

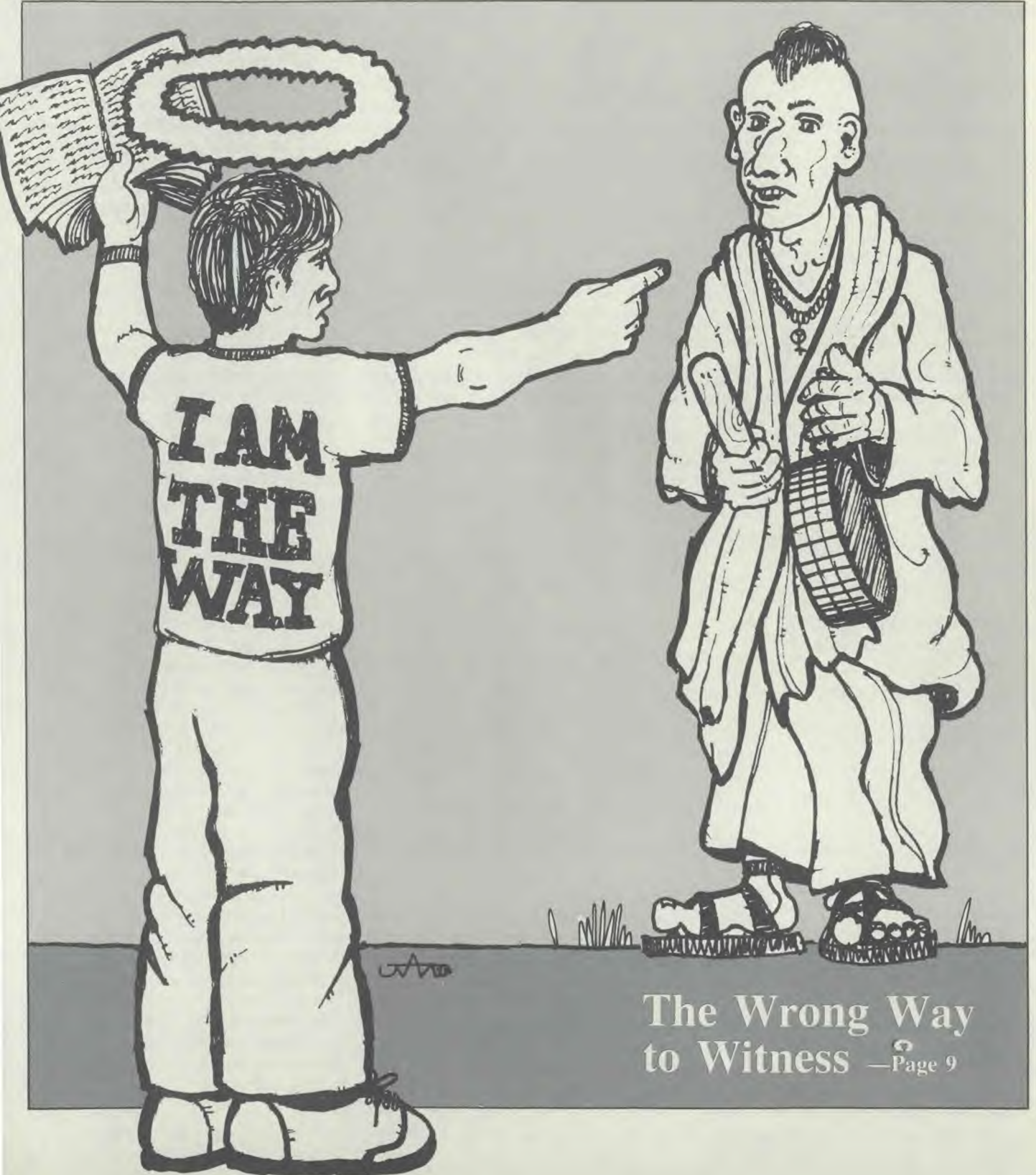
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The Wrong Way
to Witness —Page 9

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EDITORIAL ...

