the fastest growing churches in the conference. This group, pictured in the town meeting house prior to their baptism, brought to 30 the number of new members in the past year. Pastor Ron Lewis, Mike King, Tata Strickland and Noel Williams lead the group in the timber town with a population of 8,000.

July 13, when special envelopes will be distributed for donations toward this project.

Ethnic Churches

Ethnics comprise almost one quarter of the total church membership of Melbourne, Victoria, where 13 ethnic churches cater for 10 nationalities. Two Spanish churches in Melbourne are the fastest growing, with each baptising 28 new members last year. Both churches are following the challenge of the Papua New Guinea Mission to "Grow One." The Moonee Ponds Spanish church has started two new groups—one at Broadmeadows and another at Callon, while the Springvale Spanish church has a group meeting at Doveton.

Russian Radio

Even though it is too early yet to report accurately the mail response from broadcasts in Russian from AWR-Guam, letters have already been arriving from all parts of the country—from Vladivostok in the east to the capitals of the Baltic republics in the

west. A listener from Central Siberia wrote "I want to know more about the Adventist Church. Do you follow both the Old and the New Testaments? Please help me find the road to truth." Another wrote from Moscow, "For a long time I have dreamed about having a Bible, can you send me one?"

Centennial Invitation

On behalf of the Fiji Mission, the president, Pastor Samuela Ratulevu, invites all former missionaries to Fiji to join in celebrating the Pitcairn Centennial to be held in Suva from August 3 to 10. Special functions will include a float march, a Fijian feast and evangelistic meetings. The celebrations will climax with a large baptism planned for the final Sabbath.

First in Sudan

The first two Sudanese Seventh-day Adventist ministers were ordained to the gospel ministry on May 18. This was the first ever ordination service held in the Sudan Mission, which has a

membership of 2,500. Ordained were George Okwera, a pastor in Khartoum and assistant church ministries director; and Fulgensio Okayo, who pastors the Juba district in southern Sudan. These two men were among the first persons to accept the Adventist message in the Sudan. After training for the ministry in Tanzania, both were called to work in their home country, where they have served for the past 10 years, says Svein B. Johansen, Middle East Union president.

Prisoner Forms Church

Anamias Corea, who accepted Christ while serving a prison term for murder, returned home upon release and has helped form an Adventist church in his hometown of Suse, Boyaca, says Luis Florez, Colombian Union president.

German Union

As a result of a unified Germany, the Euro-Africa Division executive committee voted to reorganise the Marienhohe Seminary and the Friedensau Graduate School of Theology into one college-level institution for German Adventists at the Friedensau campus. Friedensau, which offers college-level degree programs approved by the German government, is now Germany's Adventist ministerial training institution. Other courses, such as social work and family counselling, will be added to its curriculum. The reorganisation will be phased in over five years starting with the 1992-1993 school year.

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.

SPD Adopts Global Mission Objectives

The South Pacific Division executive committee meetings held in Wahroonga, New South Wales, May 22 and 23 climaxed with the adoption of Global Mission objectives and a presentation of baptismal goals for individual union conferences and missions.

The midyear meetings also received reports presented by the secretary Pastor Athal Tolhurst (see June 15 RECORD), and the treasurer, Pastor Tom Andrews.

Other business included the establishment of Adventist Health Services; the introduction of a Masters Degree in School Counselling; presentation of a report of the Adventist Lifestyle Survey; measures to strengthen Children's Ministries, including the appointment of Miss Colleen Buxton as an associate director of the Department of Church Ministries; approval of a statement on child sexual abuse; approval of a code of ethics for teacher-ministers; and acceptance of guidelines for the operation of the Department of Church Ministries.

Treasurer's Report

Effects of the current recession, with unemployment reaching almost 10 per cent in some states in Australia and New Zealand, dominated the treasurer's report. In addition, appropriations from the General Conference declined by a total of \$US75,400, and Pastor Andrews reported that the GC has notified the South Pacific Division that 1992 appropriations will be decreased by at least 5 per cent.

