

# RECORD

ISSN 0819-5633

VOL. 92, NO. 25 July 4, 1987



## Real Food?

—Page 6

NEXT SABBATH IS THE  
MID-YEAR MISSION  
EXTENSION  
OFFERING



# RECORD

Official Paper of the South Pacific  
Division of the Seventh-day Adventist  
Church

**Editor** James Coffin  
**Associate Editor** Gary Krause  
**Assistant Editor** Joy Totenhofer  
**Editorial Secretary** Glenda Fairall  
**Graphic Designer** Wayne Louk  
**Senior Consulting Editor** A. H. Tolhurst  
**Consulting Editors**  
**Correspondents** R. H. Baird, J. T. Banks, R. L. Coombe, N. K. Peatey, P. B. Weekes  
**Regional Reporters** R. K. Brown, G. E. Christian, M. Darius, R. G. Douglas, G. W. W. Drinkall, K. A. Houlston, L. J. Laredo, L. G. Robinson, L. Solomon, E. I. Totenhofer, A. R. Walshe  
**Local Reporters** Church Communication Secretaries  
**Subscriptions** South Pacific Division, \$A24.00 \$NZ31.20. All other regions, \$A45.25 \$NZ58.25. Air mail postage rates on application. Order from Signs Publishing Company, Warburton, Victoria 3799, Australia.  
**Manuscripts** All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria 3799; phone (059) 66 5781. Printed weekly by Signs Publishing Company.

Directory of the South Pacific Division of the Seventh-day Adventist Church, 148 Fox Valley Road, Wahroonga, NSW 2076; phone (02) 489 7122

**President** W. R. L. Scragg  
**Secretary** A. H. Tolhurst  
**Treasurer** W. T. Andrews  
**Associate Secretary** V. B. Parmenter  
**Associate Treasurers** O. S. Mason, W. H. Stokes  
**Field Secretary** A. J. Ferch  
**Administration Projects Director** M. G. Townend  
**Archivist and Statistician** R. E. Clifford  
**Auditor** G. J. Bland  
**Associate Auditors** E. N. Hokin, M. E. Mitchell, E. J. Moffitt, E. E. Robson, K. E. Watts  
**Church Ministries** A. E. Birch (Director), A. B. Gane (Youth), R. L. Hodgkinson (Sabbath School), B. K. Craig (Family Life), P. R. Jack (Personal Ministries), L. R. Chester (Sabbath School)  
**Communication, Public Affairs and Religious Liberty** R. L. Coombe  
**Education** G. F. Clifford, (Director), H. T. Irvine, J. I. Howie  
**Health Food** E. W. Gresser  
**Adventist Health** D. E. Bain (Director), G. M. Ormsby  
**Ministerial Association** A. D. C. Currie  
**Publishing** J. T. Knopper  
**Trust Services** A. W. White  
**ADRA** G. A. Laxton (Director), W. P. Truscott  
**Christian Services for the Blind** E. C. Lemke

## EDITORIAL



# The Barnabas Spirit

It had been a hectic day. I was running late for the RECORD deadline. Dashing to the photocopier, I was mechanically copying some pages when I noticed a young man behind me waiting to use the machine. After a hasty "Hi," I continued copying.

"That's a nice dress, Mrs T."

"It's nice of you to tell me, Geoff. I was feeling unkempt."

"Well," he said, "I was standing here thinking what a nice dress you had on, and suddenly I said to myself, *What good will it do keeping it to yourself?* So I decided I would tell you."

My work accomplished, I ran back up the stairs with a lighter step. His remarks had lifted my spirits. And as I drove home that evening I started thinking that maybe Geoff's philosophy would be a good idea for all of us.

His words reminded me of one of my favourite Bible characters, who has given me great encouragement—Barnabas. Appropriately enough, his name means "Son of Encouragement." Acts 4:36, NKJV.

Barnabas was a landowner, but he sold his land and put the proceeds into a common pool for the good of all the church. Barnabas was a generous man.

But the characteristic that most endears him to me is found in Acts 11. Barnabas had been chosen by church leaders at Jerusalem to strengthen new believers. He went to Antioch, where the people appreciated him and where he saw encouraging results.

It would have been easy for Barnabas to have wanted to maintain the *status quo*. That would have been only human. But instead he went to get Paul and encouraged him to step into the limelight.

If it had not been for Barnabas's support, the brethren in Jerusalem might never have accepted Paul. But they respected Barnabas's judgment. And Paul, after serving an internship under Barnabas's tutelage, emerged as the greatest of all the New Testament evangelists.

We think of Paul on his great missionary journeys; on Mars Hill, expounding to the philosophers; before Agrippa. We thrill to the accounts of his success and

his masterful oratory. But we don't hear much about Barnabas. He was in the background—and I think he was there encouraging Paul.

Acts 15:35-40 brings a sad element into the story. Paul and Barnabas had a row. Barnabas wanted to encourage young Mark to get back into the ministry. Ellen White tells us Paul judged Mark harshly. He didn't have much patience with youth. But Barnabas was inclined to excuse Mark because of his inexperience. Again, Barnabas was living up to his name.

Barnabas was willing to stay in the background and encourage others to make the most of their potential. In some ways, this is a more demanding role—to play second fiddle instead of the solo part. How much we all need someone to cheer us along the way, to inspire us to keep on trying.

As a nation, Australians are famous as "knockers." We criticise and condemn. In political circles it's called "doing a Keating." And as parents we are too often critical of our children, instead of building on their positives and ignoring the negatives. I venture to suggest it

**When people ask the direction,  
show them the SIGNS. August is  
SIGNS month.**

would be better if we adopted the Barnabas spirit.

I was grateful for Geoff's encouragement at the photocopier. And just last night I read a little poem that reminded me of his philosophy:

"If with pleasure you are viewing any work a man is doing,

If you like him and you trust him, tell him now.

Don't withhold your approbation, till the parson makes oration,

And he lies with snowy lilies o'er his brow.

For no matter how you shout it, he won't know a thing about it,

For he cannot read his tombstone when he's dead."

I'm determined to be a Barnabas. How about you?  
Joy Totenhofer.



# LETTERS

## Grissel. Gristle. Grizzle.

Please, what in the world is "grissel" (Letter "A Bone to Pick," June 6)?

This "word" is not to be found in the *Concise Oxford Dictionary* (or any other, I warrant). Is it an archaic form? Or some strange aberration of the word "gristle"?

I suppose phonic spelling has a place. But I wouldn't have thought it was in the columns of the prestigious RECORD.

(Mrs) Shirley Evans, NSW.

## Must Comment

Much as I do enjoy reading the RECORD—with its interesting editorials, pertinent cartoons and its (thankfully) abbreviated "match" and "despatch" notices, I cannot pass this week's (May 30) "For the Children" without comment.

The academic language is out of place. And the description of the long torture of the captive snake is surely not the best way of illustrating God's care and provision for us all.

I do not believe our Creator ever intended one creature to "torment" (as the writer puts it) another or prolong the agony before death. In my opinion, the example would *not* help children of any age to understand God's care and love—and surely this must be the objective of the stories.

Ruth Krieg, NSW.

## "Essential Element"

Before becoming Seventh-day Adventists my wife and I studied with another religious group for whom Armageddon seems to be the pivotal point for conversion. Armageddon, as they describe it, poses big trouble for the unconverted. But somehow, it didn't worry me then, and it still doesn't.

Is there a parallel, however, between the way that group used Armageddon and the way we as Adventists use the Second Coming? I cannot be mobilised, motivated, moved or budged one inch by presentations that have inherent in them an appeal based on fear.

The Lord's coming is imminent. And my only concern is that my brothers and sisters will not have heard the message. What message? That Jesus died for them. Tell me that again and again. I will never tire of it. I pray it will always motivate me. Here is real love in action. Here is true leadership. Here is the man Christ Jesus whom I will follow.

What I am saying is, that for me, no article in the RECORD will move me to greater service unless it centres on God's love.

Graham Sutherland,  
New Zealand.

## Investigative Judgment

For a Biblical description of the Investigative Judgment (Letter, "Many Protests," May 23), I suggest the writer read and reread Daniel 7 and Revelation 5. The scenes are practically identical, viz, judgment before the unfallen intelligences. In both, and especially Revelation 5, Christ alone is judged worthy to conduct further judgment on the fallen. This involves admitting the saved (Daniel 7:26, 27) and denying the lost. If the great controversy for each individual was finally settled at the cross, as some allege, then why was Paul worried lest he be cast away? Why are believers in Revelation 12 (who are in a post-cross context) warned that the devil is come down to us having great wrath and a short time? Why does 1 Peter 5:8 say the same thing? Christ spoke of enduring to the end (Matthew 24:13).

