

# South Pacific Record

and Adventist World Survey



Publication of the Seventh-day Adventist Church in the South Pacific Division

VOL. 91, NO. 5 February 15, 1986

## HOW YOUR WEEKLY VISITOR IS ABLE TO KEEP COMING!

FORTY-NINE TIMES last year the RECORD paid a visit to your home. It will call forty-nine times again this year. Each time it comes it brings you good news about what is happening in your church throughout Australia, New Zealand, our Pacific mission territory and other parts of the world. It shares with you information and instruction from our leaders. It carries devotional messages to encourage, inspire and challenge you. It reminds you that you are part of a family; you are not a solo mariner having to battle the storms of life all alone. "Out there" are hundreds of fellow-pilgrims who are contending with the same vicissitudes you face, and who are finding answers in the same way you can. What God has done and is doing for others, He can and will also do for you.

How is the RECORD able to maintain its uninterrupted ministry from week to week and from place to place—from Carnarvon in Western Australia to Invercargill in South New Zealand? In every other division of the world, our church papers are either monthlies or are subscription periodicals. The RECORD is

unique in having a general weekly distribution at no cost to the recipient. How is this made possible?

The South Pacific Division, Trans-Australian Union and Trans-Tasman Union make provision for the RECORD as an item of expense in their annual budgets. This does not fully cover the cost, so the eleven conferences in the two home unions also assist substantially. The conference's share is partially met from the annual RECORD offering. The Division and Unions receive no benefit from the offering; they bear fully the amount for which they make provision in their budgets. Each conference is helped in the share of the cost for which it is responsible by the offering from the churches within its territory. If, for instance, Victoria's share of the cost is \$20,000 a year (to use hypothetical figures) and the RECORD offering in Victoria yields \$10,000, then this goes toward meeting the Victorian Conference's commitment and it will need to find only \$10,000 instead of \$20,000.

Your response on February 22 when the RECORD offering is taken will thus

directly assist your conference in the share of the cost for which it is responsible. If every family could make a contribution equivalent to what it would cost you if you were paying for your own subscription, your conference's subsidy would practically be met. This would make it possible for your conference to use the funds released to meet other important local needs.

If this copy of the RECORD reaches you too late to respond on February 22, you can place your contribution in an envelope marked "RECORD" and drop it into the offering plate any Sabbath. Or if you prefer, you may send it directly to your conference office or to the publishing house. We'll make sure your conference is credited.

The RECORD is one visitor whose regular weekly visits you wouldn't want to miss out on for anything. It has so much to tell you; so much to bring you; so much to share. Let's make sure that its ministry remains a vital, continuing ministry till the close of time. We'd certainly be the poorer without it. G.E.G.



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MESSAGE FROM THE PRESIDENT ...

**HOW DIFFERENT SHOULD  
ADVENTISTS BE?**



IN THE MANY letters that reached my desk in response to the list of questions in the editorial of September 7, one theme often surfaced: our standards are slipping and we no longer show the world that we are different.

Some who wrote spoke of a tragedy. Others remembered a time when distinctiveness was important, encouraged and even demanded. When I read some of these comments to the Division Committee, one member offered the suggestion that my letters came from older members. As you know, I would have no way of knowing how old the letter-writers were or how long they had been Adventists, except in a few cases.

Are these people right? Have we given in to the world? Is the day past when you would look at a person and say, *Just looks like an Adventist?*

What makes God's people different? The Bible suggests a number of evidences of the change that trusting in Jesus for salvation brings. As I list some of these, you might like to carry on your own assessment of your lifestyle and how it matches the Word.

1. A Christian has a pleasant, happy disposition: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering . . . charity, which is the bond of perfectness." Colossians 3:12, 14. Paul goes on to speak of the peace of God in our hearts and thankfulness. Do you show this nature in your life?

2. A Christian has a mission, a goal that reflects in an attitude toward the world: "For whatever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4. John says that only those who believe in Jesus overcome the world. But what does it mean to overcome the world?

3. A Christian looks to God for grace to live a blameless life: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. The blameless in Christ overcome the world.

4. A Christian abhors a lifestyle that rejects obedience to God's commands: "Now the works of the flesh are manifest, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." Galatians 5:19-21. Those who do these things, Paul says, will not inherit the kingdom. Ask yourself this: *In my watching of television, use of videocassette, attending films, listening to radio and reading, do I feed on these things?* Jesus made it clear that the mind that breaks the commandments carries as much guilt as the one who literally breaks them.

5. Modesty in dress and deportment are a feature of the Christian lifestyle: Adorn yourselves "in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but with good works." 1 Timothy 2:9, 10. What does this mean in our affluent society? The counsel about gold and pearls is clear enough. But what about our homes, our cars and "costly array?" How do you measure against this guideline?

6. The Christian avoids those things that reduce the power of the Spirit in the life. "See that ye walk circumspectly, not as fools, but as wise . . . And be not drunk with wine, wherein is excess; but be filled with the Spirit." Ephesians 5:15, 18. Abstinence from alcohol, tobacco and chemical dependencies permits the free working of the Spirit. Jesus said that the Christian disciple denies himself the props of the world.

How well the church does in its difference rating depends on you. It is important. Important enough to make some of the lifestyle aberrations listed above a matter for church discipline. How we appear to the world has always been important to Adventists. Church boards, pastors and officers who fail to apply correctives when the presence of Christ is denied by human attachment to the world, fail not just the church, but the person erring.

Out there someone reading this may be muttering, how legalistic! Not at all. Legalism is a system of belief that trusts in human endeavour to merit divine approval. Christian lifestyle trusts Christ to work such a change in the life that the difference will show. The order of events for the Christian differs sharply from the legalist. Christ comes first, lifestyle follows its Lord.

God wants you to show your faith in Christ by the way you live, what you eat, what you drink, what you wear, and above all, by what you are. In looking at problems of Christian living Paul said, "Neither give place to the devil." Ephesians 4:27. The devil has many places where he shows himself today. The Christian will note them and avoid them.

My own observation tells me that the greater majority of Adventists still adopt and display the lifestyle that makes them a witness to this godless age. But many do not. It shows in their choice of entertainment, in the way they dress and the compromises they make. It is a tragedy that there are some in this category. For them the Word has a very clear message. To fail in obedience shows how far short we may be in complete surrender to and reliance on Christ.

He is able to keep you from falling, and to present you blameless before the Lord. Are you willing to let Him do that for you?

W. R. L. Scragg.



# YES, WE BELIEVE IN THEM

HEATHER DOWLING, Communication Secretary, Griffith Church, SNSW



John and Lee Eveille and their two children; Sandra and Robert Pope; Daphne Flack. Photos: H. Dowling.

From left: Pastor Vickery; Cheryl Noakes; Lorna and Allen Tunnecliff; Daisy Murray; Gary and Gloria Harris.



MIRACLES? Yes, we believe in miracles, for they have happened here in Griffith. Griffith? Yes, of course, you have heard of Griffith. Known as being a strongly Catholic area with its large Italian community, it is also known for its irrigation scheme which produces some of the best fruit in Australia. Over the past two years we have seen the fruit of the Holy Spirit working in this area.

It is when dedicated laypeople, combined with the ministry, the power of prayer, plus the Holy Spirit, are joined together and become a team. It's then, that yes, miracles do happen. Let me tell you about just a few.

Pastor Ivan Vickery and his church team ran a mission here. Hard work? Yes! *Results—Oh, Yes!* One lady, a devout Anglican, felt discouraged and disappointed in the way her church was heading. One day she went to the letterbox and there was an invitation to attend our mission. She came and didn't miss a meeting. The result? *A Miracle!* Yes, she is now baptised and a dedicated Adventist. Last year she went out on the Appeal for the first time and collected over \$600. *A Miracle? Surely!*

Then there was a family. They found a book, of all places, in the dump. *Your Bible and You.* It was rain-soaked and dirty, but they took it home and dried it out in the oven. As they began to read it, the Holy Spirit took over. A dedicated layman, Leith Higgins, started studies and the family's interest grew to involve a sister, a niece, a nephew and mother, who belonged to the Salvation Army. They were invited to attend the mission also. Seven from this family have been baptised and are now working for God's Remnant Church. *A Miracle? Yes.*

But that's not all. A dedicated layman from Albury has been studying with another member of this family and now he is preparing for baptism. Yes, *Miracles Do Happen.*

Let me tell you another story. Gloria had a sister of the Pentecostal faith. She sent Gloria a little comic book called *Alberto*. Gloria and her husband, Gary, were practising Catholics, and after reading this little book were "hopping mad," to use Gloria's words. But it made her think and motivated her to search for truth, so she started to read the Bible. She phoned the priest and asked so many questions that he became quite upset and declared that the true and first church was the Catholic faith.

Gloria was hungry now for truth and started to teach her children from the Bible. One thing that leaped out from the Bible was the Sabbath truth. *Why then does everyone go to church on Sunday?* she thought. She phoned her Aunt for counsel and was told that the seventh day was indeed the true day of worship and the only true church was the Seventh-day Adventist church. She also posted Gloria two books: *The Great Controversy* and *Bible Readings for the Home*.

Gloria read *The Great Controversy* over and over again until the cover and pages were worn.

She was convicted that indeed she had found truth, and the author of this wonderful book must indeed be special. She phoned Pastor Vickery and Bible studies commenced.

Now this is not the end of the story, for Gloria's mother-in-law, Lorna, became quite worried about her daughter-in-law's obsession with reading the Bible and especially keeping the seventh-day Sabbath. If Gloria wanted to keep Sabbath, she reasoned, then why not go to church on Saturday evening and have Mass? But the Holy Spirit began to touch Lorna's heart and her family, also. Both Lorna and Gloria and their husbands are avid readers, and besides the studying of God's Word, they fell in love with the Spirit of Prophecy books. They received great opposition as they attended church and our Revelation Seminar.

These folk, too, have now made a full surrender and followed Jesus in baptism. *Miracles?* What else! Yes, we here in Griffith praise God for the fruit He has given us. WE SURELY DO BELIEVE IN MIRACLES. ■

## COME OVER AND HELP US!

WE ARE nestled away in the beautiful Nulla Nulla Valley, seventy kilometres north-west of Kempsey in New South Wales.

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Mirriwinni Gardens

Private Mail Bag—Via Kempsey

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# A "CALL" TO THE MINISTRY?