"Indications are that world divisions will need to look more to their own resources to fund their activities," said Pastor Andrews. "The South Pacific Division probably has as much potential to do this as any of the world divisions outside of North America, but any reductions in appropriations received will necessitate looking at programs in the light of available funds."

Tithe passed on to the division was down by around \$500,000—no doubt affected by the recession and definitely affected by adjustments to the Tithe Percentage Policy, which made a greater share of the tithe dollar available to conferences. The treasurer called for a

greater emphasis on stewardship at all levels of the church.

This call was supported by Central Pacific Union Mission president Pastor Aisake Kabu. "Spiritual revival is the church's greatest need," he said. "If we are not bringing true revival, our problems will increase in spite of more members."

In addition to lower tithe, campmeeting offerings and receipts from the Adventist Appeal have decreased in recent years. "Maybe there are other reasons, but once an organisation begins looking inward rather than outward, decline is indicated," said Pastor Andrews. "In the present economic climate, the church needs to study carefully its operations and programs. This may even mean the difficult exercise of staff reductions."

Trans-Australian Union president Pastor D. B. Hills commented that this would need to be effected at all levels, including at the division.

Trans-Tasman Union Conference president Pastor Harold Harker acknowledged that the situation was difficult, but he was encouraged that in his union, five of the six conferences have recorded modest increases in tithe receipts so far this year.

Adventist Health Services

The division committee approved a proposal to establish an organisation called Adventist Health Services, which will provide resources, training and programs primarily for business and industry. The organisation will operate inde-

pendent of the Adventist Health Department of the SPD, but within the guidelines of division policies.

Pastor Don Bain was released from his position as Adventist Health Department director to head the new venture. His associate will be Miss Val Charlton.

The initiative will endeavour to meet the needs of business and industry. The timing may be good, granted the recent introduction in Australia of the Training Guarantee Act, which obliges large businesses to spend one per cent of payroll on approved training activities. It will also provide support for the positive stand being taken against smoking and the need to reduce stress in the workplace.

The service will operate from a central office in Sydney, ideally in close proximity to the division office. A trading title—Life Quest—has been suggested, and all programs will be linked to the church by the phrase "A health service of the Seventh-day Adventist Church."

"I'm excited by this proposal and congratulate those initiating this opportunity to cash in on corporate health education," said SPD communication director Pastor Ray Coombe. "This is also a very vital PR program and fits well with the Global Mission strategy of reaching whole people groups—in this instance, corporate business. It appears to me to be ideal bridge-building to the community."

Global Mission

Presidents of the five unions comprising the South Pacific Division each outlined their union's response to Global Mission—the world church's initiative to reach people groups where there is no Adventist presence, to nurture all members, and to reclaim inactive and former Adventists.

Papua New Guinea Union Mission president Pastor Yori Hibo reported that his union aims to continue church planting through the "Grow One" approach (which proved highly successful during the past quinquennium). They also will conduct Bible Speaks programs, Revelation Seminars and "wantok" evangelism.

SIGNS of the Times

Only five weeks to the
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New Church Dedicated at Hoxton Park



Photo: Jean Smith

Greater Sydney Conference president Pastor Adrian Craig (left) and the former Mayor of Liverpool, Noel Short, unveiled a plaque commemorating the dedication of the Hoxton Park church.

The former Liverpool church—now the Hoxton Park church—was dedicated on April 27, about six years after the congregation moved into the edifice. Three former pastors, including one who gave many hours of labour and even lost two fingers while working on the building, attended the celebration service.

After humble beginnings in 1920 in a small church moved from Windsor to Liverpool, the charter membership of 40 declined. In 1942 the church was closed and sold and the congregation moved to Bulli. They met in private homes and rented halls for the next 15 years.

In 1963 members living in the Liverpool area purchased land in Nagle Street, and built a small hall for meetings. By 1971 they needed a larger hall, which was built on the same land. But the growth continued so another block of land was purchased in Hoxton Park and plans drawn up for a new church that was completed in 1985.

Those taking part in the celebrations included Greater Sydney Conference president Pastor Adrian Craig, who took the dedicatory address, Trans-Tasman Union Conference secretary-treasurer Pastor Ron Evans, who offered the dedicatory prayer, local pastor Bob Borresen, who led the congregation in the Act of Dedication, and former Mayor of Liverpool Mr Noel Short, who assisted with the unveiling of a plaque.