The issues, in principle, were settled at the cross. But for each individual, they are finalised at the various judgments that started in 1844, ie, while the stout little horn with the big mouth was still around as per Daniel 7. This judgment begins with the dead, and will have involved the living by the completion of the sealing of Revelation 6 and 7.

In the interim between the cross and the close of probation (the censer of Revelation 8), the devil is trying to get as many as he can to accompany him into the lake of fire. He knows it will hurt God. And misery likes company, or so it would seem.

As there are currently three classes of created beings, each one, in an open judgment (Revelation 15:4), is given opportunity to object to God's decisions: (1) the unfallen in 1844; (2) the fallen-redeemed during the millennium (Revelation 20:12-15). But no one objects. It should be noted that while we are not saved by works, we are judged by works. Daniel in chapter 7, John in Revelation 20, and Christ in Matthew 7:20-23 all agree. It seems "that day" of Matthew 7:22 is the judgment from 1844 on, the same day that Paul preached about on Mar's Hill (Acts 17:31), reasoned before Felix (Acts 24:25), and taught in Hebrews 9:27.

In judgment, as in all His dealings, God not only is just, but appears to be just. All will recognise this, as Revelation 15:4 proclaims in no uncertain terms.

Winston Kent, Vic.

Views expressed in Letters to the Editor do not necessarily represent those of the editor 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.





# Bittersweet

by Gordon A. Lee



**H**ave you ever noticed how the 10th chapter of Revelation is wedged inside one of the major prophetic utterances? Six of the seven trumpets are sounded in chapters 8 and 9. Then, for no apparent reason, chapter 10 and the first 14 verses of chapter 11 are inserted. It seems that the prophecy of the seven trumpets is forgotten until chapter 11 and verse 15.

The prophetic utterance of the 10th chapter is so vital that God highlights it by inserting it chronologically into the prophecy of the seven trumpets.

There are amazing parallels between the seven churches, seven seals and seven trumpets. They all deal with the same time period—from the time of Christ through to His second coming.

The seven churches outline the story of God's church through the ages. God

tells of the things that please Him about His chosen people and warns of their weaknesses and failings.

The seven seals tell of the inroads of apostasy into His church, the counterfeit system with its persecution and other events that affect His true church.

In the seven trumpets, God describes national unrest and the forces that bring down both the pagan and papal Roman powers. But the King of kings rides forth to conquer the opposing nations of this earth.

But before the seventh trumpet can sound, the long-suffering and patient King of the Universe raises up a special people with a final warning message. It has been His practice all through the ages to "do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

In Revelation 9:14, 15, time elements are introduced. Then, without warning, the prophecy is interrupted by a mighty

messenger coming down from heaven. In the hand of this heaven-sent messenger a little book is open. This must be the Book of Daniel that was shut up "even to the time of the end." Daniel 12:4. The prophet is told to take the book and eat it. It would be sweet in his mouth, but bitter in his belly.

The heavenly messenger proclaims a vital message from this book that deals with final judgment and the final proclamation of the mystery of God—the gospel.

There is a significant parallel between the wording of verse six and the wording in the prophetic message of Revelation 14:6, 7. I suggest that Revelation 10 prophesies the rise of God's end-time movement, and chapter 14 is the message God ordained this movement to proclaim.

Daniel predicted that an apostate power would rise, thinking to change times and laws (Daniel 7:25). Yet in the

*Gordon A. Lee is coordinator, Associate Diploma in Administration, Pacific Adventist College, Papua New Guinea.*



final stages of earth's history God raises up a people to repair the breach and restore the paths to dwell in. Isaiah 58:13 makes it clear that such is the Sabbath message. How better could we honour the Creator than by remembering His Sabbath day—keeping it holy as a memorial of creation?

The seventh trumpet sounds like music to humans who are weary of the turmoil and bloodshed that have marred every century since Christ was here. The seventh angel proclaims that Jesus Christ is now to set up His everlasting kingdom and will reign for ever and ever.

In the time of the end, God's people carry His final warning message and proclaim that it is almost over. They declare that judgment is come and that people should honour God by keeping all His commandments, including the Sabbath. They explain that salvation through Jesus is still available and that the crucified Christ of Nazareth is about to break into this planet again—this time as King of kings. What a message! What a challenge!

In the early 19th century the Book of Daniel began to be studied and researched. God directed people in various countries to give earnest study to the prophecies contained in it.

In England, in 1842, Robert Winter proclaimed the message of judgment and his belief in the return of Jesus Christ in 1844. In South America, a Catholic priest by the name of Lacunza diligently studied the Book of Daniel. He concluded, as a result of his study of the 2300-day prophecy, that Jesus would return in the 1840s.

Bengel, a minister of the Lutheran church in Germany, believed and taught the imminent return of Jesus Christ. He had come to this conclusion as a result of earnest study of the Books of Daniel and Revelation. France, Switzerland and the Scandinavian countries also heard the message of the coming King.

In the early 1800s Joseph Wolff, a Jew, became a Christian and studied for the Roman Catholic priesthood. While studying the Scriptures, particularly the Books of Daniel and Revelation, he became convinced that Christ would return at the close of the 2300-day time period.

Opposed by his church, Wolff became a self-supporting missionary and preached in England, Africa, Egypt, Asia, India and America. He was invited by ex-president of the United States John Quincy Adams to speak to the

members of Congress. Similarly, he was asked to preach to members of the government in New Jersey and Pennsylvania.

Among this awakening, the name perhaps best known to Seventh-day Adventists is William Miller. In the early 1820s Miller avidly studied the prophecies of Daniel. He became convinced that the fulfilment of Daniel 8:14, the cleansing of the sanctuary, was at hand. At the time, Christendom commonly believed that the earth constituted the sanctuary. If it was to be cleansed by God, Miller concluded, that must mean Jesus would return at the close of the 2300-day prophecy.

After much research, October 22, 1844, was established as the date of Christ's return. Throughout the world the glorious message spread. Truly, it was sweet in the mouth. The closer the day approached, the sweeter the message.

Leaders of the main churches disagreed with this doctrine of the return of Christ. Their forebears had not known about it or believed in it, so they opposed it. Then came the long-awaited day—October 22, 1844. But Jesus didn't come. Several days later opposition and ridicule broke loose. It was a bitter disappointment.

"Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord," wrote Ellen White, who suffered that disappointment. "Every morning they felt that it was their first duty to secure the

### **After a time of enthusiastic endeavour, we as humans tend to settle back and begin to fossilise.**

evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. . . .

"The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to His coming, and now they felt as did Mary when, coming to the Saviour's tomb and finding it empty, she exclaimed with weeping: 'They have taken away my Lord, and I know not

where they have laid Him.' John 20:13."—*The Great Controversy*, page 403.

The Lord's people had made the mistake the disciples had made nearly 2,000 years before. They had allowed a common, but erroneous belief to confuse their interpretation of the message they had been given to proclaim.

It was a bitter disappointment. But the angel came to them again with a commission to preach the gospel, the judgment-hour message, news of a coming King to all the world. The command was, "Thou must prophesy *again* before many peoples, and nations, and tongues, and kings." Revelation 10:11 (emphasis added).

Then the angel went on to instruct them to search further in the Scriptures to discover the reason for their disappointment—as had the disciples. They were to "Rise, and measure the temple of God, and the altar, and them that worship therein." Revelation 11:1.

Many lost their faith. But large numbers who had discovered the spiritual presence of the Lord and of His Holy Spirit went back to the Book. And God revealed to them the truths of the Sabbath, baptism by immersion, true education and the health message—to name just a few.

By 1863 a large group had been cut off from their mainstream churches, yet they were bound together by new-found Bible truths. In that year they established themselves as an organised church and named it the Seventh-day Adventist Church. They were the people of the sweet and bitter experience.

As Adventists today, we must preach again with just as much certainty, vigour and selfless dedication as did the Adventists in the 1840s.

The devil tried desperately to stop God's people from going into all the world and proclaiming the imminent return of the King of kings. The bitter disappointment caused many to become discouraged, lose faith and fall away.