From Rags to Riches



IT'S RATHER a remarkable story. I heard the first part many years ago. But I hadn't heard the ending—which is even more amazing—until recently, during a sermon on stewardship.

You know the story: A woman in rags with several little waifs clutching at her robe slinks into the temple, glances around to make sure no one is looking, gently drops two mites into the offering receptacle, then retreats, always looking at the ground lest anyone see the humiliation in her eyes. But what she has done does not go unnoticed in heaven.

Stewardship is often said to be based on the principle that you can't outgive God. "You shovel into God's bin with your little shovel, and He shovels back into your bin with His big shovel." This is how the preacher I heard recently described it. I can imagine the woman going home from the temple and waiting to see what would happen. She isn't disappointed.

That week she picks up two new laundry customers. And when she next goes to the temple she is able to give four mites, and doesn't hang her head quite so much.

Now there's no holding her back. She understands the principle: the

fact that she is a widow and has several small children no longer proves the obstacle to romance that it once was. Soon a wealthy neighbour proposes, they marry, give ever greater offerings, and live happily ever after.

All right. I admit it. The preacher didn't actually say all that. I simply took what he was saying, let my mind wander a bit, and the story emerged. But I am being absolutely true to his thesis in applying it as I have. He made many sweeping statements with few qualifications. And in doing so, I think he failed to present the truth about tithing. And his was not the first such discourse I have heard on the topic.

While we must never understate the blessing that comes from tithing and freewill giving, we must not overstate the case. I believe every person is blessed for giving. But that blessing does not always come in monetary form. It may be good health. It may be the peace of mind of knowing we have a Father in heaven. It may be the joy of being partners with God. It may be a happy home. Or it may be money.

While it is true that the Bible talks about the blessings—crops protected from pests, good harvests, an enviable standard of living (Malachi 3:10-12)—it also says we will have the poor with us always (John 12:8). And Jesus didn't say we would have them only until they all learned the principle of tithing.

Similarly, we can cite many wonderful examples of people's crops being miraculously protected from storm or pests. But we can cite numerous other examples where the crops of equally devout tithers are destroyed. It is a paradox, a mystery.

Quite frankly, I imagine that the widow in the Biblical story never saw any significant change in her financial status. I doubt that she ever gave much more than two mites, and there may have been times when she didn't have even that. But I am sure she always felt tremendously blessed by God—because she had never fallen victim to the fallacy, too often promoted today, that tithing guarantees passage from rags to riches.

James Coffin.

"You shovel into God's bin with your little shovel, and He shovels back into your bin with His big shovel." This is how the preacher described it.

more you give, the more you get. Soon she can't do all the laundry that is coming her way. She hires the widow next door. Then she hires another. Now when she goes to the temple she deposits a small bag of money in the treasury rather than a few measly coins. She only wishes she had discovered the principle sooner.

With so much money at her disposal,

Mary, Mother of Jesus

BRUCE MANNERS

Gabriel had told her that she was to mother the Saviour of the world. No one had ever before received such an assignment, nor would anyone ever again.

READERS of the Bible must avoid two extremes when considering Mary the mother of Jesus. One is to make her divine; the other is to forget that she really was one of the Bible's special

The angel may have explained it nicely to Joseph, but not to the townspeople.

people. God chose her to be the vessel to carry His Son.

Why Mary?

Was it because she was of David's line? Hundreds of other women could claim the same.

Was it because she had yet to marry, because she was still a virgin? But what of all the other Israelite girls who had similar qualifications?

Was it because of her age (she may have been as young as 13)? Again, many young girls lived in Israel.

Yet there seemed no doubt in God's mind. He sent Gabriel directly to the little mud-brick house in the insignificant town of Nazareth, telling him that Mary was the chosen one.

Why? Perhaps we find the answer in Mary's response to Gabriel: "I am the Lord's servant," she said (Luke 1:38, NIV). Here was a young person who was willing to risk her all for God, willing to suffer the shame bearing the Messiah would bring.