W. A. TOWNEND

"AM I REALLY being 'called' to the ministry?" and, "If I am being called, how can I be sure about it?"

These questions cause anxiety in the minds of some young men. Others, aware of the questions, seem to be less tense about them. No doubt the natural temperament of the individual plays its part.

When a person thinks of himself in relation to gospel ministry as a full-time profession, he would do well to take a look at himself in three settings: 1. His standing as a Christian. 2. His "call" to the ministry. 3. His position on Bible doctrines as understood and taught by the church he hopes to serve.

Items one and three do not present major difficulties. A man knows if he is a born-again Christian and if he is living as such, despite the inevitable gap that may appear between his standing in Christ and his state within himself. One can easily discover the fundamental Bible teachings of the church whose ministry he would like to join, his attitudes to those teachings, and whether he desires to spread those teachings. These matters are clear-cut.

But the case is sometimes different when it comes to item number two—the "call" to the ministry.

Often there seems to be an understandable tendency toward looking for, say, Paul's Damascus road experience (Acts 9:1-17) or Gideon's fleece experience

(Judges 6:34-40) or, say, young Jeremiah's encounter with a "calling" God (Jeremiah 1:4-19).

If something like this does not happen, the person concerned about a call to the ministry may be left wondering as to just what he should do.

There are others, who, not expecting a repeat of the experiences of Paul, Gideon or Jeremiah, are nevertheless wondering about what they have been known to speak of as "the voice of God in my heart." What if that expected voice has not clearly spoken?

May I make a suggestion?

Let the person who is wondering about a call to the ministry give close attention to the records of *primary qualifications* for ministry. There are three places in Scripture where these are set out. A modern-speech Bible can be very useful at this point. The references are: 1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-4. These should be carefully read several times.

These Bible statements tell us, among other things, that gospel ministry is a noble calling demanding a noble life. This spiritual nobility reaches into everyday living. These Bible verses also imply a high standard of academic attainment, for how else can one "hold firmly to the trustworthy message" and "encourage others by sound doctrine and refute those who oppose it"? (NIV)

And these same verses spell the fact out

loud and clear that gospel ministry is a profession not without hardships, and it surely does have massive responsibilities.

Now let us assume that the person seeking an answer to the question of a call to the ministry has let the foregoing scriptures sink deep into his mind, under the energising influence of the Holy Spirit (John 16:7, 13; Romans 8:14). Such a person would bring further enlightenment by asking of himself some questions such as: Am I *that* kind of person? Am I striving to become that kind of person? Deep down, do I really want to be that kind of person? Do I honestly see myself happy in that kind of work? Am I willing to submit to the academic and moral discipline required for the making and maintaining of such a life of Christian service?

"A 'call' to the ministry?" "Do I have it?" I believe that satisfactory answers to these and similar questions will take shape as one follows a plan something like the one just suggested in regard to what the Bible reveals about the primary qualifications for ministry.

A "call," in the case of the ministry, is a personal spiritual experience—but not a mystical one.

God is ready for the man who is ready to do business with Him through His Word, the Scriptures.

What you have just read may not reach you, reader, as a full answer to your questions. But it can be, we pray, of some help to you. If you are aware of further need for help, and that most likely is the case, why not contact Dr Alwyn Salom, Chairman of Avondale College Department of Theology?

And remember: thousands of happy and personally fulfilled Seventh-day Adventist ministers around the world field know that God called them to be His ministers. God is still calling! ■

"THE HIGHEST evidence of nobility in a Christian is self-control. He who under abuse or cruelty fails to maintain a calm and trustful spirit robs God of His right to reveal in him His own perfection of character."

—*The Desire of Ages*, page 301.

## MINISTERIAL ORDINATIONS

At the Annual Meeting of the South Pacific Division held November 19 to 21, it was voted to institute a reform in the church's ordination practices for the purpose of limiting ministerial ordination to those who perform direct pastoral, evangelistic, ecclesiastical, or other clearly ministerial-type duties.

Cut out the above quotation, together with this lower section, and mount it on card. Then fold back this section to form a stand. Place it in a position where you will read it many times during the course of the day.



# Twenty-five Years and Still Going Strong

A. PLEWA, Convenor, 1986 University Students Convention

ALMOST twenty-five years ago, Colin Standish had a great idea. He felt that students in tertiary institutions, who belonged to the Seventh-day Adventist Church needed something more. He organised students and brought them together in the first convention at Crosslands, just outside Sydney.

A lot has changed since that time. The societies are more than just groups of predominantly medically orientated students. Rather, they have opened up for all tertiary students, whatever their orientation or pursuits. Many of the graduates have gone into the community to fulfil vital roles. Some have filled key positions within the church.

It is not always easy to be a university student and a church member. Many older people give students the impression they are a commodity of which one must be wary. It is true that tertiary students often have many questions which are difficult to answer. They are experiencing a time of growth and development into the maturity of adulthood. This encompasses a change in roles from one where others impose all the important directions, to one where the individual starts to take control of his own direction. During this transition, tertiary students are confronted with questions that

others who are in similar stages of development may not grapple with. We need to be supportive, and help them grow. The church can be a place where they can find a willing ear, and a helping hand.

In 1986 at the Convention of Tertiary Students at Healesville (Vic), we want to deal with growth. Growth of the tertiary students associations; growth of the church during that time; growth of each one of us as Seventh-day Adventist Christians. Further, to help us do this, we want to specifically focus on the books of Solomon.

This year we want to encourage any graduates who have an interest and who wish to share, to come. We would like to integrate graduates into the association and give them an active part in a grouping that, until now, has been undergraduate level. Write to us; we hope you can be with us in August. The convention dates are August 22-31, and you can be assured, you will be richly blessed. All contacts should be made to:

ASA (Adventist Students Association) 1986  
Convention Convenor,  
1 Mora Ave,  
Oakleigh, Victoria 3166.



Mr and Mrs Ron Shearer, baptised last September, are typical of the happy newcomers at Glenhuntingly church in Victoria.

Photo: K. Foster.

## Growing in Glenhuntingly

KATH FOSTER

HAPPY INDEED has been the continuing fellowship between Glenhuntingly church members and those who became interested in Pastor Parker's Revelation Seminar which ran from last April to July. This includes the eight candidates who were baptised in September.

Invitations were sent to those who had shown interest to attend the Nutrition Program conducted by Mrs Margaret Moss and her team.

Some who attended congratulated her on the professional presentation of the program. Lecturers included Pastor John Chan, Matthew Steele and Pastor Mervyn Savage, both from Warburton Health Care Centre, and Doctor Phyllis McMahon.

This program ended with a smorgasbord dinner to which all contributed something they had prepared. This created a great deal of enthusiasm and was highly successful, so it was then decided to hold a repeat dinner on November 10 instead of just the usual monthly luncheon following church. This proved to be a very happy evening with many more attending than were expected. Once again, many came to the kitchen door to say "Good-night" and "See you again."

Later, these people were invited to join Glenhuntingly members at a special dinner on December 14. What an enjoyable night it was! The youth of the church, combined with the catering committee headed by Mrs Margaret Millett, really excelled themselves.

It was rewarding to see the whole church family which included over 100 adults and twenty-six children, seated at tables which were later illuminated by soft candlelight for the carol singing. The dozens of candle-holders had been made especially by three young people, Amanda and Philip James and Deirdre Harvey. Some of the children who also sang carols were dressed for the occasion in "robes" of Biblical times.

We have proved that it pays to follow up with invitations to fellowship all who have shown interest in past seminars and church functions.

What a joy it will be when our Lord Jesus shares His Supper with us for the first time in our celestial home! Maranatha!

## A.C.T.S.—IN ACTION

JACKIE TINDAL

WITHIN the Adventist church an association exists which caters for the needs of those young people who attend tertiary institutions throughout Australia. The Association is aptly named—A.S.A. (Adventist Student Association) and presently exists under the capable presidency of Philip Rodinoff. From this association several smaller societies exist. One of these is A.C.T.S. (Adventist Community of Tertiary Students) which is based in Adelaide, South Australia.

This year A.C.T.S. has been a great support to many tertiary-age young people, making provision for their spiritual and social needs. A.C.T.S. is run by young people for young people and throughout 1985 was under the capable leadership of Zac Baron, a fourth-year medical student. Zac, along with his support team, was able to make A.C.T.S. exactly what our name suggests—ACTIVE.

Friday night fellowship meetings were held at various homes discussing topics which affect us as young Christian Adventists. At our various places of learning and in the workforce, we as tertiary students have a tremendous opportunity to tell people about Jesus and His love. Every day we meet with different people from every walk of life; and it becomes our responsibility to share our Jesus with them. Sometimes this isn't easy; we feel we're out there on our own—alone with lots of different ways of life and ideas in front of us. By meeting

on a regular basis with others who have similar ideas and feelings we can find strength, knowing that we are not alone.

To climax our year we had an Agape feast—the feast of love. It was a communion service preceded by a meal which everyone in A.C.T.S. had assisted in preparing. The tables were arranged with flowers and candles which really set a lovely atmosphere which carried through the communion service. Pastor Daryl Croft led out in the service which ended with unaccompanied singing.

The big event of the year was, of course, the convention which was held at Crosslands in NSW. This was a time when tertiary students throughout Australasia were able to get together for a time of recreation, fun and again communion with God. Everyone who went had a great time and we look forward to the 1986 convention.

Last year our local group had several camps. The latest was a weekend away at Deep Creek Conservation Park where we communed with nature as we slept beneath the stars and faced the elements like the big kangaroos that were a constant concern. It was a great weekend!

If you would like to know more about A.C.T.S., why not subscribe to our magazine—S.A.M.? We look forward to your interest in and support of tertiary students in 1986.



# One Drop of Gall

ALDEN THOMPSON

"I DON'T WANT to belong to an angry church."

These words from a new Adventist weighed heavily on my heart as I read an item from the morning's mail—a piece of "unofficial" Adventist literature angrily attacking the church.

I knew enough about the situations described to realise that the bitterness was not without cause, that my church was "enfeebled and defective, needing to be reprov'd, warn'd, and counsel'd"—*Testimonies to Ministers*, page 49. But is this the way to reform the body upon which "Christ bestows His supreme regard" (*ibid*)?