Today, the adversary is working in a more subtle, time-proven way. He knows that after a time of enthusiastic endeavour, we as humans tend to settle back and begin to fossilise. Through formalism, worldliness, popularity-seeking, fashion, harmony with state powers and institutionalism, Satan can destroy our effectiveness.

Let us not allow him to have success in our church or our lives.



# Real Food

by Steve Cinzio

**If I choose to eat the artificial fare the world dishes out, I will become artificial.**



**I** love food! Of course (no pun intended), my family will tell you this is no secret. Passing my local Continental delicatessen can be a shattering experience.

I am convinced that the owners of this storehouse of gastronomical delights (and other dubious delicacies such as grilled, smoked mussels in cottonseed oil, marinated European eel and fried locusts) know of my Achilles heel. They are masters at the art of titillating my palate with their exquisite and tantalising window displays. I am convinced they are determined to entice me each time I visit the shopping centre.

As I near the shop window, the reaction begins somewhere in my head. Then my eyes take over—they are irresistibly drawn and I have to look at the first shelf. A twitch begins and my head starts to respond. I try to resist. I turn. I try to look down at the pavement.

All the while I am being drawn into the vortex of desire for food. My salivary glands are working overtime—both bar-

rels are firing at the same time, and I know that physiologically and psychologically my body is being prepared to receive food.

Then my muscular system comes into play. My legs become lethargic. I feel myself slowing down and, before I know it, I am standing in the doorway. I am mystically captivated by, of all things, a cartwheel-size Esrom cheese, with a triangular wedge-shaped portion selectively removed for full effect.

I've looked for scapegoats to parry some of the knife-sharp edge of criticism. But I have discovered that to say, "I am an Italian," is not an acceptable excuse for my "weakness." I've even tried blaming my mother. I have discovered that there are benefits in being the youngest in the family. Apparently, when mothers realise that there is only one more child to leave the nest it does something to their hearts.

Was my mother planning to keep me home for ever? I guess I'll never know. But I do remember her bringing home the most tasty morsels and, adding her culinary skills, putting before me the most delectable repasts!

Recently, while browsing in "The

Store," I noticed a jar of Textured Vegetable Protein bacon chips on the shelf next to a huge bottle of Spanish olives. Now, before I became aware of the good counsel regarding health and my body, given in the Good Book, bacon was one of my favourite foods. Irresistibly, I unscrewed the lid and inhaled the aroma.

My olfactory system had not experienced this for 20 years or more. Perhaps the brain has an odour memory bank—I don't know. But instantaneously the correct match was made and I knew that these "bacon" chips smelled like the real thing. Feeling guilt begin to creep in, I replaced the lid and put the jar back onto the shelf. My budget did not allow for this kind of impulse buying. I left the store. But I would return!

And so it came to pass that yesterday I opened the refrigerator and right in front of me there just happened to be a jar of vegetarian bacon chips. Trembling, I picked up the jar and closed the fridge door. Giving the lid a twist (*someone* had already opened it), I shook out a few granules and popped them into my mouth. Delicious! I chewed for a while allowing the taste to spread.

Savouring this experience, I sat down and read the ingredients section on the back of the jar. I read, "Artificially coloured, artificially flavoured." I turned the jar round. The label read, "Nature's Own."

*There's some problem here*, I thought to myself. I continued reading: "You are tomorrow what you eat today." How could this health product company feed me this incongruous message?

Talking spiritually now. Jesus is real. And if I feed on His Word I will also start to become real. If I choose to eat from the smorgasbord of artificial fare that the world dishes out, I will become artificial.

## Feeling guilt begin to creep in, I replaced the lid.

It's that simple. But I can choose by reading the labels.

I've not given up visiting the delicatessen store. But I have become more selective in what I buy. Instead of primarily judging by looks and taste, I now consider cause and effect. I read the labels and choose carefully. And I want to do that in all aspects of my life—because I want to be made into the image of the One who is real.

---

*Steve Cinzio, a self-confessed food-lover, writes from somewhere near a delicatessen in Logan Village, Queensland.*



# What's God Like?

by Gary C. Roberts

**God has often been represented as being austere and alien to us. But is He?**

At creation, God said, "Let us make man in our image, after our likeness." Genesis 1:26. "So God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1:27.

How about that! God is much like us. That gives us a good indication of what He is like. For instance, He can't be some gigantic, unfeeling super-computer as some science-fiction writers have portrayed the governor of our universe. And He certainly isn't some grotesque form of monster, either.

However, because humans have sinned and rebelled against their Creator, they have degenerated in all facets of existence, and hence, no longer infallibly represent their Maker.

Nonetheless, by straining out the objectionable things about ourselves we can gain an indication of what God must be like. God has given us "individuality, power to think and to do" (*Education*, page 17). We can be creative—we make machines, write songs, plant gardens, do gymnastics. . . .

We intrinsically enjoy making things and we gain satisfaction from work and achievements (Ecclesiastes 2:24; 3:12, 13, 22; 5:19). God must have enjoyed creating this world. "And God saw every thing that he had made, and, behold, it was very good." Genesis 1:31.

Humans are gregarious—intuitively enjoying company and doing things together.

God the Father, the Holy Spirit and God the Son did not want to enjoy this universe alone. They did not want an

empty home with no other life around. So they created beings with individuality and with whom they could interact.

Hebrews 11 confirms that God can enjoy humans (ie, verses 5, 6). God shared this joy by giving us the gift of procreation. We desire to love and be loved. And so does God—for "God is love." 1 John 4:8.

We have a sense of humour and enjoy laughter. God also must have laughed and smiled when He saw dolphins, otters and kittens at play. We love life and want to live. God understands this, and Christ was willing to die for our sins that we might have eternal life.

We can learn a lot about God by contemplating His image—particularly in Jesus, the perfect representation of humanity. God's love, ingenuity and intelligence is sublimely revealed in His plan of salvation.

Jesus said, "He that hath seen me hath seen the Father" (John 14:9) and "I and my Father are one." John 10:30. When we understand what Jesus is like, we see what God is like—because Jesus was God "manifest in the flesh." 1 Timothy 3:16.

Through Christ we see that God is not austere and snobbish—"the common people heard him gladly." Mark 12:37. But the self-righteous "murmured, saying, This man receiveth sinners, and eateth with them." Luke 15:2.

He showed tact and feeling in dealing with those who were rejected, unpopular and despised. Jesus wept after the death of His friend Lazarus (John 11:35). Jesus showed compassion, not condemnation (Matthew 9:36; Luke 9:51-56).

"But you, O Lord, are a God full of compassion, and gracious, long-suffering and abundant in mercy and truth." Psalm 86:15, NKJV. It is good news to know what God is like!

# The Cat and the Rabbit

by Myrtle O'Hara

Desmond and his parents shifted into a new house. Immediately Des began to explore the backyard. Looking over the neighbour's fence, he was surprised to see a cat and a rabbit drinking milk from the same bowl. Day after day he watched them running around the yard and playing together.

One day he said to their owner, "Mr Baird, I wish I had a pet like your rabbit." Mr Baird felt sorry for Des, who was an only child and very lonely. So he said, "I will give you the rabbit, Des, if it will make you happy."

Des was delighted, and his father made a pen in their yard for it. But the rabbit just sat there and wouldn't have anything to do with Des—even when he took it into the house and tried to play with it. Then the cat from next door came every day and sat as close as he could to the pen while the rabbit sat next to him on the inside. There they stayed for hours, until Des could stand it no longer.

"They are missing each other," he told his father. "I had better give the rabbit back to Mr Baird." When he did, the animals were happy and played and romped together for a long time. Always after that, Des went into their yard and played with them each day. And everyone was happy.

Animals form friendships just as people do. And at times animals form strange friendships. I knew of a duckling and a white mouse that became good mates. Once a pet bird came with a grub in its mouth and offered it to a kitten and couldn't understand why it would not eat it.

On another occasion, an elephant became attached to a model of an elephant that had been placed in a children's playground. He fondled it and twined his trunk about it as if it were a real baby elephant—and was quite upset when he had to leave it.

Myrtle O'Hara writes from Cooranbong, New South Wales.

Gary C. Roberts writes from Cooranbong, New South Wales, where he is an MA student at Avondale College.



## Bicentennial Music

The Avondale College Music Department will conduct a Bicentennial music and worship workshop from January 6 to 10, 1988. Classes will include organ, piano, choral, woodwind, brass and song-leading. Drs William and Marjorie Ness are overseas guest lecturers. Application forms are available from church pastors, conference Church Ministries Departments and Avondale College.