By Jean Smith, communication secretary of Hoxton Park church.

In addition, they plan to initiate a ministry among Irian Jayan refugees on the PNG border, and to establish medical work along the Sepik and Fly rivers.

"The local church, empowered by the Holy Spirit, is the key to Global Mission and finishing the work," said Pastor Hibo. He announced baptismal goals of 11,000 each year for the quinquennium.

Pastor Colin Winch outlined plans for the churches and companies in the Western Pacific Union Mission, where he is president. More than 300 campaigns will commence on the weekend of June 14 in the biggest evangelistic outreach the WPUM has ever seen.

"It's thrilling to see the way people have taken to the idea," says Pastor Winch. "It's a reversal of the usual process—because the initiatives are coming from the local churches."

He briefly reported on 10 evangelistic campaigns planned by staff at Atoifi Hospital—most of them in unentered areas. Betikama Adventist High School is using the 220 students in its ministerial league to visit homes and groups around Guadalcanal.

The commercial airline operated by the church in the Western Pacific plans to provide finance to build minimum-landing airstrips in mountainous regions. It will also commence a flying doctor/nurse program to needy people in such areas. Pastor Newton Galo and Tommy Toata assisted Pastor Winch in his presentation.

Central Pacific Union Mission president Pastor Aisake Kabu reported tremendous excitement about the Global Mission concept, which has already been introduced in every local mission in the CPUM. He stated that the Indian

work in Fiji is receiving priority. Although Indians form the majority of the population there, less than 300 are baptised Seventh-day Adventists.

A number of Fijian churches are working especially for the Indian population. One layman from the Tamavua church visited 395 teachers at 27 Indian secondary schools and discovered a tremendous need for literature.

Samoa and Tokelau have also been selected for special outreach programs.

The CPUM have an aim of baptising 12,125 people during the quinquennium. "While we may not have millions to reach in our union, our objective is to reach every single soul and to prepare a people for the coming of the Lord," said Pastor Kabu.

The Trans-Tasman Union Conference is developing a Global Mission Initiative aimed at Reaching People. Its conferences are committed to a total of 7,500 baptisms for the quinquennium. The North Shore area of Auckland, North New Zealand, is especially targeted.

"The goal will probably need adjusting when each church sets its individual goal," says TTUC president Pastor Harold Harker. "We hope this will mean an upward revision."

The aim of the Trans-Australian Union Conference is to reach all nine million people in its territory during the five years of Global Mission, according to president Pastor Des Hills. The union hopes to baptise 3,780 people during the period.

"In metropolitan Melbourne alone there are 16 large suburban areas with no church presence," said Pastor Hills. "Our challenge is to reach the unreached in Australia's home mission field."

Plans include a city-wide Kenneth Cox Crusade in 1992 in Melbourne, work for ethnic groups in Western Australia and South Australia, and developing interests in a number of small country towns in Tasmania. In South New South Wales the administration is planning to revitalise small churches, establish new churches in growth areas such as Canberra and Albury-Wodonga, and care for non-attending members.

As an integral part of Global Mission, the committee voted a strategy for church growth in the South Pacific Division that challenges each church to plan one direct evangelistic outreach and encourages each member to bring or reclaim at least one person to the Lord during the quinquennium.

Desire of Ages Proposal

The division committee approved a plan for the mass production and distribution of a special edition of *The Desire of Ages* by Ellen White. The cost for 100,000 copies of the paperback edition shipped to specified locations throughout the division will be approximately \$A1.50 per copy. Because of subsidies from the church's various organisational levels, churches will have to pay only around 60 cents per book if ordered prior to July 31.

Youth Evangelism

Preliminary plans were outlined for the International Year of Youth Evangelism in 1993. During that year the resources and potential of youth are to be especially utilised in achieving the goals for Global Mission.

During 1993 youth will be encouraged to conduct programs in every church and educational institution. Pastors will be encouraged to target youth with their preaching, and to search out and reclaim youth who once had association with the church.