Gabriel said to her, "Do not be afraid, Mary, you have found favour with God." Luke 1:30, NIV. Yet how could she not be afraid? The mere appearance of an angel was enough to frighten anyone.

Having heard Gabriel's message, Mary no doubt faced the complex fears of any woman who discovers she is carrying a child. It was such a new and mysterious experience.

And what of the fear of the people of Nazareth, and beyond? Certainly the little township would soon know. The angel may have explained it nicely to

Joseph, but not to the townspeople. She would hear the whispers as she walked down the street. The gossip would spread. Her reputation would suffer.

Her son? Oh, He too had to live in Nazareth. He too would face enemies who would hurl the word "illegitimate" at Him and treat Him with scorn.

Finally, Mary faced the fear of unworthiness. Gabriel had told her that her son was the Messiah. She was to mother the Saviour of the world. No one had ever before received such an assignment, nor would anyone ever again be given such a responsibility.

In the Gospels, the centre of attention shifts quickly from Mary to her son, for her son was to be the Saviour of the world. We gain glimpses of her during Jesus' ministry; she was at the wedding feast in Cana; we see her coming to visit her son; we note that Jesus often went to Capernaum and undoubtedly stayed with her there.

Too quickly, the three short years of Jesus' ministry draw to a close. Mary is in Jerusalem for that final Passover. Horror-stricken, she witnesses His trial. She sees His beaten body, His blood-streaked face, His humiliation.

She is with the women who follow him up Golgotha Hill, waiting, praying, for a miracle that never happens.

It is *her son* they are putting on the cross!

It is easy for us, after the event, to discuss from the comfort of our lounge chair the significance of what happened. It is wonderful to have the good news preached from pulpits around the world. It is inspiring to read Paul's comments on Jesus' sacrifice for us.

But it is doubtful Mary understood this. As she stood on that windswept hill at the foot of a rough-hewn cross, lightning flashing through an unnatural darkness and the ground trembling underfoot, it was no time for theological reflections.

It is *her son* they are putting on the cross!

John took her to his own home, and tradition has it that Mary stayed with John for the rest of her life, that she was with John in Ephesus, and died there at a good age.

The Bible account, though, does not finish with her at the cross. She was in the upper room with the disciples on the Day of Pentecost (Acts 1:14). She was with the disciples "praying constantly." She was there and saw the tongues of fire fall upon them. She was filled with the Holy Spirit. Mary became a Christian!

Sometime after the resurrection the relationship between mother and son changed dramatically. Suddenly He was no longer a son; He was her Saviour!

Mary also had to face her need of salvation. She, a sinner like us, needed the death of her son as much as we do.

Her life was shattered on Golgotha Hill. She may have suffered more than any other person standing near the cross. But her grief was transformed to joy on the resurrection morning.

Her son, God's Son, was alive. Her son, God's Son, was more than a son; He was a Saviour. He truly had come

Sometime after the resurrection the relationship between mother and son changed dramatically. Suddenly He was no longer a son; He was her Saviour!

to "save his people from their sins" (Matthew 1:21, NIV), including her.

The Biblical account of Mary begins and ends with her as a servant of God. Willingly she follows His ways no matter where that path might lead. Her Son asks the same of you and me today. ■

Bruce Manners is a church pastor in Canberra, ACT.

TWO MEN waited in the estate agent's office that morning. Although of similar age, they presented a contrast in appearance. One wore an expensive dark suit, which, despite its excellent cut, could not disguise the man's portliness of figure. The plump gentleman drummed his fingers impatiently on the arm of his chair.

Opposite him sat the other man with his stained, roughened hands clasped tightly. His suit was neither fashionable nor well-fitting, and periodically he moved his head as if he found his shirt collar uncomfortable.

The agent finished his telephone call and replaced the receiver with a click.

"Well, gentlemen. What can I do for you? Is it the waterfront land you're after? There are just two blocks left, you know, and . . ."