## Student Convention

The Association of Seventh-day Adventist Tertiary Students Societies of Australasia is holding a convention in Queensland from August 21 to 29. Details of the function, and also subscriptions to the Student Adventist Magazine published by the society, are available from The Editors, SAM, 4 Ferraro Close, Edensor Park, NSW 2176.

## "Unc's" Century

July 27 is the 100th birthday of "Unc" Crisp, now resident at the Esther

Somerville Nursing Home, 79 Mount Pleasant Avenue, Normanhurst, NSW 2076. Many Avondale College students will fondly remember "Unc," who befriended them while maintenance supervisor at the college from 1927 till 1950.

## Glass Artist

Ki Bum Kim, a member of the Melbourne Seventh-day Adventist Asian church, recently completed a successful glass sculpture exhibition in one of Melbourne's prestigious craft galleries, The Craft Centre, South Yarra. Ki Bum Kim acknowledges God as the source of his talents. He named each of his art pieces with reference to God and His greatness.

## Mid-90s Session

Utrecht, Holland, and the Trans-European Division will host the 1995 General Conference Session, June 29 to July 8, according to GC convention manager Don Robinson. Meetings will take place in the Jaarbeurs Convention

Centre. Organisers have chosen Holland for a number of reasons—almost negligible inflation, the multilingual culture, widespread security, ample variation in room rates and reliable transport services. In addition, church leaders have expressed the view that this could be the beginning of the Golden Age for Adventism in Europe.

## Tucker Time

Pastor LaVerne Tucker, of "The Quiet Hour" broadcasts in the USA, will again conduct evangelistic campaigns in the three South Pacific union missions during 1990.

## Widow's Mite

Mrs Howard Burbank, widow of former Seventh-day Adventist World Services (SAWS) director Howard Burbank, has donated a memorial gift for a new press in the Cape Verde Islands, off the western coast of Africa. It will produce gospel material in Portuguese, reports Jack Mahon, Communication director for the Africa-Indian Ocean Division.

## School Alert

During Health Week, Sydney Adventist High School students distributed 3,000 copies of *Alert* magazine in response to a request from Strathfield Girls High School and St Patrick's College. The schools made the request after seeing a copy of *Alert* and felt it was an ideal way to emphasise health.

## 5DPs Mushroom

In the first four months of this year, 16 5-Day Stop Smoking Plans were conducted in Greater Sydney—more than the number held during the whole of last

year. Following a training series, three laymen are now running programs, and Greater Sydney Conference Temperance director Reg Brown plans further training sessions in August. Pastor Brown says he is especially encouraging ethnic participation in these health areas.

## Malanda School?

Malanda church, on the Atherton Tablelands in northern Queensland, is conducting a feasibility study into establishing a primary school in their community. Anyone who is considering a move to a country district and who would like more details can contact Garry Romano, PO Box 127, Malanda, Qld 4885; phone (070) 96 5485.

## Niue Church

A fly 'n' build team travelled to Niue Island on June 25 to build a church. "The average wage in Tonga is around \$6 per day, and it isn't possible to save much," president Bill Boucher told Lilydale (Victoria) church members recently after officiating at the dedication of his granddaughter, Amy Shearer. "I wish I could show you the little native building where members meet in Nuku'alofa—we long to see something more representative. One church has saved \$6,000. But a new church will cost \$21,000. So they must continue to wait."

## Tragic Accident

A van/truck accident has decimated the staff of the North Philippine Union Mission. Both President Nestor Arit and Secretary Geofilo Barizo were killed with their van driver. Seriously injured were Alberto Regoso, Jr, director



Photo: Max Townend.

## New Course Under Way at PAC

Pastors M. G. Townend and G. A. Lee (centre right, front row) led out at the first intake of residential students attending a four-week study course toward a Diploma of Administration at Pacific Adventist College in Papua New Guinea. The students came from throughout the Central Pacific Union Mission, Vanuatu and Kiribati.



of Church Ministries, and Mrs Barizo, who was associate director of Education. Less seriously injured was treasurer Efinito Macalintal, later named president. The union office staff were on a short trip between the north-east Luzon campus of Philippine Union College and the Adventist Cagayan Valley Hospital.

## Operation Tonga

Phase II of Open Heart for Tonga began on May 30 when a further 10 members of the team left Sydney to conduct between 20 and 25 open-heart operations. All team members are volunteers—most of them from the Sydney Adventist Hospital. Equipment worth \$55,000, which was forwarded one week earlier with the first group, failed to arrive as scheduled, but turned up at the last minute. Previously, the Royal Australian Navy had transported free nearly five tonnes of special equipment and supplies for the team.

## Foundation Venture

The Victorian Adventist Education Foundation is considering an exciting possibility, according to reporter Allan Woollard—the redevelopment of the Pascoe Vale school site. The school will relocate to allow for increasing enrolment. The VAEF has raised more than \$300,000 toward a five-year goal of \$1,000,000 for Adventist education in Victoria.

## Japanese Tour

A group of Japanese businessmen and health professionals recently visited the Sydney Adventist Hospital while on a "no-smoking tour of Australia" as part of the group's preparation for the Sixth World Conference on Smoking and Health in Tokyo. Among the group was Kyoichi

Miyazaki, a former employee at SAH, who is currently Director of Church Ministries in the West Japan Conference of SDAs. He explained to the tourists the health education encompassed by the hospital.

## Educationalist

Dr George Akers, General Conference Education director, spoke on July 1 at Auckland Adventist School on the topic "Christian Education—Its Purpose and Future."

## Career Advice

Brisbane Adventist High School Home and School Association attracted a large number of students and parents to a careers evening on June 2. Following a short lecture from a guidance officer, each person attended three 15-minute seminars dealing with interests of their choice. Seventeen career options were presented by those currently employed in each field. "This program was a positive step toward filling a need for career education in our schools," says Rodger Wade, president of the Home and School Association.

## Angola Reopening

The Government has reopened all 60 Adventist churches in Angola, and apologised for the misunderstanding that previously closed many of them.

## Ministry Promotion

The church has recently produced a video entitled "A Very Special Person," promoting the ministry as a career. Youth groups and churches interested in assisting young people considering entering the ministry of the Seventh-day Adventist Church may order it through the Adventist Media Centre, PO Box 15, Wahroonga, NSW 2076.



## Literary Scholar Is World Authority

Peter Kuch (pictured with his wife, Faye, and three children), who has lectured in English at Avondale College for the past 10 years, presented a paper at the Third International Conference of the Princess Grace Irish Library held in Monaco during May. Forty specialists on the Irish poet W. B. Yeats were invited, 10 of whom were asked to present papers. The conference was opened by Princess Caroline and attended by Michael and Ann Yeats, children of the poet. The Irish Library in Monaco, established by a bequest of the late Princess Grace, contributes to scholarship in Anglo-Irish literature. A world expert in Yeats's poetry, Peter Kuch had already delivered a paper and conducted a seminar with the poet Sir Stephen Spender at the 1985 Yeats Summer School held in Sligo, Ireland. Mr Kuch studied literature at Newbold College and the University of Wales before gaining his MLitt from Oxford. Research for his thesis led to him writing a book on the relationship between Yeats and the Irish poet and painter George William Russell. The book, published in 1986, has been well received in international circles (including an excellent critical review in the *Times Literary Supplement*), and led to Mr Kuch's invitation to Monaco.

## Medical Honours

George Ostapowicz, a member of the Slavic Adventist church in Wallsend, NSW, recently graduated from the University of Newcastle with a Bachelor of Medicine. Previously he had received the degree of Bachelor of Medical Science with First Class Honours.

## Digest Reprint

The *Reader's Digest*, May issue (US), includes a reprint from a 1983 *These Times* magazine. Titled "Take Out Some Marriage Insurance," the article is the

ninth reprint from *These Times* to appear in one or more of the various editions of the *Digest*. The *Reader's Digest* is also negotiating with *Vibrant Life* for their second reprint from that magazine.

## Adventist Women

The Fifth National Conference of the Association of Adventist Women will take place in Takoma Park, Maryland, USA, from October 8 to 11, 1987. The conference theme will feature "The Adventist Woman and the Caring Church."



## Prison Chaplain Shares Hope With Hopeless in Brisbane

**M**ick McKean has a purpose in life that not everyone would care to share. He is a Seventh-day Adventist prison chaplain.