Family Year

The year 1994 is designated as the Year of the Family, to correspond with the United Nations schedule for that year.

Lifestyle Survey

During 1989-1990 a Substance Use and Lifestyle Factors survey was conducted throughout 463 churches in Australia and New Zealand by the Adventist Health Department. Of 5,350 subjects selected to participate, 4,187 returned questionnaires—a response rate of 78.3 per cent. (A brief report of the findings of the survey was printed in RECORD of May 11, and more information will appear in upcoming issues.)

Church Ministries

One of the least-discussed presentations during the committee—yet perhaps one of the most significant—was a paper detailing guidelines for the operation of the Department of Church Ministries.

In the local conference, this called for nurture at local church level; support for pastors; assistance with assessing needs in individual churches; facilitating leadership training; and activating members to support the worldwide mission of the church.

Church ministries personnel at union conferences and missions were identified

as support staff for local conferences, acting as consultants to provide encouragement, training and resources.

The role of division Department of Church Ministries is also to nurture and be responsive to the resources needed by unions, conferences/missions and local churches.

"This model simply reiterates that the various organisational structures of the

church are designed to support the local church," said Department of Church Ministries director Pastor Bryan Craig. "We want to meet the needs of local congregations, to respond to their initiatives, and to assist in every way we can at the grass roots level."

By Joy Totenhofer, assistant editor of the RECORD.

Behrens Inaugurated at Loma Linda

Australian B. Lyn Behrens was recently inaugurated as president of Loma Linda University during ceremonies held in the University church. Dr Behrens was unanimously elected president by the LLU Board of Trustees last year.

"Loma Linda University is a place where science and religion can and must come together with explosive, creative energy to find substantial answers to real questions of individuals and society," said Dr Behrens during her inaugural address. "LLU can and must be neighbours to all who are broken and in need of healing—to individuals, to society and to the global community."

Dr Calvin Rock, vice president of the General Conference and chairman of the board of trustees for LLU and LLU Medical Center, presented the keynote address.

In his speech, titled "Loma Linda—I Dare You," Dr Rock called for the audience to "take advantage of this moment in history, this confluence of eventualities, by purposeful reflection upon our various roles and upon our will to meet the demands of the 90s, into which we have come, and to heed the cries of the century that lies just ahead."

General Conference president Pastor Robert Folkenberg charged Dr Behrens "with an immense responsibility of maintaining the tradition of academic excellence, of spiritual commitment, of the dedication to mission that has been the hallmark of this institution since its founding more than fourscore years ago. It is an impossible task, but God specialises in calling people to impossible tasks and then providing them the ability to accomplish that task."

Dr Behrens was born in Cooranbong, New South Wales, and received her medical education at Sydney University, graduating with honours in 1964. She joined the LLU faculty in 1970, and became dean of the School of Medicine in 1986.

As dean, and now as president, Dr Behrens spends time with faculty and students, concentrating on excellence and accountability in their work as health care professionals. She is married to Dr Dave Basaraba, and they have four children.

From a report by the director of university relations at Loma Linda University, Dick Weismeyer, in the Pacific Union Recorder.



Dr Lyn Behrens, Loma Linda University president, took "Looking Back Towards the Future" as the subject of her inaugural address at a ceremony held in the University church at Loma Linda.

Mums Dinner

On Saturday night, May 11, the men from the Maryborough church (Queensland) cooked a Mother's Day dinner in honour of the mothers of the congregation. Eighty-six-year-old Mrs Ina Mitchell, widow of Pastor T. A. Mitchell, who served as



Photo: G. Game

manager of the Signs Publishing Company from 1946 to 1948, was specially honoured as the oldest mother in the congregation. Church youth prepared and waited on the tables for the occasion, which was reported in the local newspaper.

Employee Honoured

Paul Bibby, a member of the North Mackay (Queensland) church, was chosen by his fellow workers at Coles New World, Mackay, as employee of the month in April. Criteria for the choice included customer and employee relations, personal presentation, pleasantness and efficiency. Paul's name was engraved on a plaque and he received a \$50 in-store gift voucher.