"It is," cut in the plump man abruptly, "and I want the one with its own beach frontage. Foley's the name.

His suit was neither fashionable nor well-fitting, and he moved his head as if he found his shirt collar uncomfortable.

And I was here first."

"Well—I don't know," said the agent, startled, "I thought you arrived together."

"Don't be ridiculous!" snapped the plump man, his face flushing. "I was first!"

"But . . ."

"It's all right," the man in the old-fashioned suit said quietly. "I can't afford that block, anyway. I want the one on the cliff."

"Er, well, sir; if you're sure . . ." said the agent, obviously relieved. "However," he added conscientiously, "I must point out, Mr—er, . . ."

"Sage-man."

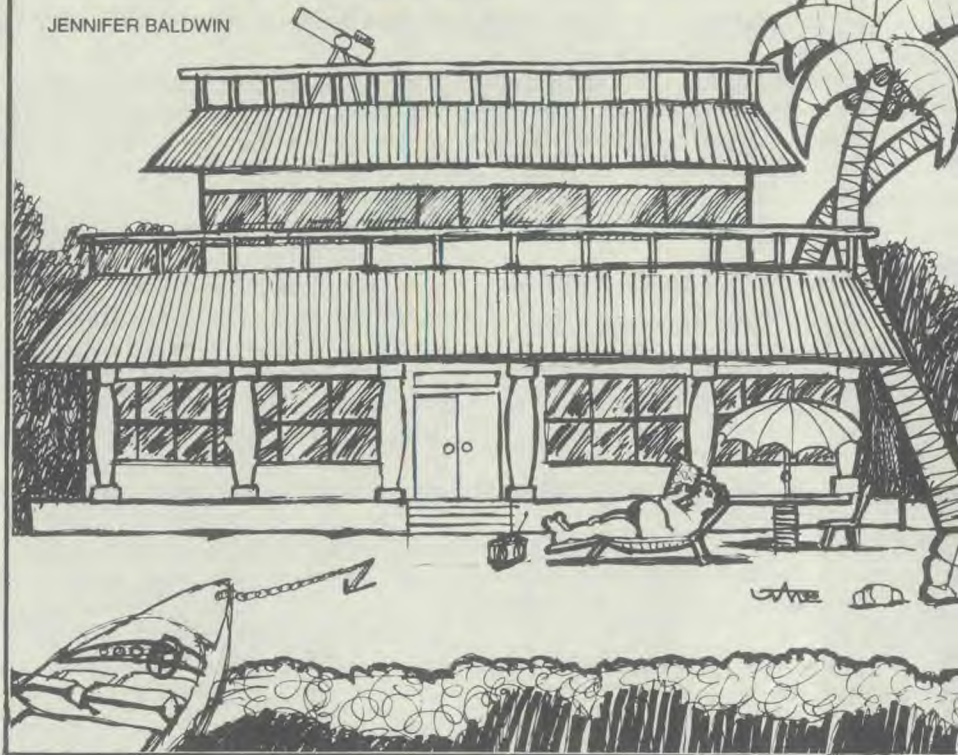
"—Mr Sage-man, that the nearest access road is 200 metres away and the path from there is a . . . little steep . . . , but of course [more confidently] the views are stupendous."

"I've seen the land," said Mr Sage-man, nodding gravely. "Building there will be hard work, I realise that, but it will be worth it. We'll have space and fresh air and a place to call our own."

YOUTH FEATURE . . .

One Foundation —A Parable

JENNIFER BALDWIN



Meanwhile the plump man relaxed in his chair, looking smug. He could afford to be more patient now. Eventually the agent turned to him again.

"Congratulations, sir. I'm sure you'll be happy with your choice. Fine golden sand just metres from your door. Direct access to The Esplanade—and a view as well!"

"Yes, I'm planning a Mediterranean-style villa. Should be perfect for entertaining—both for business and pleasure," plump Mr Foley added with a wink.