"Once you enter Boggo Road Gaol," says Mr McKean, "it's another world; a world of devil dolls and devil worship and tongues. Many stories I would love to relate, but they must remain untold for the present."

"Some time after I began visiting at Boggo Road, Warren requested to see me," Mick continues. "He was deep into tongues and would use them at any time in the gaol yard. I began a series of studies with him, including one on the gift of tongues. Warren began to feel that perhaps this spirit was not from God; but he was still a little uncertain."

"One Sabbath morning, prior to entering the gaol, I specially asked the Lord for guidance to help Warren break with spirit manifestation. As I knelt with Warren in prayer in the chaplain's room, I felt impressed to make a direct approach to him. So I asked him what he felt his duty was, now that he was a Christian. His reply was definite. He should take the gospel to others who did not know such good news."

"That was the reply I was hoping for," says Mick. "I then suggested that as neither he, nor others, had any idea what he was talking about when he was speaking in tongues, he was not accomplishing that purpose. In fact, it could be a stumbling block."

"Immediately Warren requested that we kneel in prayer again. We both prayed. Warren declared that he no longer wanted to be under the control of tongues and appealed to the Lord to release him from them. As he prayed, I sensed that his prayer was fading, but we concluded and stood up together. Then, without warning, he stiffened and fell backwards to the floor. He was unconscious for several seconds. On coming to, he said he knew that he was now completely free from tongues. Warren has since been transferred to Wacol Prison, where I am continuing Bible studies with him in preparation for baptism."

One of the most satisfying experiences

of Mick's chaplaincy was arranging a wedding in the prison chapel at Wacol. Robert had contacted him and told of his plans to be married. He asked that Mick visit his fiancée, Stasha. The three became firm friends, but there were many problems regarding their plans.

As the weeks moved into months, both Robert and Stasha became more pessimistic. As if to encourage himself, Robert suggested that they choose a minister to perform the ceremony. After much discussion with them both, they chose Pastor Maurice Nash. He began to assemble the necessary legal papers, yet no permission for the ceremony had been granted.

"As the weeks dragged on," says Mick, "I suggested that Robert and I have special prayer in the chaplain's room. Imagine my delight on my next visit, when Robert excitedly showed me the

letter granting their request. The date was set for only five weeks away—weeks that were filled with preparations.

"During this time I gained great respect for the prison authorities. They gave every assistance and made helpful suggestions. And on the actual day, they went out of their way to be helpful. Those taking part in the service were allowed into the prison early to make preparations. And the prison bakery even made a wedding cake that was shared by the men in Robert's section."

After the service a small reception took place at the chapel entrance, and the couple were given permission to drive in the bridal car to Robert's division, where they received wishes and congratulations from the men and prison officers.

"There is still much work to be done," says Mick. "Time is short. And with Paul, I, too, declare, 'I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' Romans 1:16. And, I add, to those who are in prison."

## Video Programs Win Converts in PNG

**I**t was Sabbath afternoon. Moses Oumba and his wife saw children running to the community house. They found they were going to watch a video program screened by one of the village men.

It did not take Moses and his wife long to decide that they, too, would attend the video program—especially when they found it was free of charge. Usually it costs between 20 toea and K1 to watch a video show in the village.

The faces of the villagers came alive as the program commenced. They did not expect what they saw. Instead of the violence and bad language usually seen at village video shows, they viewed young people praising God and telling of their experiences with the Lord.

These young people offered an attractive lifestyle. And, best of all, they were not from faraway places. They were young people from Papua New Guinea who were preaching and testifying in pidgin, which most villagers could understand.

The three-hour program seemed but a few minutes to Moses and the rest of the

village people. But the appeals had reached their hearts. And Moses and his wife decided to follow Jesus. Together with several neighbours they requested Bible studies.

This is not an isolated incident in just one village. Many people are being led to know Jesus through video ministry in Papua New Guinea. We are grateful to the Adventist Media Centre and the young people who devoted many hours to the making of the *Kam Nau Long Em* series.

The series, filmed in Lae last year, is meeting two specific needs in Papua New Guinea. First, the Adventists in PNG who have video sets now have access to religious video programs. Second, the people can now hear programs in their own language. Many do not understand English, but using pidgin makes the video programs very acceptable.

*Kam Nau Long Em* is filling a vital need, and we in Papua New Guinea are deeply grateful.

*By Matupit Darius, Communication director for the Papua New Guinea Union Mission.*



## Ordination Service Highlights Sepik Mission Easter Weekend Program



Samuel Silas (left) and Richard Rikis were ordained to the gospel ministry in the Wewak church, Papua New Guinea, on April 18. Pastor Samuel's wife, Rebekah, and Pastor Rikis's wife, Noshe, took part in a service of dedication for their three children, conducted by Pastor Roger Millist.

**T**wo young men, Richard Rikis and Samuel Silas were ordained to the gospel ministry at a special divine service held in the Wewak church on Easter Sabbath.

Pastor Albert Godfrey, president of the Papua New Guinea Union Mission, led out, emphasising the privilege of the minister in seeing the Holy Spirit transform lives. Pastors Roger Millist, Samson Genun and Simeon Nara Vanimo also participated in the service.

Richard Rikis, who is the director of the Ambunti district, is from Mussau Island. He graduated from the ministerial course at Sonoma College in 1973. He began work in the Milne Bay area, and later in Popondetta. He then worked in the New Britain New Ireland Mission before being called to the North Solomons. While there he met Noshe, a Manus Islander who was teaching in one of the church primary schools. They married at the end of 1979. In 1985 Richard and Noshe accepted a call to the Sepik Mission. They have two children, Raelene and Richard, Jr.

Samuel Silas comes from Manus Island and completed his education in Adventist mission schools. After finishing Grade 12, he was accepted into the government college to train as an agricultural officer, and planned to take this

opportunity. However, it seems that God had other plans.

The boat that was to take Samuel to the college was overbooked. The following day the mission aircraft arrived, so Samuel decided to attend Sonoma College instead. He graduated in 1979 and has worked as a church pastor in the Eastern Highlands for the past seven years.

Samuel is now pastor of the Wewak church in the Sepik Mission. In 1985 Samuel married Rebekah, who also comes from Manus. They have a baby daughter, Ronneth.

During the service, the two couples presented their children to Jesus in dedication.

*By Pastor Roger Millist, district supervisor, based at Maprik, East Sepik Province, Papua New Guinea.*

## Kaikohe Members Hold Successful Whare Wananga

**K**aikohe church members in New Zealand, under the leadership of Pastor Ross Chadwick, have conducted a unique community outreach in which they hired a vacant shop for a month and ran a *Whare Wananga* (House of Learn-

ing) between 10 am and 2 pm each day.

"We planned to conduct as many community programs as possible," says Pastor Chadwick's wife, Michelle. "At the hub was the Revelation Seminar conducted by my husband. As well, Mrs Moetara ran a sewing course for young mothers. And Mrs Weber and assistants conducted a Natural Foods lecture and tasting.

"In addition, Community Services director Mrs McDonald and her assistants advertised a free clothing distribution day—that ended up running for three weeks. Many people expressed appreciation for this service."

Other programs included a budgeting course taken by a local bank manager, a first-home buyers guide from a real-estate agent and a health assessment conducted by a doctor and community health nurse.

"We tried to make the shop as attractive as possible," says Mrs Chadwick, "yet we needed a degree of privacy for the programs. So we sprayed the windows in eye-catching colours, put up posters and had lots of free literature available. We offered display room to local organisations such as the Heart Foundation and the Cancer Society, and they gladly accepted.

"The *Whare Wananga* created a lot of media interest that in turn helped to advertise our programs," Mrs Chadwick, concludes. "We have between 15 and 20 people coming to the Revelation Seminar, which is now in its second month. About half of those attending are not Adventists. So with the Lord's blessing, the *Whare Wananga* was a wonderful witness in our town."



Kaikohe elder Les King helped participants complete health assessment questionnaires.



## From Hinduism to Adventism— Singapore Seeker Finds Lord

Chinniah's mother faithfully took her children to a Hindu temple in Singapore. Early in life Chinniah wrestled with doubts about the existence of the countless gods of his mother's religion.

Then one day Chinniah carved the name of a family god high in his favourite tree. Could this god be real? Could he hear the prayers offered to him? Chinniah prayed, "If you are a true god, this name of yours will remain as a scar on this tree trunk for ever." A few weeks later the place where his knife had pushed deep into the bark was smooth with new growth.