Nelson Effort

A recent harvest festival and auction held in the South New Zealand church of Nelson raised more than \$500 for the building of a church on Christmas Island—the farthest out-

reach of the Kiribati Mission. The island is isolated—3,000 km from mission headquarters in Kiribati. Communication secretary Mrs R. C. Landall explains that members had heard of the need on the isolated island and combined the harvest thanksgiving with an evening fellowship tea and fundraising for the project.

Double Agenda

The Hamilton church, New Zealand, recently held a combined harvest festival and communion service that climaxed with an evening auction. The program, organised by Ken Sawert as a Sabbath school Investment project, raised \$300 for use by the Western Pacific Union Mission. "The church looked beautiful with all the produce and antique farm equipment setting the scene," says church pastor Phillip Leenhouders. "We believe the spirit of giving engendered by the festival will bless both the donors and the receivers."



School Fete

In spite of heavy rain through much of the area, more people than ever attended the Pine Rivers (Queensland) Adventist School fete held on May 19. The effort raised \$5,500 toward the cost of a new library. Students from Bris-

bane Adventist High School and the Pine Rivers School provided items and BMX riders gave a display. "Many who have been involved for a number of years say it was the best fete yet," says communication secretary Kathy Corrigan.

Margate Auction

On the evening of May 4 the Margate church, Tasmania, held an auction to support a fly'n'build project in Vanuatu. Total proceeds from the evening, a lamington drive and a luncheon, plus some personal donations, amounted to \$2,300. The team, led by local Church Ministries director Pastor Chris Foote, will build a new clinic on Epi Island.

Bundaberg Grad

Sixty-six graduates received certificates at the culmination of a Revelation Seminar held in Bundaberg, Queensland, recently. Some 17 of the graduates were non-Adventists. Follow-up planned by the church includes a health stall at the regional show, a Daniel Seminar and a Stress Management program conducted by Pastor Geoff Youlden in July.

Palmerston Service

Two Longburn College students, Nolan King and Richard Newson, conducted the church service at Palmerston North, New Zealand, on May 4. Nolan took 1 John 3:2,3 as the basis for his talk on sonship with God, while Richard continued the theme, quoting 2 Peter 1:4-10 and challenging the congregation to be partakers of Christ's nature. "They inspired everyone with their earnestness," says reporter Reg Timms.

Glenhunlty Baptism

On April 27 a full church at Glenhunlty (Victoria) witnessed the baptism of Adrian Boric and Travis Citrini by Pastor Phil Brown. Adrian's interest began in 1988 when his mother attended a Revelation Seminar conducted by Pastor Peter Roennfeldt. Similarly, Travis initiated Bible studies with Pastor Brown that resulted in his decision for baptism. "Both young men were warmly welcomed into the church," says communications secretary Nabeel Sabbagh.

Church Opened

More than 250 people crowded the new Camden Haven church at Laurieton, New South Wales, for an opening ceremony conducted by conference president Pastor Rex Moe on May 18.



Photo: Ken Moore

Pastor Ross Goldstone took the service. Now pastor of the Avondale church, Pastor Goldstone was minister in the Hastings Valley in 1987 when the Camden Haven company was first formed. Other visitors included conference secretary-treasurer Hank Penola, and former minister Don Madden, who now pastors the Gosford and Woy Woy churches. Peter Saunders is the current minister and the senior elder is retired Pastor John Richardson (pictured).

NOTICEBOARD

Weddings

Atkins—Hopkins. Wayne Atkins, son of Dallas and Helen Atkins (South Guyra, NSW), and Bronwyn Hopkins, daughter of Owen and Melsie Hopkins (Stanthorpe, Qld), were married on May 26 in the Stanthorpe SDA church. Wayne runs a plant nursery in Guyra, and Bronwyn is the district health nurse.

Barnabas Shelley.

Brown—McDonald. James Brown, son of Kathleen Brown (Invercargill, New Zealand), and Marion McDonald, daughter of Robyn and Ruth McDonald (Ohingaiti), were married on May 26 in the Palmerston North SDA church. James and Marion plan to set up their home in Auckland, where James works as an engineer for the Sanitarium Health Food Company. Anil K. Patel.