"I'm planning a Mediterranean-style villa. Should be perfect for entertaining—both for business and pleasure," plump Mr Foley added with a wink.

* * *

Over the weeks that followed, the squawking gulls were frequently put to flight by the pounding of hammers, the scream of drills or a well-aimed handful of gravel thrown by a builder's labourer. They soon returned, however, lured by the remains of workmen's lunches. The birds' squabble over a sandwich crust was interrupted one day by human voices raised in argument.

"What do you mean you'll have to dig down another five metres? Haven't you gone far enough, man? This is costing me money, real money!"

"But I explained to you before, sir," said the builder, tight-lipped, "the house should have been set farther back . . ."

"And I told you," exploded Mr Foley, "that I wanted steps to lead directly from the patio down onto the sand."

"In that case, sir, the foundations must go deeper . . ."

"If you can't build this house as I want it, then I'll just find myself someone who can!" Mr Foley spat out



the words as he strode away.

There was a lull in the hammering and drilling for a few days, then other

**“Don’t be ridiculous!”
snapped the plump
man, his face flushing.
“I was first!”**

workmen returned, and the gulls resumed their squabbling over crusts. They scarcely noticed the changes that were slowly taking place at the top of the cliff path.

The solitary figure toiling upwards with a heavily laden wheelbarrow never threw gravel, but he never left crusts either. At first, when digging into the soil he sometimes uncovered something juicy, but then he took to chipping away at the granite beneath, and the gulls soon lost interest.

Long before a house frame began to rise above Mr Sageman’s foundations,

new sights and sounds greeted the curious gulls. Strings of coloured lights gleamed in the darkness and made quivering reflections in the inky water. At night, music throbbed, punctuated by shrill laughter and the clink of glasses. Sometimes a fire flickered and glowed down on the sand. The next day a lucky gull might find a gritty piece of sausage near the ashes.

After a time, however, the ever-watchful gulls discovered that the house on the cliff was occupied, not just by the man who pushed a wheelbarrow, but by a boy who ran, laughing, with a kite-string tugging in his hands; and a little girl who threw dry bread.

Mr Foley lay in a deckchair on his patio, the newspaper on his chest rising and falling rhythmically. Suddenly the newspaper slithered to the ground as the telephone shrilled. Muttering under his breath, he snatched up the receiver. The caller’s message seemed to puzzle him. He frowned, staring out at the sea. A pleasant breeze fanned his face; the

sea was calm. The sky was perfectly blue except for a slight haze along the horizon.

“You disturbed my rest to give me a gale warning?” he thundered. “You’re mad!” And he crashed down the receiver.

Meanwhile, Mr Sageman was securing the shutters on the windows of his house that faced seawards. His wife busied herself in the kitchen, and the children carried blankets downstairs to the workshop, which had rock walls on two sides.

“There’s wind for sure,” he said, coming back into the house, “but then, there’s always a wind up here. I can’t really see any sign of a storm.”

“Oh, but we can still sleep down in your workshop, can’t we, Daddy—just for fun?” begged his children.

“Yes, just for fun.”

None of them saw the gulls, high up, flying inland.

**“You disturbed my rest
to give me a gale
warning?” he
thundered. “You’re
mad!” And he crashed
down the receiver.**

The first gust came just after midnight, slamming into the shutters and tearing at the newly planted shrubs. As the howling of the wind and the drumming of the rain intensified, it was punctuated by the crash of falling tiles and the banging of a loosened shutter. In the lulls between gusts the angry sea boomed as it tore at the rocks and sand far below.

By dawn, the gale had blown itself out. The sun rose on a scene of chaos. Mr Sageman stood with his arm around his wife. “I can soon fix the roof, you know,” he said with forced cheerfulness. “And with just a bit of mopping up . . .”

His words trailed off as he opened another shutter and looked at the beach below. The silence was broken only by the cries of the gulls as they circled above the jetsam that only the day before had been Mr Foley’s villa.

Jennifer Baldwin Lives in Castle Hill, New South Wales.