The church has its problems, to be sure, and we must not shirk our responsibility to put them right. But angry words tend to obscure the blessings we still receive from our church. The Spirit is still very much at work there. As I glanced over the tract in my hand, I reflected on the weekend I had just spent with believers. We had shared our concerns for the church; fellowship and prayer had buoyed us up. Through His church Christ had ministered to our needs.

Angry reformers with acid pens presented a problem in Ellen White's day, too. Admonishing one such brother, she wrote:

"We long to see reforms, and because we do not see that which we desire, an evil spirit is too often allowed to cast drops of gall into our cup, and thus others are embittered. By our ill-advised words their

spirit is chafed, and they are stirred to rebellion.

"Every sermon you preach, every article you write, may be all true; but one drop of gall in it will be poison to the hearer or the reader. Because of the drop of poison, one will discard all your good and acceptable words. Another will feed on the poison; for he loves such harsh words; he follows your example, and talks just as you talk. Thus the evil is multiplied."—*Testimonies*, vol. 6, page 123.

When anger invades the church, desperate souls, hungering and thirsting for righteousness, cannot find food. The new Adventist who cried out, "I don't want to belong to an angry church," found herself in the midst of an Adventist community that was angrily defending "truth." Had those warriors read these words from *The Desire of Ages*? "A jealous regard for what is termed theological truth often accompanies a hatred of genuine truth as made manifest in life. The darkest chapters of history are burdened with the record of crimes committed by bigoted religionists."—Page 309. Of course, Ellen White wasn't speaking about Adventists. Or was she? "Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. . . . Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-

minded, it is a curse to its possessors and through their influence it is a curse to the world."—*Id.*, pages 309, 310.

I laid aside the piece of flaming rhetoric attacking the evils in the church and reflected on the kinds of neighbours I would like to have in the new earth, or on this earth, for that matter. My thoughts turned to a faithful Adventist who has every reason to be bitter with the church, yet his life reflects that of his Master. He is "sincere, kind, patient, forbearing, heavenly-minded," and there is not a trace of bitterness in his soul.

May God grant him grace to continue so to live, for such a life constitutes a precious gift to the church and to the world. ■

★★★★★★★★★★★★★★★★★★★★

## IT MADE OUR DAY

WE HAD been away from home and staying in a hotel in Moree, New South Wales. We had been going downstairs every morning at 5 o'clock to make a phone call to organise the work for the day. We would then let ourselves in, using the front door key which was supplied with our room key. This day was no exception, but when we got back from work at midnight our key would not fit. We tried several times, but without success. We decided that we had three alternatives: to try the fire escape; to try the key in other doors; or to sleep in the utility and risk freezing on this winter night.

On our way to the fire escape, we tried the bar doors. At the first door we had no luck; likewise the second. We looked inside and saw three men there. We knocked, and they shook their heads to indicate that the "pub" was closed. We showed them our key. One of the men came and opened the door for us and asked our room number. We told them and thanked them for opening for us. We also apologised for disturbing the party, as the juke box was playing and they were enjoying beer, chips and nuts. We walked upstairs to bed praising the Lord that there had been someone around at that hour when the "pub" should have closed much earlier.

The next day, we went to pay our bill and return the keys. We told them that our key did not fit. The manager then apologised, as the lock had broken that day and had to be replaced. We then told them that we were let in via the bar by the three men. After a lot of questions being asked, we were informed that they were not cleaners or a belated party, but that they were thieves! We then thanked God for letting the lock break when the thieves were around. I cannot believe that God told them to steal, but we are thankful that they were kind to us!

If anything strange happens in life, you can be sure it will happen to us!

Sonia Lovemore, Narromine, NSW.

## "THE RIGHT STUFF"

DR MURRAY HOWSE, MB, BS

HERE IN THE WEST, we are currently being bombarded with television advertisements from the local brewery, trying to convince us that "Aussie Grit" and stamina are linked with the use of a certain brand of alcoholic beverage—and we are further informed that the beverage is "Export Quality."

This scornful liquid is presented as the "Right Stuff."

Of course, this claim would be rejected by Adventists immediately, anywhere in the world. But then, what would we as Adventist Christians see as the "Right Stuff"?

Could we agree at the outset of a new year that sterling qualities of character in the Christ-centred lives of His people comprise "The Right Stuff"? Surely the standing of our nation, our states, and our church depends considerably on the moral integrity of individuals and families who make up our communities and churches.

We need men, women, young people, boys and girls who are willing to stand for principle against, for instance, an opposing and forceful majority—we need people who can maintain courage despite adversity. There is a challenge for our youth in 1986 to adopt principles of integrity, honesty and responsibility, and then to guard jealously a personal reputation based on these qualities.

Our nation, our church could not be the worse for that, with alcohol's potential for disease, tragedy and heart-break completely out of the picture. ■

*Dr Murray Howse is a member of the Fremantle church in Western Australia.*



# INTERNATIONAL YEAR OF PEACE 1986

THE United Nations General Assembly has proclaimed 1986 as the International Year of Peace. This represents an important milestone in the history of the United Nations Organisation and complements the fortieth anniversary of its founding in the aftermath of World War II.

The Seventh-day Adventist Church welcomes this emphasis on peace in a world of strife. Though the peace and security system of the United Nations has limitations, the purpose of the United Nations remains "to maintain international peace and security" and "develop friendly relations among nations." It hopes to achieve progress towards these goals by promoting and encouraging "respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion."

While the history of the United Nations reveals that its achievements have fallen short of the goal contained in its charter to save humankind "from the scourge of war," nevertheless the United Nations is the most credible political organisation working for peace on a world-wide basis. It has been a factor in helping humankind to escape a world conflict.

As Christians we believe that war, strife and alienation result directly from sin. Conflicts between nations create human suffering and interfere with the gospel task of evangelism and service to fellow human beings. It is, therefore, not only right and proper for Seventh-day Adventists to promote peace, but it is also an essential Christian responsibility. "Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9. Thus, in a world abounding with antagonism and assassination, struggle and strife, tyranny and terrorism, Seventh-day Adventists desire to be peacemakers.

The Annual Council of the Seventh-day Adventist Church invites and urges every Seventh-day Adventist, in harmony with the International Year of Peace (1986), by precept and personal example, to work for peace in the home, the neighbourhood, the community, and nation and between nations. In order to help strengthen the possibilities of peace, pastors are urged to preach sermons, promote programs and projects in schools. Every Adventist, in cooperation with others of good will, should endeavour to:

1. Help remove underlying causes of personal and group distrust and dislike.

2. Strengthen respect for human rights and religious liberty.

3. Further social, cultural and economic justice and fair play.

4. Urge the nations of the world to beat their "swords into plowshares" (Isaiah 2:4) and channel the tremendous resources of the world into humanitarian and development projects, thus helping the hundreds of millions of poor and deprived people.

In addition, the more than 5,000 Seventh-day Adventist schools around the world are asked to prepare programs and organise special days in 1986, during which the ideal of peace and friendship is held high before students, teachers and their communities.

Finally, every Seventh-day Adventist is encouraged to seek and obtain through repentance and revival that divine gift of peace which "is of far more worth than human reasoning" (Philippians 4:7, NEB), and in a spirit of peace to sow seeds which will provide the harvest of true justice (James 3:18). Thus shall we anticipate the establishment of God's eternal kingdom of peace at the Second Advent of our Lord and Saviour, who is the Prince of Peace.

## GRAND CHAMPIONS ARE ADVENTISTS

ROBYN ANDERSON

THE 1985 Toowoomba annual Carnival of Flowers Grand Champions were Seventh-day Adventist gardeners, Mr and Mrs Keith Peers and David. They have been entering the Carnival of Flowers Competition for nine years.

They began with the Good Neighbour section. It all started when the Peers family went overseas for six months and the neighbours cared for their garden. On their return the neighbours said, "There's something you can do for us now, enter the Good Neighbour Section at Carnival time," and so they did.

The Peers family worked their way up from Novice, Small Garden, Intermediate, Large Garden until Grand Champion in 1985.

The thing that brought them pleasure was not only that they won three trophies and prize money, but also had the pleasure of the Governor of Queensland, Sir Walter Campbell and Lady Campbell, with the Mayor of Toowoomba, Alderman Clive Berghofer and the Carnival of Flowers Chairman, Mr C. Shannon, come to inspect their garden. The Governor entered his comment in the Visitors' Book, "A delightful experience."

Mrs Shirley Peers appeared on radio and TV and gave a talk to Rotary, and the local press asked her for an article on "Gardening Tips." Mrs Peers said nature makes her think of God.



Mr and Mrs K. R. Peers in their prize-winning garden.

## RESTORATION!

JEAN M. GILLHAM, Communication Secretary, Gosnells Church, Western Australia

BROTHER Norm Richards of Gosnells church, Western Australia, saw a need in the community for an outreach program of a very practical nature toward disadvantaged members of society. Thus "Restoration" was born.

This is an organisation that renovates furniture and other household goods, most of which are donated, and distributes them to those in need.

Norm started his program in his own workshop, but soon his accumulated "junk" was threatening to engulf his home and family, so a

small workshop was rented. Donations from people Norm interested in his project pays the rent.

Another goal of Restoration is to provide opportunity for unemployed people to gain work experience as well as to provide an interest for retired people. At present the workshop is manned on a part-time basis, but there is an increasing demand for its services.

"Inasmuch as ye have done it unto one of the least. . . ."



# Reflections on a Graduation

DAVID FOSTER, Theology Department, Fulton College



Graduates from Fulton College step out in service.



The Governor-General of Fiji, Ratu Sir Penaia Ganilau, presents graduates with their awards.

academic, spiritual, social and physical education for all.

Though at times on-campus differences between cultures do arise, this gives opportunity for creative, and sensitive solutions to be implemented which enable the students to grow in their ability to live in harmony with other people. This is part of the education process.

Second, life at Fulton involves a lot of hard work. The Spirit of Prophecy blueprint is followed, whereby academic study and physical labour are combined. Each day of the week, excepting Friday and Sabbath, students and staff are employed in a variety of work departments. Here students learn practical skills; are taught the value of manual labour, and have the opportunity of contributing to the running of the college.

Students are also encouraged to study diligently and achieve academically. Thus they are taught how to think and reason for themselves rather than merely always reflecting other men's thoughts. The students are

instructed how to study and research. Subject contents are designed to be useful to the students in their future employment.