House—Carey. Cleve House, son of George House (Dimboola, Vic) and Tammy House (Swan Hill), and Lynne Carey, daughter of Les and Beulah Carey (Clunes), were married on March 17 in the Bendigo SDA church. Cleve is a printer, and Lyn is a teacher. They are establishing their home at Clunes. Eric Greenwell.

Robinson—Tubbs. Garry Robinson, son of Alan and Margaret Robinson (Auckland, New Zealand), and Maggie Tubbs, daughter of Karen McLachlin, were married on May 9 at Papakura. Garry and Maggie met while training at Middlemore Hospital, where they will continue as staff nurses. John M. Denne.

White—McIntosh. Gavin White, second son of Barry and Janice White (Ayr, Qld), and Leanne McIntosh, daughter of Barry and Elaine McIntosh (Ayr), were married on May 5 in the Queen's Gardens, Townsville. Gavin and Leanne plan to set up their home in Ayr. Eric White.

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.

Engelbrecht. Christina Jane (nee Keith), born January 10, 1903, at Dannevirke, New Zealand; died May 27 at the Tewantin Nursing Home, Qld, and was buried beside her husband in the Nambour Cemetery. He predeceased her on July 9, 1989. Chrissie graduated as a Bible Worker from Longburn College in 1921. She married George Engelbrecht, a fellow-graduate, in 1927. They served for three years in Papua New Guinea, two years in South New Zealand, and 10 years in the New Hebrides. Following World War Two, until their retirement to Brisbane in 1967, they were engaged in pastoral work in Australia. Chrissie is survived by her daughters, Margaret Wright (Nambour, Qld), Ann Cameron (Gold Coast) and Jan Mitchell (Sydney, NSW). Pastor Rex Tindall, a fellow missionary and friend of the Engelbrechts, and the writer, a personal friend for 40 years, were associated in the services. Keith Miller.

Katubadrau, Jone. born June 13, 1913, in Suva, Fiji; died April 8. Jone started as a printer in the mission press at Suavou, then for a few years worked as one of the crew on the mission boat, *Loloma*, that served the Lau group of islands, and Vanuatu. Jone is survived by his wife, Mere; nine children; 10 grandchildren and five great-grandchildren. Pastor Samuela Ratulevu, president of the

Fiji Mission, officiated in the service, assisted by Mitiei Nakasami.

Reynolds, Irene Constance ("Connie"), born June 30, 1914, at Grafton, NSW; died May 8 at her home in Rappville, near Casino, after a prolonged illness. Connie attended school at Main Arm. In 1941, she and her husband, Noel, were married in Lismore. Most of her life was spent in the Northern Rivers region. Baptised in 1952, Connie and her husband were members of the Burringbar church. Connie is survived by her husband; children, Barry, Lorelle, Ken, Helen and Nita; brothers and sister, Cyril, Reg, Dick, Frank, Doris and Eric. A son, Noel, predeceased her. R. P. Murray.

Tinworth, Amy Doris, born October 19, 1897, in Mullumbimby, NSW; died May 20 at the Charles Harrison Memorial Home, Cooranbong, NSW, and was buried at the Avondale Cemetery. In 1921, Amy, with a young baby, went with her husband, Charles W. Tinworth, to South India where he was secretary-treasurer of the Southern Asia Division for six years. Ill health forced their return. For 36 years she accompanied her husband in his senior administrative work for the Sanitarium Health Food Company in Australia and New Zealand. Known for her hospitality, many returning missionaries and others were welcome guests. The great love for her garden was reflected in a love for people. She is survived by her children, Neville, Linda, Jean and Loren. Pastor Len Barnard conducted the service, assisted by the writer. Laurence Gilmore.