Soon after this, when 16, Chinniah moved into a primitive shed to fend for himself. On many occasions spirit apparitions disturbed his sleep. His family was delving into spiritism.

He discussed the frightening experiences with his friends. Both Christians and Muslims told him about a God so powerful He had created the world and all it contains, and that He would judge all people on the final judgment day.

When the spirit returned, Chinniah challenged, "Why don't you repent of your evil deeds, and maybe the Creator-God will forgive you on the judgment day." Immediately the spirit left.

Three years later the same spirit returned. Chinniah immediately called upon the Creator-God. At the mention of that name the spirit disappeared again.

One day while he was lying on the sand at the beach, Chinniah looked up into the sky and wondered, *Is there a God who created me? How did the earth and sky get here?* He prayed, "O Creator-God, if You really made me and the world, You must guide me to the truth." But the months slipped by, and that prayer was forgotten.

Later on, lying in an ambulance after a motorcycle accident, Chinniah remembered his prayer. He had failed to keep his promise to search for truth. Where could he find truth? He purchased a Bible for \$3 and borrowed a Koran. Each day he read a portion of each.

Whenever he was late for the bus to work because he took extra time to read the Bible in the morning, the bus was also late. When he skipped his Bible reading, he always seemed to miss the bus and arrive late for work. Chinniah's conviction grew that a living God existed

who had heard his cry for truth and was guiding him to the Bible.

"I started having faith in the Creator-God, who became a real person to me. He answered many of my prayers," he testifies. "I started keeping God's commandments, asking Him to help me keep them. My friends noticed a change in my character and behaviour."

At this time Chinniah experienced some difficulty in keeping the "Sabbath." Unaware that the seventh day is the Sabbath, he attempted to keep Sunday holy. But in answer to his prayers he found a solution to his "Sabbath" problem. His work changed to a five-day week, and he was promoted.

"Feeling that I should attend a church, I prayed that God would guide me to the church of His choice," he relates. The prayer was answered the next week when a new secretary, a Seventh-day Adventist, joined his company. When he saw her, a voice within him said, "This woman will show you the true way." Soon Chinniah was attending the Balestier Adventist church. "After a year of Sabbath school I had learned more about the Bible than I had learned in the four years of my own study," he says.

Shortly afterward Chinniah was tested regarding Sabbath-keeping. The Lord intervened, and he kept his job. Chinniah was baptised on December 14, 1985. His testimony today is "Praise the Lord for the grace He has given me. I am willing to do anything that He wants me to do."

—Adventist Review.

## Queensland Church Has Two Pastors

For the first time in the history of Mount Isa Adventist church, the congregation has two pastors. Trans-Tasman Union Conference evangelist David Coltheart and his associate Dave Hamilton have moved to the mining town in south-west Queensland.

"Our new ministers have a way of getting people motivated," says communication secretary Laurel Oakley. "Their zeal is in their lifestyle, and this enthusiasm has been infectious."

"As individuals, these two ministers are very different, and yet they work well as a team," says Mrs Oakley. "Pastor David Coltheart is dedicated to public evangelism and has already had considerable experience in the field of Biblical archaeology. He has travelled extensively, and obtained some of his resources from his father, well-known evangelist of yesteryear, Pastor John Coltheart. This background, plus an unquenchable thirst for discovery and his own desire to see Jesus return soon, makes him qualified to conduct the outreach programs he has planned for this year in Mount Isa."

Dave Hamilton's emphasis is pastoral, according to Mrs Oakley. But apart from attending to the spiritual needs of the church, he is a qualified teacher and pastrycook. He has organised programs dealing with personal development, health and vegetarian cooking. He has also taken a keen interest in young people and has accepted leadership responsibilities with the Pathfinders and junior/teen Sabbath school.

"Together, these two Davids complement each other and have the Mount Isa members showing an enthusiasm not apparent before," concludes Mrs Oakley. "As a church we are happy to share their zeal to spread the message of our soon-coming Saviour."

## Sanctuary Interests Students at Retreat

A large model of the Old Testament sanctuary, crafted by Bill Winterton, brought life to his lectures to Avondale College ministerial students who attended a recent retreat. The model is one-18th the size of the original sanctuary.

"Even better than the model were the lessons of the sanctuary made so real by our guest lecturer," says Pastor W. A. Townend, who serves as faculty adviser to the Avondale Ministerial Association. "Some of our ministers-to-be are married," says Pastor Townend, "and these men brought their wives and children with them to the retreat. How the children enjoyed having their story told by an authentically clad 'high priest'!"

Mr Winterton has displayed his sanctuary model for the past 40 years, telling the story of salvation from God's Word, backgrounded by the sanctuary and pinned in Jesus, says Pastor Townend.

"The ministerial students at Avondale probably never had a retreat like this one before," he concludes.



## SDAs Resettle Refugees in Tasmania



Photo: Southern Star.

Two Hispanic families from El Salvador, Central America, were recently assisted to settle in Tasmania by Adventist churches in Hobart. Shown with Mr and Mrs George Eiszele (left front) are (left rear): Leonardo Quenteros and his wife, Carmen, and children, Eric, Claudia and Enrique. The other family is Dr Rodolfo Melera and his wife, Doris, with Rudolfo Junior, Juan and Doris Junior.

Adventist churches in Hobart have sponsored the first families to migrate to Tasmania from El Salvador, according to Community Refugee Settlement Officer and Glenorchy church member Joan Eiszele. They have provided essentials for the families to commence life in a new country.

"Originally, we were told we would need to care for just one family, as another organisation had undertaken to care for the second family," says Mrs Eiszele. "But then the other group pulled out, and the Immigration Department asked if we could handle both."

The church takes responsibility for providing accommodation, basic house-keeping needs and clothing. They also

help the families to become self-sufficient as quickly as possible. And they arrange health checks and social security payments. Attendance at classes to learn English is also encouraged.

"During all this time, the church members act as friends to the newcomers," says Mrs Eiszele. "They provide donations to cover the costs involved, which is usually in the vicinity of \$500 to \$600 for each family. This is in addition to the government grant of \$520."

In the past five years the churches in Hobart have seen nine refugee families resettled. These included people from Laos, Vietnam, Hungary, Chile and now El Salvador.

also literacy in pidgin," he continues. "Most of the wives cannot write or read, so we begin with the absolute basics. And the ladies love it—especially the sewing lessons, which often run up to three hours overtime!"

Other subjects are planned—health and hygiene, baby and child-care, house-keeping, first aid, Sabbath school workshops, village welfare organisation and toy making and hobbies.

"We feel this will be a tremendous complement to the minister's training," Pastor Kosmeier concludes. "Husbands and wives will be able to work together more efficiently in the villages and hasten the finishing of the work of Christ in Papua New Guinea in this generation."

## Headmaster Faces Food Shortages at PNG Village School

Any boarding school has its problems. But when the soil for gardens to provide food is very poor, the difficulties are compounded. And Inonda Adventist School, located in the Northern Province of Papua New Guinea, unfortunately, is in this situation.

Newly appointed headmaster Kove Poluat says he felt discouraged as he looked over the gardens. As principal of the school he is responsible for the well-being of his pupils. But the gardens at Inonda were not producing. The soil was light and sandy; it needed enrichment with a great deal of fertiliser. He took his spade and dug holes to test the soil, hoping to find some areas of rich ground. But all he found was sand.

Concern for his 80 students, for his family of seven children and for his associate teacher, gave the new principal little sleep. As dawn broke, he decided he must get help. He approached the mission Education director for assistance, and even suggested asking the provincial government for aid.

As yet Inonda has not found a solution, but Mr Poluat asks for your prayers. "We have not lost our hope or trust in our heavenly Father," he says, "for we know He can provide. On behalf of the students and staff at Inonda SDA Boarding School, I thank you for your interest."

*By Pastor L. Kavata, president of the North East Papuan Mission.*

## Bible School Reaches Women in PNG

Thirty-seven women are now attending special classes at the Omaura Bible School in the Eastern Highlands of Papua New Guinea as a result of a program brought to fruition by Pastor and Mrs John Kosmeier. Teaching commenced on April 21.

"The plan was originally devised by Pastor and Mrs Ray Roennfeldt, and further encouraged by their successors, Pastor and Mrs Ken Vogel," says Pastor Kosmeier. "Now ADRA has provided funds to build a school and we have been

able to get the project under way.

"We find life at Omaura Bible School exciting. The training of ministerial workers, who are already successful, and developing them for leadership at village level is a real challenge," Pastor Kosmeier says. "But there remained a problem because the wives had no involvement and they frequently became restless."