Hard work is also the lot of the staff. Forty-hour working weeks with weekends free are non-existent, except perhaps in the dreams of each staff member. So much is given in terms of time, talent, and energy, so that the students may have every opportunity to be successful.

Third, Fulton provides a vision for young people. The 1985 graduation motto—"Go Forth To Serve"—reflected this vision. Over the years since the first graduation in the early 1940s the college has provided scores of graduates who by their service to both the church and the community have assisted in the development of many island nations.

The South Pacific is experiencing rapid social, cultural, economic and industrial change. No longer can the islands be thought of as only peaceful, idyllic paradises set in an endless ocean of blue.

Today, the concerns which have touched western European societies also touch these islands. Now, more than ever, institutions such as Fulton College are needed so that Christian young men and women can be inspired with a God-given vision to provide leadership for the church and community of the future.

The importance of Fulton College as a place of opportunity, hard work, and vision for service was acknowledged at the 1985 graduation by the presence of Ratu Sir Penaia Ganilau, Governor-General of Fiji. In his address the Governor-General suggested that Fulton "inculcates tolerance, understanding and a genuine spirit of give and take which augur well for your future and for the future of the spheres in which you serve." Perhaps this is an appropriate summary of the kind of Christian education being offered at Fulton. ■

LAUINA TAMATE, a Samoan, graduated from the theology course at Fulton College on December 1, 1985. Jane Pokura, a Cook Islander, graduated from the primary education course. Rusila Siga, a Fijian, graduated from the commercial clerical course. Ramesh Kumar, an Indian, graduated from the building construction course. John Kaluat, a Vanuatuan, graduated from general studies.

These five students represent a total of twenty-four who recently completed their study programs at the college. These young people and the graduation exercises they participated in have caused me to reflect upon three important aspects of Christian education evident at Fulton.

First, our campus is truly cosmopolitan. A rich variety of nationalities and customs originating from all island nations of the South Pacific are represented. Regardless of colour, ethnic background, or religious affiliation, the goal at Fulton is to provide a balanced

## Singing for an Organ



Allen Sonter accepting the first cheque from Peter Teina, while his sisters Marcella and Adeline Teina look on. Photo: Lemami Tausere.

SOON AFTER Pacific Adventist College opened, a group of ten talented young people at the college, under the leadership of Peter Teina, formed a singing group and called themselves the Crusaders. Most of the young singers were children of married students and staff, helped

by a couple of students. The group became well known in the Port Moresby area, singing at evangelistic programs, concerts, church services, and on some occasions taking the service.

Toward the end of 1984 the group decided to make a recording, and further determined that any proceeds from the sale of the cassette would be given to the college. The recording has proved quite popular.

On November 9, last year, during the sacred concert that formed part of the graduation weekend program, Peter Teina presented the first of the royalty cheques to the college. The amount was K130 (equivalent to about \$A186). Since that time a further cheque for K60 has been received, and it is expected that additional amounts will be received over the next twelve to eighteen months.

With the happy agreement of the group members, the college administration decided to use the money to open an organ fund. We look forward to the day when the college chapel will have an organ to help in our worship and the enjoyment of good music. The young people concerned, Peter, Marcella and Adeline Teina, Ileini and Noal Mahe, Vaseva Ratu, Sione Latu, Tevita Tameifuna, Aloma Anderson, and Helen Wilkinson, have set us all a fine example of dedication and service. Long may their tribe continue. ■



# First Degree Graduates from PAC

R. L. WILKINSON, Principal, PAC



Francis Harder, the first student to receive a Bachelor of Theology degree, receiving his award. Pastor Neil Watts, representing the Theology Department, looks on.



A group of various graduates from all over the Pacific.

ON NOVEMBER 10, 1985, history was made for our educational work in the South Pacific islands region when the first degrees were awarded at Pacific Adventist College. Eleven students earned degrees, as follows:

Bachelor of Theology: Francis Harder, Samoa; Jerry Puni, Samoa (New Zealand); Michael Brotherson, Tahiti; Sam Afamasaga, Samoa; Waisea Vuniwa, Fiji.

Bachelor of Education: Amelia Fulori, Fiji; Apisai Mahe, Tonga; Charles Viva, Solomon

Islands; Jone Korovata, Fiji; Sarai Tusa, Samoa; Teina Taivairanga, Cook Islands.

In addition twenty-eight students received diplomas at the time of the graduation service, and since that time an additional ten students have completed necessary course work and received their diplomas, making a total of forty-nine graduates for the year. Six of the more senior students will be continuing in degree level work, but the others are all joining the workforce, most of them working for the

church. We believe these new workers will prove to be a great blessing as they serve God and the community.

Pastor David Currie, the Division Ministerial secretary, represented the Division at the Graduation, and gave the graduation address. He spoke on the theme of the class motto: *Gain to give*. What has been gained during student days at Pacific Adventist College, these graduates will give in service all over the vast expanse of our island region. ■

## KABIUFA CALLS

DAVID POTTER, Principal

THINK for a moment of a seven-year-old child about to start school. If this child happens to live in Papua New Guinea his chance of getting a primary school education is almost three out of four.

Think again of a thirteen-year-old who should be starting high school. In PNG he has about one chance in six of obtaining high school education up to grade 10, and only one chance in fifty of going on to grade 12, and earning the Higher School Certificate. But the opportunities are there for those who can make it.

Kabiufa Adventist High School is in the unique position of being the only SDA high school in the Papua New Guinea Union Mission which feeds students directly into PAC. In fact,

it is one of only five senior high schools in all of PNG; the other four are operated by the PNG Government.

This year seventeen students successfully gained their HSCs at Kabiufa, and ten of these qualified outright for entrance to PAC. An eleventh did well enough in English and Economics to be accepted for the secretarial course.

It is hard to understand why so few teachers appear willing to leave the homelands to take up the challenge of teaching in one of the island mission fields. No teacher in this Division should be denied this opportunity of a lifetime! If you are a rugged individualist, the mission field is for you. If you have practical skill, so

much the better (if not, then you're no worse off than the writer). On the other hand, if you are inclined to be timid, then a Melanesian classroom is just the place for you. The students here are so eager to learn that discipline problems in the classroom are almost non-existent.

We would like to see some of you at Kabiufa. The climate is terrific, the indigenous people fascinating and the fresh vegetables from our large market garden delectable. Ten kilometres of good sealed road connects us with Goroka, the major town of the Eastern Highlands. And a pleasant four-hour drive is all that separates us from Lae.

You could play an important part in educating young people who are going to be the leaders of tomorrow in this developing nation. You could claim the promise of Matthew 19:29, and receive "a hundredfold" in this life as well as life eternal. It's up to you. ■

1985 GRADE 12, KABIUFA HIGH SCHOOL

From left, back row:  
Wilson Unua, Jack Yaperth, Hilake Avaroa, Lester Galo, Senao Giheno, Akaleve Ketauwo, Partinson Bekala, Kerobin Dingus, Aivat Epeli, Mr Robert Randall, Jecho Maminto Noah Angara.  
Front row: William Reid, Marilyn Laia, Judith Silau, Robyn Karo, Ellen Binety, June Hamena.

Photo: Rob Hill.







**Africans Find Already-formed Church.**

Leaders in the Sahel Union recently discovered a "Voice of Prophecy Church" 130 kilometres from Dakar, home of the union's weekly Voice of Prophecy broadcast. The group sent letters to the broadcast director requesting a visit. When he and other church leaders arrived, they discovered some forty people, including Roman Catholics and Muslims, who were already meeting every week to study the Bible. The group has now been organised into an enthusiastic Sabbath school, according to union president Daniel Cordas.



**New SDA Station.** Adventist World Radio has begun broadcasts from a new shortwave radio station in Costa Rica that is capable of reaching the Caribbean, northern and central South America, and Central America, according to station manager David L. Gregory.

The station will broadcast six or seven hours a day in six languages: Dutch, English, French, Papiamento, Portuguese, and Spanish.



**Adventist Radio Station Bombed.** Adventist radio station KJOI, situated twenty kilometres from Rome, Italy, sustained an estimated \$30,000 worth of damage when a petrol bomb was thrown through a vent pipe on December 4. No injuries resulted.

The station, which broadcasts with an output power of 500,000 watts effective radiated power, has been broadcasting a mix of religious programming and easy-listening music, according to General Conference associate communication director Shirley Burton.



**SDA Youth Wins Singapore Marathon.**

Fourteen-year-old Holly Moores, daughter of expatriate workers at the Far Eastern Division office in Singapore, recently won the women's section of the Singapore Mobil Marathon. "I never thought I'd win," Holly says. "My goal was simply to be in the top twenty-five."

Holly Moores, an eighth grader at Far Eastern Elementary School, ran the forty-two-kilometre race in three hours and twenty minutes—only two minutes short of qualifying for the Boston Marathon.



**French Correspondence School Changes Name.**

The French Voice of Hope Bible correspondence school reports it has changed its name to the Institute of Biblical Research by Correspondence (Institut d'Etudes Bibliques par Correspondance). The school is also releasing several new courses.



**SDAs to Open School in China.** The Adventist Church is scheduled to open an English language school on the campus of Shenyang Communication College in Shenyang, China, on March 10, according to R. E. Barron, director of the Adventist Youth Volunteer Service Corps.

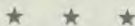
The Chinese Government is providing free of charge the classrooms and apartment accommodations for the three volunteers who will staff the school, and the volunteers' monthly salaries.



**It Is Written to Begin New Mini-Series.**

*Liberty* magazine editor Roland R. Hegstad and "It Is Written" telecast have cooperated to produce an eight-part mini-series based on the book of Revelation. The series, "The Rise and Fall of the Antichrist," explores the erosion of religious liberty in the United States as foretold by prophecy.

"It Is Written" invited Adventists throughout North America to join in a simultaneous "prayer moment" on behalf of the new series, at 5.00 p.m. (Pacific Standard Time) on Friday, January 10. "Millions of people need the Spirit's gentle prompting to tune in and receive God's truth for this critical time," said speaker/director George Vandeman. "Our united prayers can make it happen."



**First People Baptised from Filipino Tribe.**

Sixteen Ata tribespeople from the southern Philippines were baptised recently, becoming the first members of their mountain village tribe to join the Seventh-day Adventist Church.