SDA Journalism's Greatest Need

JAMES COFFIN

News writing follows a formula that is easy to learn. Yet relatively few people seem interested in doing it. And fewer still do it well.

THE FOUR years I recently completed as news editor for the *Adventist Review* convinced me that the greatest need in Adventist journalism is good news writing.

For the most part, news involves writing according to a formula, and the formula is relatively easy to learn. Furthermore, the demand for news writers is almost limitless—nearly every church member could write news articles for church periodicals or local secular publications. Such writing can help to make the community more aware of the church and what it stands for (see "The Media in Perspective," page 5). Yet relatively few people seem interested in news writing, and fewer still do it well.

For practical purposes, we can divide articles for Adventist magazines into three categories: general features, news features and news.

The general feature includes anything from a "how to" article on some

Adventist village in the Pacific islands. The news feature might zero in on one family, telling what they were doing when the cyclone hit, how the cyclone has disrupted their lives, their plans for the future, their feelings about what has happened.

News articles, on the other hand, are to inform of events that have just

The first question a news writer must ask is: Will I write this as straight news or as a news feature?

transpired. They are to keep readers abreast of what is happening. And they should be constructed in such a manner that after having read the headline and the first paragraph, the reader not only has the gist of what has happened, but also knows whether he or she is interested in reading further.

This type of writing is matter of fact. It is functional. Its purpose is to transmit information in an attractive, readable, easily assimilated form. It is structured in an "inverted pyramid," meaning that the most important fact comes first, and other facts are listed in descending order of importance. Should the article prove too long, the editor should be able to trim paragraph by paragraph from the bottom up.

In short, news writing is highly specialised. Thus, I should mention that the nine tips for writing that I presented last week (see "Catching the Vision to Write") primarily addressed general features and news features. Not every point would apply to straight news articles.

In writing a news article, the first question a writer must ask is: Will I write this as straight news or as a news feature? Nine times out of ten the information should be treated as straight news. Only if it is a highly

significant event, is very unusual or has high human interest should the writer use the fancier packaging typical of a news feature.

Nothing is more frustrating than wading through heaps of flowery prose, only to discover that there is nothing at the end of the rainbow but sawdust. For example, a 5-Day Plan, which hundreds of churches throughout the Division run every year, could scarcely be considered news for an Adventist publication, let alone merit a featured lead such as: "A crowd was milling about the room as John Smith entered. He hadn't wanted to come, but his wife had said it could be a matter of life and death. . . ."

Equally bad are the articles that lead off with questions that at best are trite and at worst are totally irrelevant: "Have you ever wondered why whales live in the ocean instead of in Sydney? This question brought forth gales of laughter when a Pathfinder from Lackofwitville asked it at 3 am during a recent campout at Crackemup National Park . . ."

Never start a news article with a question, even a sensible one. The first sentence should be a direct statement summarising the most significant aspect of what has happened.

Another common weakness is to tell the story chronologically, which to the uninitiated seems logical. But it presupposes that readers will read to the end. If they don't, and a high percentage of them won't, they will

Bad news, less-than-ideal news, can be reported in a way that makes readers feel positive about the church.

aspect of family life to a theological discourse on the nature of inspiration to a humorous story about getting along with cantankerous neighbours.

The news feature may overlap with both the general feature and the news article. But, for the most part, it focuses on a topic that is in the news, has been in the news or is newsworthy; approaching it from a different perspective than would a news article, however.

For example, a news article would tell the what, where, when, how and who of the cyclone that wipes out an

Promotion lays no claim to objectivity; but news should. Promotion tells it as someone would like to have us see it; news "tells it like it is."

never know the most important thing being reported.

Articles often begin like: "In 1898 there were no Adventists in Suchandsuch. Then a literature evangelist named Col Porter came through selling books. . . ." After a decade-by-decade historical review, the last paragraph says, "And last week the prime minister was guest speaker when . . ."