Wegener, Ruby Jean (nee Kakoschki), born June 14, 1919, in Burra, SA; died May 17 at Cabrini Hospital, Malvern, Vic, after a prolonged illness, and was buried at the Cheltenham Lawn Cemetery. Jean was a lifelong Adventist. She and her husband, Horrie, were married on April 2, 1942, in Adelaide, SA. She is survived by her husband (Cheltenham, Vic); son and daughter-in-law, Terry and Diane (Upwey); daughter and son-in-law, Ann-Maree

SCREENING FOR HEALTH

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AUGUST 4-11, 1991

Speakers: Dr Richard Nell, Loma Linda; Dr Ray Swannell, Queensland Health Department; Pr Don Bain, Health Department, South Pacific Division

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August 30, 31 1991
Weekend Program

Friday

Golf Classic
Registration
Vespers

Early Service
Sabbath School
Second Service
Youth Service
Class Luncheons
Alumni Association Lecture
Alumni Association AGM
Concert

Bruce Price, 1951

1.00 to 3.00pm
3.00 to 6.00pm
7.30pm

Sabbath
Neil Watts, 1981
John Cox, 1961
Truneh Selassie, 1961
Lawrence Turner
Noel Clapham, 1941

8.30am
9.30am
11.00am
11.00am
1.00 to 3.00pm
4.00 to 5.00pm
6.00 to 7.15pm
7.30pm

HONOUR YEARS: 1921, 1931, 1941, 1951, 1961, 1966, 1971, 1981

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You are invited to contact the host/hostess if you plan to attend the class luncheon

and Mark Kavanagh (Julatten, Qld); and grandchildren, Joshua and Adam.

Advertisements

Spend a Year in China Teaching English. Opportunities are now open for qualified college graduates to teach in the government schools in Mainland China. For more information contact: Karen Sabbo, Volunteer Services, South Pacific Division of SDAs, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 489 7122. Fax (02) 489 1713.

Wanted: Someone to advise or assist an Austrian/German family who would like to migrate to Australia and start a new life. Financial participation in small business possible. Please reply to Karl-Heinz Tazoll, Haidelweg 27, D-8000 Munchen 60, Germany.

Business Manager Needed at the Kambubu Adventist High School, New Britain New Ireland Province, Papua New Guinea. The successful applicant should have some accounting and management experience and should send resume and references to the Associate Secretary, South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076, or phone Miss Jenny Atkin on (02) 489 7122 to arrange for an interview.

ASM/Philosa Reunion, September 14. All past members, married/single, are welcome to attend at Wallsend Conference Office 9.30 am. Potluck lunch, tea, \$7 per head. Billeting available. Sunday activities. RSVP Liz on (049) 59 6348, Doc (049) 82 8358.

Preventive Medicine Conference for lay people, Warburton Health Care Centre, August 4-11. Speakers: Dr Richard Neil, Loma Linda; Dr Ray Swannell, Health Dept, Qld; Pastor Don Bain, South Pacific Division. Inquiries: Health Promotion, Warburton Health Care Centre, Warburton 3799.

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Aussie Tours—September 15: Western Australia springtime and wildflowers, including Albany, Pemberton Karri forests, Augusta, optional North-west Wonderland, Wittenoom, Kalbarri, Monkey Mia dolphins. Also GC Autumn Council, Perth. Ken Morgan, Box 465, Gatton QLD 4343. Phone (074) 62 6144.

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Real Estate. Ross Bramley of L. J. Hooker, Castle Hill, is happy to assist you with all your real estate requirements in the Castle Hill and Hills district, Sydney. Phone (02) 680 1888 or A/H (02) 484 4405.

Real Estate—Coorabong and surrounding areas. Your Adventist agency. Specialists in country acres, residential homes and the management of rental properties. Contact Grant or Warwick Lawson, Raine & Horne

Coorabong, "Avondale Shopping Village," Coorabong NSW 2265. Phone (049) 77 1222, A/H (049) 77 2131 (049) 77 2454.

Mansions Are for Heaven! For down-to-earth properties with friendly professional advice regarding real estate in Coorabong and Lake Macquarie, contact Kevin Hilder at Richardson & Wrench, 99 Dora Street, Morisset NSW 2264. Phone (049) 73 1188, A/H (049) 73 1568.

Buying or Selling a Home? If you're part of the Great Advent Movement and you're buying or selling a home, then our individual and discreet personal service may be for you. Contact Ken Long, Solicitor, Long & Company, 16-20 Barrack Street, Sydney NSW 2000. Phone (02) 29 4081.

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