Adventists first came in contact with this tribe when their chief, Datu Ubing, appeared at a meeting of pastors and elders. There Datu pleaded with Don Generato, educational director of the Davao Mission, in the South Philippine Union, and James Zachary, Far Eastern Division Ministerial Association director, for a teacher.

Two ministerial graduates from Mountain View College and their wives accepted the challenge. They went to Malapanit village in the central highlands of Mindanao, built their homes under one roof, and began learning the difficult language of the 21,000 Ata people.

On October 10, 1985, many of the Ata gathered in front of the school to welcome Pastor Zachary and the Mission Spotlight team, Oscar and Judy Heinrich, of Decatur, Georgia. The three had spent three hours hiking to Malapanit through the rain, over slippery, muddy trails.

The March 29 Thirteenth Sabbath Offering will go to the Far Eastern Division.

—Adventist Review.



# The Caring Church Philosophy

CALVIN SMITH, Lay Activities Director, Southeast Asia Union

THE CARING church concept bases its principles of organisation on Christ's method that alone will give true success. He mingled with men, showed them sympathy, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." (See *The Ministry of Healing*, page 143.) Thus there are four phases to this timely church outreach:

*Phase I* will seek to develop a more caring church through spiritual renewal, caring church workshops, and church growth seminars.

*Phase II* will implement pathway events such as: 5-Day Plans, Revelation Seminars, Family Life Seminars, Stress Control Seminars and computer seminars. These are designed to reach the heart through friendship and concern for the individual's needs.

*Phase III* will win converts through action teams, Bible studies, and evangelistic meetings.

*Phase IV* will nurture the new converts and train them to become involved in the above-mentioned activities.

—Southeast Asia Union *Messenger*.





# CENTENNIAL COMMEMORATIONS AT BRENTWOOD

AVERIL GROOM, Communication Secretary

THE HISTORY of how the Adventist message came to New Zealand was related at the celebrations of the Brentwood church on October 19, 1985.

Sister Beryl White told of the sailing ship *Kelso* arriving in New Zealand in October 1849. The passengers included Thomas Skinner, a Wesleyan preacher who had decided to become a missionary to the Maori people, and Hannah Taylor. She was a physician who also had decided to leave her English homeland and use her skills in service for the benefit of the Maori people. On the ship a romance blossomed, and in 1852 these two were married in New Plymouth. The following year they moved north and then settled in Kaeo. Dr Skinner became the great-grandmother of Beryl White.

In the year 1863 another sailing ship, the *Lancashire Witch*, carried Joseph and Maggie Hare and their young family from Ireland to start a new life in New Zealand. Joseph was a schoolteacher and a Methodist who had a desire to show the way of salvation to the Maori people. On arriving in Auckland, he revealed his desire to local authorities, who informed him that missionary Skinner had died recently in Kaeo, but his doctor widow was still there with her children. She refused to leave because the Maori people needed her.

So the Hares decided they would settle in Kaeo, and Joseph bought sixteen hectares (forty acres) of land in the area. Sadly, only three years later, Maggie Hare passed away. After two years Joseph Hare and Hannah Skinner were married.

Almost twenty years elapsed before Stephen Haskell called briefly at New Zealand en route



Photo: A. Groom

This well-maintained dwelling was the home of Edward Hare, who lived his final years here.

to Melbourne to begin the work of the church in Australia. The stay whetted his appetite for the "land of the long white cloud" and he returned on October 13 of that same year, finding lodging with Edward and Elizabeth Hare at their boarding house near the top of Queen Street in Auckland.

He began Bible studies with the Hares and arranged for literature to be shipped all over New Zealand as well as to the islands in the Pacific.

Stephen Haskell moved north to Kaeo and after only three weeks, father Joseph Hare and many of his extended family began to keep the Sabbath and were baptised. This family became the nucleus of the church in New Zealand.

Sister F. Whisker related a detailed history of the Brentwood church which originated as a result of a tent mission conducted by Pastor A. G. Daniells in Surrey Hills, later called Ponsonby, and Grafton.

The first campmeeting was in Epsom in 1895 and resulted in the formation of the Epsom church, with foundation families including the names of Keymer, Nash, Pearce, Burton and Feilding. This church company became the forerunner of Royal Oak and Edendale, later Balmoral, then Brentwood when the church moved into their Roskill-stone complex in 1960.

The present minister of Brentwood is Pastor S. Rex. A fellowship luncheon featured a cake made by Sister C. Liggett and cut by Sister Fitzgerald.

The Brentwood church members further remembered their history through a historic portrayal compiled by Brother Phil Groom and presented by the youth.

Reviewing our past history has reminded us we must press forward to finish the work so that Jesus can come soon.

## TAURANGA

MRS JULIE WESLAKE, Communication Secretary

TAURANGA Seventh-day Adventist church was organised on November 14, 1925, after a baptism by Pastor L. R. Harvey, of fifteen precious souls in the Waimapu River.

As part of the South Pacific Centenary Celebrations, the Tauranga church organised a special weekend which proved to be a time of praise and fellowship with members enjoying meeting with old friends and past members. All present were challenged as they heard the senior members rededicate themselves to God and relate how the Lord had led and blessed them over the sixty-year history of the local church.

Brother Tony Nillson organised Sabbath school. All senior ladies received a lovely orchid corsage from the youth as a sign of love and respect. Two new members, Fiona George and Donna Chapman presented bouquets to Sister Lilly Warner (nee Boyd) and Sister May Douglas (nee Boyd). These two sisters are charter members of the church, being baptised at the first baptism.

Pastor Denis Hankinson welcomed everyone to the divine service, after which Pastor L. D.

Vince, who was the church pastor in 1965 when the present church was built, presented a message which strengthened our faith. He also dedicated Julia Rose Symes, daughter of Brother and Sister Robert and Sharon Symes (nee Phare) and grand-daughter of Brother and Sister Jack and Elva Phare (nee Maunder). Julia wore a handmade christening dress nearly 100 years old, made by Brother Jack Phare's mother.

The service closed with a beautiful item by Sister Irene Rodgers who sang, "Take My Life and Let It Be."

An Investiture service was taken in the Mrs Warner being honoured by the presentation of a bouquet.



afternoon by Pastor E. Ferris with District Director Brother E. Goodwin. Eighteen Pathfinders were joined by the seventeen Adventurers. It was a proud moment for all, ranging from the Voyagers to the little Busy Bees.

In the evening a Bridal Parade saw eighteen gowns modelled. The oldest dress was forty-seven years old and belonged to Sister Jean Ewart. Sister Elva Phare's dress is forty-four years old and Sister Myra Burlace wore her forty-three-year-old dress. Jeanette Parkin (nee Wainwright) who had married only two weeks before, wore her wedding gown.

Brother and Sister Jack Ewart cut the Centenary cake at the Tauranga celebrations.



Photos: J. Phare.



# MANY HAPPY RETURNS AT CHATSWOOD

HEATHER TODD

IT WAS Sabbath, November 23, 1985. We awoke to a cool, showery and dreary day, but nothing could suppress our excitement and enthusiasm as we hurriedly made our way to Chatswood church.

Yes! It was really happening in the hundredth year of Adventism in Australia. The North Sydney/Chatswood church was celebrating its eightieth anniversary. A warm, happy atmosphere prevailed and worshippers smiled a greeting as they sat in their pews.

Our beautiful church was decorated with hydrangia of every delicate hue, and bouquets of red rose buds offset by soft, cascading green ferns arranged by Adele Hellestrand.

Yvonne Bowers, our Sabbath school

superintendent, arranged a very interesting program of music and song. Members representing ten nations paraded in their national costumes and carrying the flags of their country.

During the divine service Miss Beryl Lantzke presented a historical sketch.

The North Sydney church began in 1905 with a membership of twelve. We honour the memory of our loved ones of those early days. Their faith and prayers have led us to this present day. In 1971 we built a new church in Chatswood.

We were privileged to have Mrs Myrtle Knight visit us. She was the first bride of the old North Sydney Church. Two members have attained an unbroken membership of seventy-one years and

sixty-nine years; Mrs Elsie Comley and Miss Ida Pearson respectively. Mr Ivan Comley was unable to be present, as was our oldest member Mr James Crisp, ninety-eight years young.

Our present minister Pastor Max Hatton, titled his sermon, "When God Builds the House," reading from Psalm 127: "Except the Lord build the house they labour in vain that build it."

A fellowship lunch for approximately 250 gave opportunity to renew old friendships.

Heartfelt thanks were expressed for such a wonderful day. God grant us wisdom, health and happiness and let us go forth in the strong faith of our fathers.

# NOWRA AND THE CENTENARY

R. TINDALL



Photos: R. Tindall.

Brother and Sister Alan Webb of Bowral; visitors for the Nowra Centenary commemoration.

NATURE has been kind to Nowra, New South Wales, surrounded as it is, by the grandeur of the Kangaroo Valley and the Shoalhaven Bay. In September, this city of the South presented an attractive venue for a nostalgic "Back to Nowra" centenary for the Adventist church.

The naval station south of Nowra might easily be symbolic of the constant warfare raging between Christ and Satan. During the early years of the war, May 1940, the battle for souls began in Nowra.

For twenty-nine years worship took place in a wilderness of halls and homes. Then Pastor Bryce Andrews came to Nowra in 1967. The church Bryce built stands today as a memorial to the muscle and might exhibited by minister



Mrs Elsie Breakwell, leader of the planning committee, conducting the song service.

and members alike.

Time has all but erased the memory of those early pioneers who took the battle up to the gates. Lest we forget, Nowra remembers the Brandstater, Rampton, Charlton, Basham, Dever, and the Clark families.

The continuing ebb and flow of ministers through Nowra's precincts looked like an extension of Hebrews 11. By faith it was the Crabtrees, the Logues, the Graeme Browns, the Gorrays, the Harts, the Bests and currently the Cyril Browns. Today it is the home church of Pastor and Mrs Murchison, the parents of our Lindy Chamberlain.

"Ministers may come and go" it was said, "but the Warrens have gone on forever." Sadly James Warren died just before he, too, could

witness the Centenary. His wife Lillian was honoured to have the privilege of extinguishing the lighted candles of the Centenary cake.

It was a day of warmth and hope for all as the guest speaker, George Rollo, challenged them to "look up, look around, you still have friends." There is "A WIDER VISION."