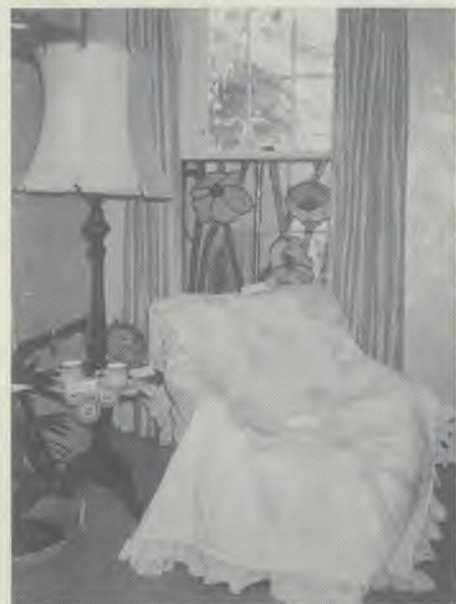
"This is now being overcome as the women learn Bible, village cooking and nutrition, basic sewing and mending and



## Sydney Adventist Women Display Crafts

Adventist women recently showed their creative talents in what was possibly the first-ever collective display of local Adventist women's arts and crafts.

"The range of items on display was extensive and of very high quality," says Sallymae Bailey, Public Relations officer for the Association of Adventist Women, who organised the function.



Adventist women displayed crafts, including pottery, patchwork, ceramics, needle-point and leadlighting, at an exhibition in Sydney.

"More than 300 items from 70 women exhibitors of all ages made up the collection, with the youngest exhibitor being eight-year-old Emma Butler and the oldest 92-year-old Mrs Anderson."

The display included pottery, ceramics, screen printing, needle-point, patchwork, photography, lace making, china painting, floral art, porcelain dolls, leadlighting, knitting, tapestry and a large collection of oil and water-colour paintings.

The exhibition was staged in the Wahroonga home of Ann and Gordon Campbell on May 16 and 17. Mrs Jan Craig, a schoolteacher and wife of Greater Sydney Conference president Adrian Craig, officially opened the exhibition on the Saturday night, when more than 130 people inspected the items on display. Those attending on the Sunday had the opportunity to also observe craftswomen demonstrating their skills. Mrs Gussie Rose demonstrated spinning, Mrs Daisy Sharp pottery, Mrs Pam Ludowici sculpting and Mrs Jan Haskins porcelain artistry.

"So successful was the weekend that a second exhibition is planned next year," says Miss Bailey. "Women are invited to begin planning now to exhibit their work. Crafts completed by primary and secondary school students are particularly welcome."

## Life-Sketch of Laurence Alvin Piper

Laurence Alvin Piper was born July 28, 1905, at Titikaveka, Rarotonga, Cook Islands, the second son of Albert Henry Piper and Hettie Piper (nee Newcombe). His parents were the first Seventh-day Adventist missionaries from Australia to go to the Pacific islands.

Laurie received his education at the Bickley church school in Western Australia and at the Darling Range School, now Carmel College. He commenced work at the Warburton Sanitarium in 1921 and began to study accountancy, a profession in which he became highly skilled. Almost two years later he transferred to the Treasury of the Australasian Union Conference, and later spent a year in the Victorian Conference.

For 10 years from 1926 he was in Wahroonga, assisting at the Sydney Sanitarium and Hospital as accountant,

and then in the audit department of the AUC. In 1930 he married Gwendoline Bridge from Quirindi. During more than 30 years with the Sanitarium Health Food Company, Laurie worked as a retail manager, accountant, wholesale manager, assistant branch manager, assistant treasurer, New Zealand SHF manager, and advertising manager. Prior to Laurie's retirement in 1969, he and Gwen spent 18 months on an assignment assisting in the development of the health food work in Japan. Even in retirement, Laurie retained a keen interest in the SHF.

He was a kind, courteous friend who encouraged young people to seek qualifications to better serve the company and the church.

He will be greatly missed by his devoted companion, Gwen; his daughter, Margaret Withycombe; her husband, Michael; and a host of friends.

## NOTICEBOARD

### Anniversaries



**Mr and Mrs Percy Pratt.** Percy and Edith Pratt celebrated their Golden Wedding anniversary with family and friends at the home of their daughter in Cooranbong. They were married in the Hamilton church, New South Wales, by Pastor A. G. Stewart, on December 23, 1936.

They settled in Melbourne, but later moved to Denmark, Western Australia, where they carved out a farm from virgin bush.

Four children were born to the marriage: Frances, Ralph (deceased), Ray and Lorraine.

The Pratts have recently moved to Cooranbong, where they will now live next door to their daughter, Mrs Frances Newman.

### Weddings

**Byrne—Watts.** Wayne Byrne and Judi Watts, daughter of Pastor and Mrs Horrie Watts (Geraldton, WA), were married on May 24 at the Carmel College church. Wayne and Judi will reside in Melbourne. Horrie Watts.

**Hort—Meredith.** Alastair Hort, son of Tom and Nancy Hort (Denmark, WA), and Dawn Meredith, daughter of Malcolm Meredith and Virginia Thornton, were married on April 20 in a garden setting at the home of Alastair's aunt at Jarrahdale. Alastair and Dawn, who met while studying at Avondale College, will make their home in Cooranbong while they complete their teaching studies. Peter Fowler.

### Obituaries

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

**Antwis,** Noel William, born January 11, 1926, at Mount Crawford, SA; died April 9 at Albany, WA. Noel was educated at the country school at Mount Crawford. Later he went to Carmel College in Western Australia where he completed the Building Construction course. On February 2, 1948, Noel married Betty Granland. During his lifetime Noel was a builder, handyman, farmer and health food shop proprietor. He also served faithfully as a deacon and



elder in the Albany church. Left to mourn are his wife; daughters, Adrienne Hokin (Sydney, NSW) and Sherrilene Wallrodt (Northam); mother, Sarah Ivy Antwis (nee Speck, Gawler, SA); sister, Valma Bellchambers (Gawler). Gary Webster.

**Antwis, Roger John**, born December 24, 1923, at Mount Crawford, SA; died May 11 at his home in Gawler. Roger worked as a woodcutter and farmhand at Mount Crawford. In 1946 he was baptised at the Adelaide City church. Later he became a member of the Modbury church (now known as Para Vista). On July 14, 1947, at the Adelaide City church, Roger and Valerie Lucy Clark were married by Pastor Roy Brandstater. Left to mourn are daughters and sons-in-law, Meridith and Malcolm Trowbridge (Dry Creek) and Susanne and Shane Robins (Tanunda); sons and daughters-in-law, Neville and Lyn (Nambour, Qld) and Bruce and Chris (Gawler); daughters, Jeanette Leopold (Whyalla) and Michelle (London, UK); son, David (Gawler); mother, Ivy; sister, Valma Bellchambers (Gawler); sister-in-law, Betty (Albany, WA), and eleven grandchildren. Pastor Brian Pepper, who, with the writer, has known the family for many years, assisted at the service. Angus McPhee.

**Blyth, Edward Leslie**, born July 29, 1910, at Manganui, North New Zealand; died suddenly at Papakura on May 21. Joining the RNZAF as a young man, Leslie served as a radio operator on patrol flights around England. A bout of measles stopped him from joining the regular flight one night—a flight from which the plane never returned. Following the war, Leslie worked for the public service as a clerk. After his retirement he met Eileen Richards, who encouraged him to become a Seventh-day Adventist. Later they married and spent eight happy years together. Left to mourn are his wife, and his children, Heather (Morrinsville) and John (Western Australia), and many relatives and friends. K. G. Amos.

**Jones, Ina Marohi Wilson Jones**, born October 23, 1900, at Canterbury, New Zealand; died March 19 at Christchurch. Ina did embroidery work for a retailer for most of her life. She was also a keen gardener. The only member of her family to become a Seventh-day Adventist, Ina was baptised at a mission run by Pastor David Lawson in Christchurch. She is survived by two brothers, Cliff and Reg. David Macdonald.

**McCord, James Edmond**, born August 27, 1927 at Benmar, Southland, New Zealand; died December 8, 1986, at his home in Christchurch. Baptised by Pastor A. C. Ball at the Papanui church in 1955, Jim served as deacon and senior deacon at Papanui. For the past 12 years he had worked for the Sanitarium Health Food Company. He is survived by his wife, Val, and two sons, Raymond and Allan. C. S. McClintock.