Obviously, the presence of the prime minister should have been reported in the first five or six words. The history should come later, simply to put the event into perspective.

The final pitfall I will note in

news, can be reported in a way that makes readers feel positive about the church because they know what is going on and know that something is being done to make the situation better. This kind of realistic reporting is what we need.

To help would-be news writers sharpen their skills, next week we are beginning a series of short articles offering tips on various aspects of news writing—how to write the lead, how to structure the articles, how to

use quotes, how to avoid cliches, and much more.

I see at least three major benefits as our Adventist news writers develop greater proficiency: the articles in the RECORD will be more interesting and to the point; local newspapers will accept a higher percentage of the material submitted to them; but most important—and I'm being totally objective, as you will see—it will make my work much, much easier!

Never start a news article with a question.

The first sentence should be a direct statement summarising the most significant aspect of what has happened.

Adventist news writing is a failure to understand the difference between news and promotion. Promotion has a legitimate place, but it should not masquerade as news. Promotion lays no claim to objectivity; but news should. Promotion tells it as someone would like to have us see it; news "tells it like it is." Or, as one journalist has described it, somewhat tongue-in-cheek: "News is something that somebody somewhere wants to suppress. Everything else is advertising."

I am not suggesting that Adventists should engage in the muck-raking we often see in secular journalism. But, we shouldn't whitewash what isn't naturally white. If we could be a little more candid about reporting both the strengths and the weaknesses, the good and the bad, the positive and the negative, our reports would be more credible—and, I believe, in the long run, more inspiring. Unfortunately, the only inadequacy we are apt to read about is inadequate funds.

I believe the average Adventist in the 1980s is looking for candour (see "Writing and Reporting News for the RECORD," page 6). Ironically, candid, non-promotional reporting often turns out to be the best promotion in the long run. Bad news, less-than-ideal

The Media in Perspective

RAYMOND L. COOMBE

SINCE ALL newspaper clippings that mention the Adventist Church are sent to my desk by a media clipping service, I see a gratifying flow of news items and stories about the Seventh-day Adventist Church and its activities—and most of these reports are initiated by enthusiastic church communication secretaries or PR-conscious ministers.

Whether it is a regular church news column or a report of some community project, the media provide opportunity for the public to be made aware of the activities, lifestyle and beliefs of Seventh-day Adventists.

Adventists have particularly been in the news over recent years because of the Chamberlain case. At times, misinformation, rumours and innuendos have tended to discredit the church and bring embarrassment.

However, more recently, with Lindy's release and the more positive trend of the enquiries, the media are far more positive toward both the Chamberlains and the church. In fact, no event or advertising could have made the public as aware of Seventh-day Adventists as has this tragedy.

Nevertheless, it is encouraging to note many references to Adventists that have not been generated by ourselves or the Chamberlains' ordeal. I regularly read reports of the church's involvement in various community activities.

Health features frequently refer to Adventists' healthy lifestyle and longevity. The 5-Day Plan to Stop Smoking, Sydney Adventist Hospital and Warburton Health Care Centre are often mentioned.

Sometimes it is a church school that has participated in a community activity. Sometimes Adventists assist in appeals for the Red Cross or Salvation Army. I read reports of Adventists working with State Emergency Services and other voluntary aid organisations to help evacuees during the recent Sydney floods.

These may be brief references, but they identify us as caring Christians and remind people that we are part of the community. After all, that is what public relations is all about.

So long as each of us as individuals realise that we are God's representatives, communicating His love and demonstrating His "more abundant life," we need not worry about the media. Instead, we need to beware of isolationism. We need to see the enormous potential of playing our part in the community and do all we can to bring glory to God. The image of the church is influenced by what appears in the media, yes. But it ultimately depends on you and me.

Raymond L. Coombe is South Pacific Division Communication Department director.