Finances are relatively sound now, but there was a time, the records declare, that Nowra had a credit balance of 3½ pence!

Nowra's centenary displayed to members and visitors alike, the growth in this area from the original THIRTEEN Sabbath school members to the present membership of around seventy. There was indeed cause for rejoicing.

Mrs Lillian Warren, foundation member of the Nowra church, blowing out the candles on the Centenary cake.





# Life Sketch of Pastor Arthur Parker

W. F. TAYLOR

ARTHUR FREDERICK PARKER was born in the central Victorian township of Warrawitue in the year 1899, and died at the Avondale Retirement Village on December 15, 1985, as the result of a cerebral haemorrhage. Arthur was one of ten children born to Stephen and Martha Parker (nee Newton); Louisa (Mrs Taylor, deceased), Walter (deceased), George (deceased), Margaret (Mrs Harker, deceased), Arthur, Agnes (Mrs Behrens, deceased), Alfred, Alice (Mrs J. Dever), May (Mrs J. Delaney), and Jean (Mrs D. Taylor). Three of the four sons became ordained ministers, unitedly serving the church for about 120 years. One of the sisters married an ordained minister, and six of the grandchildren are currently ordained or married to ordained ministerial partners.

Arthur graduated from Avondale Missionary College in 1926, and served in the North NSW Conference. He married nurse Muriel Stace, and together they sailed to the Solomon Islands as medical missionaries, only to be separated by the untimely death of the young bride. Pastor Parker laboured on alone.

During his furlough after three years, he married Dr Dorothy Mills, who remained his faithful companion for over fifty years, supplementing her husband's ministry with her dedicated work.

Returning to Australia in poor health, Pastor and Mrs Parker steadily recuperated, enabling them to take up their united ministry in Warburton as a pastor-doctor team. Their last parish was the Geelong district of Victoria over a period of some seventeen years, where their home was always open to youth from isolated areas in order that they could enjoy the benefits of Christian education.

The last three years of his life were spent in the Avondale Retirement Village, where his wife is now resident in the nursing home. Their elder daughter Yvette married David Parker (not related), but the young mother fell victim to fatal disease. Her children Glendon and Rosalind and their father have the fondest memories of their sleeping "Gran." The other daughter, Lynette and her two sons, Wayne and Stephen will also recall the loving support and guidance so freely bestowed.

Years ago I took a stand for the truth I believe the Lord led me into, and come what may, nothing will shake my confidence or faith in it. For years He has supplied my every need and taken care of me and mine. The perils of the future hold no fear for me with His hand in mine. Any with me?

Caroline Davis, NSW.

## Thank You

Before the year's end I wanted to write a note to tell you how much I appreciate the RECORD, and especially the high spiritual tone maintained. May God bless you and the staff during the coming year.

G. H. Wicks (Mrs), NSW.

## Speak Up

I play mid-week ladies tennis, and while we were having a bite to eat, one of the ladies brought up the topic of Lindy Chamberlain. My heart started pounding. I have some very deep feelings for Lindy and it doesn't take too much to arouse them. I sat hopefully and listened, but all seven had not one kind word to say for her. They weren't rude or abusive, but it soon became apparent that all, with the possible exception of one, believed her to be guilty. I was so sick at heart and angry that I deemed it wise to remain silent. The question which I feared most was, "Are you a Seventh-day Adventist?" because to my mind it would shoot any credibility of my belief in Lindy's innocence. After a desultory game of tennis, I silently prayed for control of my feelings and for God's forgiveness for my cowardice. I asked God to help me put things right.

Over lunch I quietly raised the subject and then asked the ladies if any of them had read *Justice in Jeopardy* by Guy Boyd. I then quietly stated that it cast grave doubts as to her guilt. I left it at that. Truth takes time to filter in to most people's minds.

Why am I writing all this? Well, it seems that the Lord is encouraging me to be a little more positive. I have been reminded of the parable of the importunate widow. I am no longer fearful of being asked that question. My support for Lindy is not because I am an Adventist, but because I have sought out as many facts of the case as I possibly could, and as a result, I simply know that she is innocent. There are great numbers of non-Adventists around who feel the same way, including my Catholic friend next door, and a growing number of Baptist friends. I say growing, because I offered that book to a member of their fellowship and it is being passed around.

This is the thrust of this letter. Don't let truth stop at you. Ask the Lord to find some way to share the information and the burden you have for Lindy and her family.

This particular book is being read by the receptionist of a Federal M.P. She is very upset over the treatment Lindy has received and the remarkable thing is that she is not sure in her mind whether Lindy is guilty or innocent. I have asked her to pass it on to the M.P. if she possibly can. I plan to meet with another Federal politician as soon as I can get another copy of the book to pass on to him.

Prayer is, of course, the key, and I believe that God has a time in His keeping for the release of Lindy. But every truly sincere prayer will finish with the question, "Lord, is there something You would have me do to help bring about Your answer?"

There are thousands of good-hearted people who want to see Lindy released, but who are not fully convinced of her innocence. There are politicians who have the power to bring about a Royal Commission, but who, for the most part, have been too busy or negligent to find out all the facts of this case.

If you have a gentle and polite manner and can discuss Lindy's plight without rancour or insult, then I would urge you to get down on your knees and ask the Lord if there is someone He would like you to approach. I would recommend that you offer the book I mentioned before. Another excellent book, but which requires more commitment to finish is *Evil Angels*.

Please don't let the truth stop at you.

Susan Bernardo (Mrs), Victoria.

## Subversive Literature

Recently I was handed some publications that were placed under the door of our church by some dear souls concerned for the members of the Adventist church. A brother urged me to read it, so I did. I have been a church member for over thirty-five years and have seen material such as this come and go and then sadly, with their adherents, fade into oblivion. This is the reason I feel constrained as just a member of little consequence to sound a note of warning to those responsible for the propagation of such and others yet to come into contact with it.

I feel our leaders' warnings have been disregarded, as the vein of thought running through the pages of these articles seems to be levelled in criticism of them. Before we go any further in our concern (we are all concerned for our members) let's take a look at some of the lessons from the past. Prayerfully read the account in the Bible first, then in *Patriarchs and Prophets*, of God's attitude towards those who take up a position of murmuring against leadership.

Our leaders bear heavy responsibilities. They should have our earnest prayers and support. I prefer to leave it to the Lord to judge who are the wolves and sheep among the leaders or members. Chapters 50 and 51 of *Selected Messages*, Book 2 bring us hope and encouragement. Page 390: "There is no need to doubt, to be fearful the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port." (Emphasis supplied.) Page 391: "Fearful perils are before those who bear responsibilities in the Lord's work—perils the thought of which make me tremble. But the word comes, 'My hand is on the wheel, and in My providence I will carry out the divine plan.'"

As church members it is our personal responsibility to make our calling and election sure. By prayer and dependence upon Him we can know our own individual lives are in tune and leave the results with God. Unless we are in another's position we cannot judge the way they act or the decisions they make. Our thoughts should be at all times positive, for God is still in control. Negative criticism only dries up the spirits and causes souls to stumble, and we should have no part in such a work.

## An Invitation

While in Mitchell last weekend, we were speaking with Brother Col and Sister Mary Beutel.

Brother Beutel told us that he had been receiving some forty copies of the *Signs* each edition, and had been distributing these in the Mitchell and Mungallala areas. Col feels he could well increase his distribution there if he had more *Signs*, but we in the A Double-A have given to Mitchell all we can spare. We distribute, on an average, in excess of 1,000 *Signs*, *Good Health* and *Alert* at each country show. Health Assessment which we attend, so naturally require great supplies for our work, too. We are already booked for twenty-one country shows for 1986 and a further eleven for 1987, so our needs are considerable.

If you have any spare unallotted *Signs*, etc, subscriptions, could you please help both Col and ourselves with any extras or spares you may have? We assure you they will be well used. Col mentioned that he could use up to eighty per month, and as you will understand, our needs would fill the bottomless pit!

Lawrens Adair, Sth Qld.

(This is one area of *Signs* outreach for which we invite our supporters to contribute gift subscriptions. Editor.)

## God Answers Prayer!

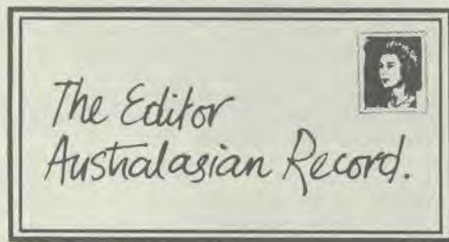
I wrote to your prayer group two or three years ago asking for you to pray for our son who was rebellious and unbelieving.

Well, a couple of months ago he was baptised.

I thought it only fair that I acknowledge this miracle to you.

I thank you so much for your support and prayers.

Edith Ladlow, Vic.





# Till He Comes

**FRENCH.** James Sidney French, aged seventy-two, died on December 10, 1985, at the Woy Woy Hospital, New South Wales, after a prolonged illness. Jim was born in London on February 2, 1914, and accompanied his parents, George and Ruth, to Australia in 1920. He became a Christian in young manhood. As an early member of the Woy Woy company, he donated the land on which the church was built. In recent years he was connected with the Gosford church, where his gentle spirit and warm manner won him many friends. He was laid to rest in the Point Clare Cemetery on December 16 in the presence of a large group of relatives and friends. He is survived by his wife Daisie (Morrison) and two children Margaret (Dillon) and Richard, to whom our sympathy is extended. Roger Vince.

**GOLBY.** Stella Elizabeth Golby passed to rest on December 4, 1985, Stella, who was born on January 1, 1900, was brought to Parramatta church, Sydney, New South Wales, as a babe in arms, and spent her entire eighty-five years as a member of this church. She held a number of church offices over the years, being the church organist for over sixty years. Stella is greatly missed by her husband Bill, sister Dorothy (Mrs Charles Boulting), her daughter-in-law Joyce, grandchildren Ron Golby, David Edwards, Dianne (Mrs D. Heiler) and Robyn (Mrs B. Evans) and the great-grandchildren. Her two children Meradine (Mrs H. Edwards) and Leslie, predeceased her. The writer was assisted by Cliff Brown and Charles Boulting at the service in the Parramatta church. At the Rookwood Crematorium, we tenderly committed our sister to the Lord's keeping in the sure and blessed hope of the resurrection. G. A. Metcalfe.