**Payne, Reginald**, born May 9, 1916, at Clifton Hill, NSW; died June 1 at Royal Prince Alfred Hospital, Sydney, and was buried at the Rookwood Cemetery. Left to mourn are his wife, Alma; daughters, Dianne, Cherry and Susan and their husbands; and nine grandchildren. Ralph Tudor.

**Piper, Laurence Alvin**, born July 28, 1905, at Titikaveka, Rarotonga, Cook Islands; died March 25 at Sydney Adventist Hospital, Wahroonga, NSW, after a brief illness. Laurence had lived a fruitful life and enjoyed 18 years of active retirement. He is survived by his wife, Gwendoline, and daughter and son-in-law, Margaret and Michael Withycombe. A life-sketch appears elsewhere in this issue. Alex S. Currie.

**Smart, Helena Anna**, 77, died on April 14 in the public hospital, Napier, New Zealand. A member of the Napier church for many years, Helena was buried after a service held in the church, at which Mark Borresen assisted. Left to mourn are Mavis Hawkins (Papua New Guinea), Len (Sydney, NSW), Gwen Wagner, Margaret and Nancy Souris (Napier) and Adrienne Kane (Melbourne, Vic). Trevor L. Rowe.

**Webb, Erica Allein**, born August 12, 1906, at Bungaree, Vic; died May 29 in Adelaide, SA. Erica married Bill Jenkins in 1926 and they had two children, Doss and Don. In 1953 she married Peter Webb. Erica and Peter first became interested in the Adventist message through

listening to H. M. S. Richards, Sr, speaker on the "Voice of Prophecy" program, and later studied the Faith for Today Bible Correspondence Course. They were baptised at the Southern Memorial church in December 1963. Erica is survived by her husband and two children. Allan Croft.

## Appreciation

**Wickes.** The wife and family of the late Bill Wickes wish to express their gratitude for the prayers and expressions of love and sympathy in the loss of a beloved husband and father. Would all please accept this as a personal thanks from Moira, Cheryl, Julie, Rhonda, Brenda and families.

## Advertisements

**Pest Control Franchise** available at Murwillumbah, NSW. Suitable for experienced tech-trained operator. Close to rural SDA primary and high schools. For details phone (066) 72 3940.

**Real Estate, Cooranbong Area.** For all your real estate needs in Cooranbong and surrounding areas contact Michael Dabson at Raine & Horne, Cooranbong. Phone (049) 77 1222, A/H (049) 73 2092. We are happy to assist you in any way possible.

**Health Conditioning & Education Seminar.** July 19-31 at Crosslands, Sydney. Scientific evidence is mounting that major chronic diseases are diet and lifestyle related. This 13-day seminar at Crosslands is for: SDAs and friends to improve their health; improvement in the effectiveness of workers in the medical and colporteur field; all interested people. Numbers are strictly limited. For further information contact Dr Richard Gee, 518 Windsor Road, Baulkham Hills, NSW 2153. Phone (02) 686 1469 or (02) 486 1160.

**Sales Personnel.** We have a vacancy for dedicated sales personnel to work among country people selling Dayspring Home Emergency Kits. \$500 to \$1,000 basic commission a week. Write to: Manager, "Dayspring," 64 Newport Road, Dora Creek, NSW 2264.

**Work Wanted.** College graduate with Cooks and Bakers and Word Processor/Typist certificates. References available. Will work anywhere. Contact Jeanine McDougall, PO Box 16, Merrylands, NSW 2160, or phone (02) 682 5463.

**Property for Sale.** 40-hectare property, Kempsey, adjoins state forest, permanent creek, new fence. Large, old, relocated house suit handyman. Plenty of timber, creek flats for crops, etc. Urgent sale at \$78,000 ONO. Phone (066) 84 2428 or (066) 84 1383.

**House and Land for Sale.** 145 hectares beautiful, secluded, pollution-free acres situated in valley, river, in eight titles. Carries 100 breeders, old house, 100 km west of Kempsey. Fences, yards, in need of some attention, though all serviceable. River flats for cropping, plant fruit and nut trees. \$110,000 ONO secures this "get away from it all" property. Urgent sale. Phone (066) 84 2428 (066) 84 1383.

**House for Sale.** Neat, smaller two-storey house at South West Rocks, NSW. Corner block, private outlook. Three B/R, 2 toilets, rumpus room, small yard. 2 min to beach, river, shops. Must sell. \$69,000 ONO. Phone (066) 84 2428 or (066) 84 1383.

**Avocados for Sale.** Delicious Hass avocados from northern Queensland. Buy direct from grower. \$28 an apple box plus freight. Over 100 fruit. Contact Garry & Glenys Romano, MS 1575, Malanda, Qld 4885. Phone (070) 96 5485.

**Really-True Stories.** Really-true stories are back to captivate a new generation of readers and listeners. Ten volumes come loaded with the fascinating stories you remember. Countless hours of character-building enjoyment for young readers and listeners. Available from your Adventist Book Centre.

**Self-Employment.** Adventist company offering contract retail distributorships to selected persons. Cash-flow business—return sales. Initial hard work—good rewards. Work from home. Company backup on expanding product lines. For more information phone (049) 77 2396, Mon-Fri.

**Legal Services.** One half-hour conference offered, free of charge, to Adventists, for advice. Our firm will accept instructions in a wide variety of legal matters, including conveyancing, sale or purchase of business, workers' compensation, third-party claims, litigation, probate, wills and family law. Contact Armstrong & Partners, Solicitors, 95 Dora Street, Morisset, NSW 2264. Resident partner, John C. McFadden; phone (049) 73 2511 for appointment, refer Daphne Kennedy.

**Williamstown Transport Service.** We specialise in furniture removals: local, country and interstate. Storage provided in modern brick warehouse. Packing supplied. Reasonable rates. All goods insured. Free quote provided. Reverse charges for long-distance calls. Phone (03) 729 1811 business hours or (03) 397 7190, (03) 391 1999 all hours. PO Box 214, Williamstown, Vic 3016.

**Interstate Travellers.** When touring through NSW north coast, stop for an efficient vehicle service and free safety check. Contact Winsome or Ray Barrett, Winray Motors, 102 Laurel Avenue, Lismore, NSW 2480. Phone (066) 21 2969 or A/H (066) 88 8263. All mechanical repairs at very reasonable rates.

**We Have Friends, Not Clients.** If you're buying a home or a business, reappraising your will, or just need a little legal advice, then our individual and discreet personal service may be for you. Contact Ken Long, Solicitor, Long & Company, 16-20 Barrack Street, Sydney. Phone (02) 29 4081.

**Pathfinder Reunion—Dora Creek.** Past and present members of Dora Creek Pathfinders are invited to a reunion to be held at Dora Creek church on July 18. For further information please contact Fiona Christian, 57 Avondale Road, Cooranbong, NSW 2265, or phone (049) 77 1603 after 6 pm.

**Nu-Steel Engineered Kit Homes.** For further information contact Ross Johnson (049) 97 5579, or write PO Box 62, Raymond Terrace, NSW 2324.

**Flowers for All Occasions.** Anniversaries. Weddings. Birthdays. Parties. Funerals. Avondale College students a speciality. Contact: Martinsville Flowers, PO Box 164, Cooranbong, NSW 2265, or phone (049) 77 2547.

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

**Real Estate.** For personalised service on all your real estate requirements in the Lilydale/Mooroolbark and surrounding areas, including the Yarra Valley, please phone Milton Gray at Kyatt & Associates, 111 Main Street, Lilydale, Vic, on (03) 735 1888 or A/H 735 0283.

**Advertisers Please Note:** All advertisements should be sent to RECORD Editor, Signs Publishing Company, Warburton, Victoria 3799. Advertisements approved by the editor will be inserted at the following rates: first 25 words, \$10.00; each additional word, 10 cents. For your advertisement to appear, your payment must be enclosed with a recommendation from your local pastor or Conference officer.

**Finally, Sisters and Brethren:**  
Sermons affect different people in different ways; some rise to go greatly strengthened; some awake greatly rested.—*The Australian Evangelical.*



# AVONDALE COLLEGE



Chapel 1898 – Church 1986

SAME PLACE  
SAME EXCELLENCE  
SAME VISION

WRITE: THE REGISTRAR, AVONDALE COLLEGE, COORANBONG, 2265 N.S.W. AUSTRALIA.