**HARTNETT.** Sheryl Gay Hartnett was killed in the early hours of Saturday morning, December 7, 1985, the victim of a tragic motor accident. Aged only eighteen years, Sheryl was looking forward to a fulfilling life. She leaves to mourn her death her parents, Ron and Margaret Chalmers; grandparents Aub and Kath Eltham, and sisters Vicki and Debbie. A large group of family and friends met together at the Bathurst church and afterwards at the Bathurst Cemetery to be assured of the love and the graciousness of our heavenly Father. The mourners were reminded that all the issues of life are in His hands. We look forward to the day when the blight of death will give way to the kingdom of God where righteousness reigns. E. S. Kingdon.

**HERBERTE.** Mrs Olive Irene Herbert was a member of the Shepparton Adventist church, Victoria; a woman who loved her Lord and looked forward to His soon coming. Her life spanned ninety years, and she was keen of mind until she closed her eyes in the sleep of death in the Shepparton Private Nursing Home on Thursday, November 21, 1985. Her two surviving children Jean and Jack, and her grand-daughter Robyn, gathered with a group of friends at the Shepparton Cemetery to bid our sister farewell till the resurrection morning. L. R. Burns.

**ISON.** After a long, full life, Richard Henry Ison passed away in Wallsend Hospital, New South Wales, on December 2, 1985, at the age of eighty-seven years. He joined the church through the ministry of Pastor W. G. Turner in the 1920s and remained a loyal member thereafter. His working life included thirty-three years of service with the Sanitarium Health Food Company, Cooranbong. Brother Ison will be remembered for his work as a church elder, for his diligent participation in such programs as Appeal for Missions, and for his faithful attendance at prayer meeting. Left with fond memories are his wife Olive, daughters Corinne (Mrs T. Butler), Fae (Mrs J. Scifleet), Lita (Mrs D. Beeby), twelve grandchildren and six great-grandchildren. In a service at Avondale Cemetery, Pastor R. H. Abbott and the writer joined in uplifting Christ as "Our Hope." J. N. Beamish.

**JACKSON.** The words of the gospel mean much to the dear ones of Mrs Elizabeth Jackson, who passed away in the Camden Hospital, New South Wales, on Wednesday, November 20, 1985, aged forty-three years. During Elizabeth's long illness, her husband Les cared for her at home until just a few days before her death. Elizabeth's daughter Janelle, her husband Les, her mother Mrs V. Ray, and her brother Peter Ray, are encouraged by the words of hope and peace which the Scriptures alone can give. The service was conducted by the writer, with Pastors R. H. Parr and D. Vitiello assisting, at the Campbelltown church and the

Forest Lawn Memorial Gardens Crematorium at Leppington. Present sorrows will turn to joy when Jesus comes.

T. L. Rowe.

**KAMP.** Walter Cyril Kamp, born on October 1, 1915, in Ipswich, Queensland, passed to his rest in the same hospital on November 11, 1985, after a brief illness. Although Wally was not a baptised member, he had a high regard for the church. During his illness he gave his heart to the Lord with an earnest purpose to study God's Word and embrace this wonderful Advent message so that he would be ready to meet his Lord. Wally fell asleep in the blessed hope of the resurrection. We laid him to rest at the Warrill Park Lawn Cemetery, Ipswich. We extend sympathy to his loving partner, Sister Beryl Kamp, son Brian, daughter-in-law Anne, and three grandchildren, Nicole, Simone and Stephen. G. W. Oaklands.

**KUC.** Christine Kuc was born in Poland and passed to her rest at the Alfred Hospital, Melbourne, Victoria, on December 16, 1985, at the age of sixty-six years. She was a faithful member of the Oakleigh Polish church. Those left with wonderful memories are two sisters, two daughters and one son, with their families and many church members. We know that the promises of God bring comfort, courage and hope. We look forward to the great resurrection morning. Pastors P. Cieslar, M. Ignasiak and R. Sawrzonek assisted the writer with the service in the Tobin Brothers' Chapel and at the Springvale Cemetery. J. A. Skrzypaszek.

**MCKEAN.** On the afternoon of December 4, 1985, a large group of people gathered in the Benalla church, Victoria, to bid farewell to Thomas Lindsay (Pat) McKean. Pat was well known in the district, having been a roads and bridges contractor and a sawmillier in the Lurg Valley for many years. He was a dedicated Christian who dearly loved his Lord. When a church building was mooted for Benalla, Pat sawed the timber, contributed some of the hardware and supplied many hours of free labour in its erection. The Scripture brings much hope in times like these, and his wife, two daughters, and all the relatives look forward to meeting Thomas McKean on that day when Jesus comes for His saints. L. R. Burns.

**MARTIN.** Leslie Herbert Martin, born in Adelaide, South Australia, on May 16, 1897, passed to his rest at his home in Wahroonga, New South Wales, on December 9, 1985. He was a man greatly loved by all for his Christian fortitude, kindness, love and loyalty to his God and church. He will be sadly missed by his son Alwyn and wife Lorraine and three grandchildren, Robert, Susan and Christine, by his daughter Greta, who came from Canada to be with the family at this sad time, and by his daughter Shirley, who for years lovingly cared for her father. The writer, assisted by Pastors Lance Butler and Ralph Tudor, spoke words of hope and assurance to family and friends at the graveside in the Adventist Cemetery, Cooranbong. G. W. Maywald.

**NAULUVULA.** Pastor Saimoni Nauluvula peacefully went to his rest at his son's home after serving his Lord tirelessly for many years in the ministry. Although he had retired from active service, he continued to preach and teach the truths of the Word of God. He was buried on Monday, October 21, 1985, in the old Suva Cemetery, Fiji, in the hope of the resurrection morning. His wife Siga and their five sons and five daughters cherish the memory of their devoted husband and father. Pastors Aisake Kabu and Filimoni Bera assisted in the funeral service. R. E. Cobbin.

**PARKER.** Pastor Arthur F. Parker, who was especially well known in the Warburton and Geelong districts of Victoria, died on Sunday, December 15, 1985, at the Avondale Retirement Village, Cooranbong, New South Wales, in his eighty-seventh year. His wife Dr Dorothy Parker (Mills) survives her husband, along with daughter Lynette and her two sons, and the two children of their late daughter Yvette. Pastor Lewis Parker, a nephew of the deceased minister, conducted the burial service in the Avondale Cemetery, assisted by the writer, another nephew. A life-sketch of Pastor Parker appears elsewhere in this issue. W. F. Taylor.

**RENNIE.** Alick Rennie, husband of Elsie Rennie (nee Forster) of Glenhantly church, Victoria, passed to his rest on December 12, 1985, after several weeks in hospital. Two daughters, Lesley Gots of Ringwood and Dr Barbara Lovie of Wellington, New Zealand, support their mother in the family's loss. Six grandchildren also remember their grandfather with loving memories. We found consolation

together from the promises of God's Word as we gathered at his graveside in Burwood Cemetery, assured that "the Lord knoweth them that are His." W. F. Taylor.

**SHEPPARD.** After a period of declining health, Percival Norman Sheppard passed to his rest on December 30, 1985, at the age of eighty-two years. Norman graduated from Avondale College in 1931, and taught in many of our schools in Tasmania, South Australia, New Zealand and New South Wales. After his retirement, his services were much appreciated in Byron Bay, northern New South Wales. His wife Agnes, his son John and family, and many close relatives and friends were comforted with the precious promises of God. After the service in the Byron Bay church conducted by the writer, the casket was taken to Lismore for private cremation. We sorrow not as others which have no hope. F. M. Slade.

**SINCLAIR.** Ruby Edna Irene Sinclair passed suddenly to her rest on December 12, 1985, at the Macquarie Homes in Bathurst, New South Wales, aged seventy-three years. Sister Sinclair became a Seventh-day Adventist in 1964 as a result of Pastor A. Tolhurst's *It Is Written* program. Left to mourn their loss are her five children: Kevin, Norma (Mrs Rowling), Ron, Laurie and Barbara (Mrs Windus), and their families. During a service at the Bathurst church and afterwards at the Bathurst Lawn Cemetery, a large group of family and friends were directed to the glorious assurance of God's Word and the promise of a resurrection morning. Our sister awaits the call of the Life-giver. E. S. Kingdon.

**STYLES.** Annie Christina Styles (nee Pederson) was born on May 3, 1898, at Bentleigh, Victoria, and passed to her rest on December 22, 1985. Sister Styles was the last of the charter members of the Longwary church. Along with husband Charles, she gave a lifetime of devoted service to her Lord in the church and in the communities of Garfield, Bunyip and Longwary. The church was filled to overflowing with members and residents of the district, a testimony to the esteem in which this lady was held. Mrs Styles was interred at the Drouin Cemetery. She leaves her husband, son Stan and family, and eight great-grandchildren to look forward to the great reunion day. E. Stuart, T. F. Judd.

**SWANN.** Edward Patrick Swann, known to most simply as "Eddie," passed away peacefully in his fifty-third year at the Greenlane Hospital, Auckland, New Zealand, on December 29, 1985, after a long and painful illness. He is survived by his wife, Sister Faamu Swann, his mother, Mrs W. Swann, four sons: David, Thomas, Tiene and Kennedy, and three daughters: Mabel, Vicki and Anne (another daughter, Agnes, having predeceased him). Eddie's faith was confirmed as recently as October 15, when he was baptised by Pastor John Denne in our Otahuhu church. The large number of people who attended the funeral service in the Royal Oak church on Friday, January 3, testified eloquently to the love and esteem in which Eddie was held. Pastor R. Way assisted the writer. R. Cole.

**TAURERE.** Wikitoria Morehu Taurere passed suddenly to her rest in Auckland, New Zealand, on Friday, December 6, 1985, in her fiftieth year. A faithful and longstanding member of the Ponsby church, she transferred to the newly formed Maori church. Wikitoria was blessed with a beautiful voice and she used this talent to the full in expressing her love and yearning for the soon return of her Lord and Master. Her final resting place was at the Pakinga Cemetery, a family burial ground. Her husband predeceased her by some years and she leaves behind her family and many friends to mourn her passing. *E moe e te whaea, e moe i roto i te Karaiti.* The writer was assisted at the service by Brother Bob Rutene, minister of the Auckland Maori church, and Brother Bill Murray of the Te Kao Maori church. G. Murray.

**TAYLOR.** Mary Eliza Taylor (nee Kent) passed to her rest on December 6, 1985, barely two months after the death of her husband, William Taylor. She was aged eighty-nine. Mary was the third child of Herbert Kent and was born in 1896 in Eugowra, New South Wales. The entire Kent clan became Seventh-day Adventists, with five of Mary's brothers becoming ordained ministers of the church. While training as a nurse at the Sydney "San," Mary met a fellow-student, George Taylor, a young man from New Zealand. After their marriage in 1924 they sailed to the New Hebrides (now Vanuatu), where they both made a positive contribution to the emerging mission work in that area. On returning, they took up farming in the Canterbury district of South New Zealand, and it was here that they lived out the



remainder of their lives. We laid her to rest in the Waimairi Cemetery, Christchurch. Her children, Olive, George and Lillian (Reece), look forward to being reunited when Jesus comes. Andrew Kingston.

**TURNER.** Beatrice Turner passed to her rest at the Charles Harrison Nursing Home, Cooranbong, New South Wales, on Wednesday, December 18, 1985, at the age of eighty-five. Sister Turner is the mother of Helen (Mrs Evans), Harold, Robert and Lorraine (Mrs Burrows). A service of comfort and challenge was conducted at the Avondale Lawn Cemetery by the writer. What a comfort it is to know and understand the sequel to the great controversy, and what a challenge to prepare to meet our loved ones in the kingdom of God! We look forward with faith and anticipation to the joyful resurrection morning. L. C. Coombe.

**WHYTE.** Riwhi Piwi Whyte, just four days short of forty-seven years, faced a painful death with courage and faith. His last words on October 14, 1985, to his loving wife Sylvia and devoted children, Gabrielle and Lucynda, were, "Keep looking to Jesus—never look back." The Bishopdale church, Christchurch, New Zealand, where Piwi had served as an officer, was packed with people from several churches and from the community. At the quiet graveside in the rural Springston Cemetery, the first lay leader of the newly formed Christchurch Maori church was given a solemn and touching Maori farewell. Brother R. Moody and the writer conducted the services and reminded the family and all present "to keep looking to Jesus" and the resurrection morning. D. B. Hills.

**WOLOSUK.** Frank Wolosuk was born in Lublin, Poland, on October 20, 1920, and died in Brisbane, Queensland, on January 6, 1986. He joined the Adventist Church in Poland. A man of deep piety, he loved the Psalms, memorising many. In 1964 the Wolosuk family came to Melbourne. They worshipped in the Polish church. In 1983, with their three children settled in marriage, father and mother moved to Brisbane, and there they joined the Springwood church. Frank's passing brought the children together: Adam from Paraburdoo, Western Australia, Daniel and Elizabeth (Mrs N. Gray) from Melbourne. There are eight grandchildren. Frank's wife, Ana, with her loving family and kind friends, awaits the coming of Jesus and the day of glad reunion.

D. A. Brennan.

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#### EAST PRAHRAN CHURCH FIFTIETH ANNIVERSARY

Former members and friends are invited to participate in a special program to commemorate fifty years of church fellowship at East Prahran Memorial church, March 15, 1986.

Sabbath School 9.45 a.m.  
Divine Service 11 a.m.  
Luncheon 1 p.m.

If you are able to join us for the luncheon, please phone Mrs A. Trafford (03) 836 9218, or Mrs N. Forward (03) 277 6034 before March 8.

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#### SALESMAN

Sydney Blinds & Screens invite applications for an additional member to join our sales team. Must have own car and be able to work overtime (not weekends). All leads supplied. Commission paid on sales made. Opportunity for above-average earnings. For further information phone Norm Hendra on (02) 636 4022.

#### STONE HOMESTEAD COMPLEX—1,150 ACRES

Located SE Queensland only 1½ hours Noosa Heads and Brisbane. This unique property offers the ultimate in peace, seclusion and tranquillity and yet is only 10 minute drive to all amenities. The land is mainly elevated with heavy timber and features a sub-tropical gorge and waterfall on Burnett Creek. The complex is built of stone up to 14 inches thick and comprises a main homestead with detached cabins set among palms and tropical vegetation. Ideal home, retreat, educational complex, multi-dwelling community, holiday camp, etc. Video and photographs available. \$300,000 neg. Phone Michael Raymond on (07) 204 2260.

#### THIRTY-FIRST ANNIVERSARY

The Brighton church, South Australia, plans to hold a reunion to celebrate the 31st anniversary on May 31, 1986. All friends and members, past and present, are cordially invited to worship with us on that day.

#### VOLUNTEER TEACHER

Mirriwinni Gardens needs the services of a single or married male teacher (volunteer), gifted and skilled in the subjects of Industrial Arts & History—or Music—or Art and Crafts, for grades 7-10.

Your lodgings, gratuity and any further details can be discussed with Miss Fay Oliver, Principal, by phoning (065) 67 2011, or writing to her at Mirriwinni Gardens, Private Mail Bag, Via Kempsey, NSW 2440.

#### WANTED

*Christ in Song* hymnbook. Phone (067) 67 6279, or write John Brereton, RMB 646B, Tamworth, NSW 2340.





A THRILLING success story comes to us from the Warburton Health Care Centre. "A few years ago a lady commenced studying medicine, but had to quit part-way through the course because of her drinking problem. She attended the Alcoholism Recovery Program here at Warburton and then resumed her studies. Recently she graduated from the Faculty of Medicine at the University of Melbourne, coming second in the State of Victoria." Praise God for this unique ministry.

WHILE ENGAGED in camp preparation, South New Zealand Conference president Pastor Bill Otto unfortunately broke his leg and was laid up. Camp proceeded with a large attendance and a record mission offering of \$NZ12,000. Lam church members were largely responsible for the most interesting Centenary snippets which were presented each evening. Delegates included Pastors Harold Harker, Adrian Craig, Bruce Campbell, Vern Parmenter, Alan White, David and Alex Currie and Lyndon Schick. We wish Pastor Otto a speedy recovery.

SURPRISE DISCOVERY in my new *Seventh-day Adventist Hymnal* was that four of the hymns were composed and arranged by Australian Dr James Bingham, who originally hails from Geelong, but is now resident in the USA where he is director of the music department at Atlantic Union College, PO Box 243, South Lancaster, MA, 01561. Our sincere congratulations to James, who does not hide his nationality. Where else but Australia would you find inspiration to name a tune YOU YANGS? I'm sure we'll all be looking forward to learning these new songs of praise. Are there any other Australian hymn writers who have works published in our new hymnal?

TAUC Department directors have been meeting in council at a secret location to pray and plan. President Pastor D. B. Hills quotes from *Selected Messages*, Book 2, page 16: "In the closing days thousands will be converted to the truth with a rapidity that will surprise the church." "These are the days we are working and praying for," said Pastor Hills.

TWO public programs are planned in South New South Wales Conference during 1986; one in Wagga with Pastor Don Fehlberg leading out, and the other at Broken Hill led by Pastor Ivan Vickery. These will be supplemented by Revelation Seminars in every local church if possible. The Conference president, Pastor K. J. Bullock, has urged as much lay involvement as possible for these campaigns.

THE NORTH NEW ZEALAND annual convention was greatly enjoyed. Among visiting delegates were Drs Arthur Ferch and Allan Lindsay, Pastors W. R. L. Scragg, Harold Harker, Bruce Campbell and Alex Gzysik. The constituency voted unanimously to go ahead with the development of the Tui Ridge Farm as a Youth Camp. The project is to proceed without delay so that the Jamboree planned for January 1987 can be held at this site.

MORE PEOPLE had been baptised in PNG by September last than in all of 1984, which was itself a record year for baptisms in the territory. We are sure this trend will continue into 1986, and pray that God will continue to bless our dedicated lay members who are largely responsible for such thrilling results.

A VOLUNTEER MINISTER is urgently needed for the remainder of 1986 to care for the Lae English church as well as the students in the university. Enquiries to: Pastor V. B. Parmenter, South Pacific Division, 148 Fox Valley Road, Wahroonga, NSW 2076, or phone (02) 48 1061.

WORD HAS just been received that Dr John Knight's book *Everything a Teenage Girl Should Know* has been translated into braille.

A NEW BOOK, *Long Man, Small Island*, is the first of a new series called Southern Cross Books to be printed by the Signs and will be released in time for the summer camp-meetings. The cover design is by Signs artist David Ashcroft and I'm assured the book written by Lynn Neumann McDowell is well worth reading.

VOLUNTEER SERVICE has added a new dimension to "the work," and seems to be a growing trend. This year three fly 'n' build teams involving fifty volunteers will erect churches and buildings in Honiara (WPUM), Western Highlands and Kabiufa (PNGUM) and in Fiji (CPUM).

OTHER VOLUNTEERS include Pastor Lester Lock, veteran missionary and translator going to Papua New Guinea; maintenance, engineers and builders such as R. Thorpe to Kukudu; A. Wright to Tonga and I. Gilroy to Fulton; student missionary N. Vagenas going to Greece, ADRA nurse Von Bratt to Kampuchea; teachers J. Aitken and M. Pearce going to Pakistan and K. Becket to Nepal, and from the Youth Taskforce, Shane Roberts and Linton Griffin to USA and Yolande Chapman to South America.

AVONDALE SUMMER SCHOOL this year attracted sixty-nine lay people who studied a variety of subjects including Early Adventist History under Dr Arnold Reye, and Perspectives in Communication with Pastors Walter Scragg and Max Townend.

A NEW IT IS WRITTEN series commenced in America last month. Titled "The Rise and Fall of Antichrist," it covers vital truths from Revelation with intriguing titles such as "The Year 2000," "Hitler's Last Gasp," "When the Red Phone Rings," and "Bloodstained Stars and Stripes." Please pray that this new series will create widespread interest.

DR FLOYD BRESEE, Ministerial Association secretary of the General Conference, will be visiting our Division in March and will attend the opening of the new Avondale College church on March 8.

ANYONE wanting to call the new director of Student Services at Avondale College after hours can do so on (049) 77 2163. Rob Dixon has taken over this position from Alex Currie. He will be available during business hours on the usual Avondale College phone numbers.

"FINALLY, BRETHREN . . .": A happy family is but an earlier heaven.