Writing and Reporting News for the RECORD

THE RECORD has readers in Australia, New Zealand and throughout the South Pacific islands. News reports, therefore, must have broad appeal. Essentially, the RECORD seeks four types of articles:

1. Reports of events and programs that are innovative and unique. We are not interested in detailed reports of 5-Day Plans, Vacation Bible Schools, health-screening programs, cooking demonstrations, Revelation Seminars and the host of other activities that are routinely being run by churches throughout the Division.

If the Prime Minister attends a 5-Day Plan and quits smoking—or doesn't quit, for that matter—that's news. If someone is baptised because of a VBS, that's news. If you add some totally new element to a Revelation Seminar, that's news. But the mere fact that you ran such programs and Joe Green, Sally White and Tom Brown took part is not news.

The RECORD wants to print reports of imaginative things, things being done for the first time, pilot programs,

variations being played on old themes, how programs are being adapted to meet unique local needs, how new programs are being tested, how lives were changed.

Programs and events don't need to have been earth-shattering successes to have news value. If they failed, why did they fail? What is being done to correct the deficiencies? What lessons were learned from the experiment? This brings us to the second major area of interest.

2. Analytical, research-orientated reports. What trends are emerging in education, in health care, in evangelism, in church administration, in work among ethnic groups, in church membership, in lay evangelism? What are the implications of such trends? What is being done to prepare for them? What could be done that is not being done? Why do certain forms of outreach succeed or fail? What issues are various congregations or church entities facing?

This type of interpretation and analysis requires research and is hard

work. But it can make a major contribution to the church. A willingness to probe issues that might seem less troublesome if swept under the carpet, can do much to strengthen the church and arm it to deal with such issues.

In a recent survey conducted in the South Pacific Division to determine what readers would like to see in the RECORD, every category—young and old, affluent and poor, highly educated and less educated—wanted to see more news coverage of church affairs, even if it sometimes is not good news.

3. Human-interest stories. People like to hear about people, about ordinary people who do extraordinary things—the young person who preaches, the old person who witnesses to those pushing his wheelchair, the prison guard who is won to Christ by the inmate who became an Adventist only weeks before. Few articles have the appeal of these human-interest stories.

During a recent *ad hoc* committee to evaluate the RECORD, the committee members chose "people-orientated" as the word that best described the image the RECORD should project.

4. Reports of significant church events. Conference sessions, policy changes, major decisions, the opening of new churches, schools, offices, reports on the progress of regions, programs, and institutions—these will always make up a significant portion of the RECORD's news.

Finally, reports must be current. If news reports are to have their optimum impact, they must be current. The RECORD has been indicted repeatedly because of its stale news, and there is only one way to remedy this situation.

Reporters must treat writing for the RECORD with the same sense of urgency they show for the local newspaper. Each day that passes after an event diminishes the likelihood of a report about it getting into the RECORD.

Any report from within the two homefield unions that reaches the editor more than three weeks after the event being reported will NOT be run. It is better to send in a report without photos and without certain details than to have no report run at all. ■



The Secret Weapon

JEAN JONES

sea. I'll try the engine once more." But it would not start.

Having done all they could, the men prayed that God would help them.

"Let's try that handle again." John suggested. After one turn the engine fired into life. Much relieved, the men thanked the Lord.

When they reached port, John took the launch to some mechanics. The mechanics looked at the engine briefly, then shook their heads.

"How long did you say this launch has been running since it gave trouble?" they asked John.

"About five hours," John answered. "Why? Is there something wrong with it?"

"Something wrong?" one mechanic repeated. "I can't believe the engine could keep going at all in its present condition! It is absolutely falling to pieces!"

"I'll tell you our secret," John said with a smile. "Prayer. Prayer is the power that gets us missionaries through these problems. You could call it our secret weapon!" ■

"ISN'T IT a perfect day to be out."

John, a missionary in Papua New Guinea, was out on a mission launch with some of his helpers, travelling to a distant mission station.

The launch purred along nicely. Then suddenly the engine stopped, and refused to start.

"We had better use the radio to call for help. We can't stay out here for long with no power," John said. So the men hurried over to the radio. It was dead.

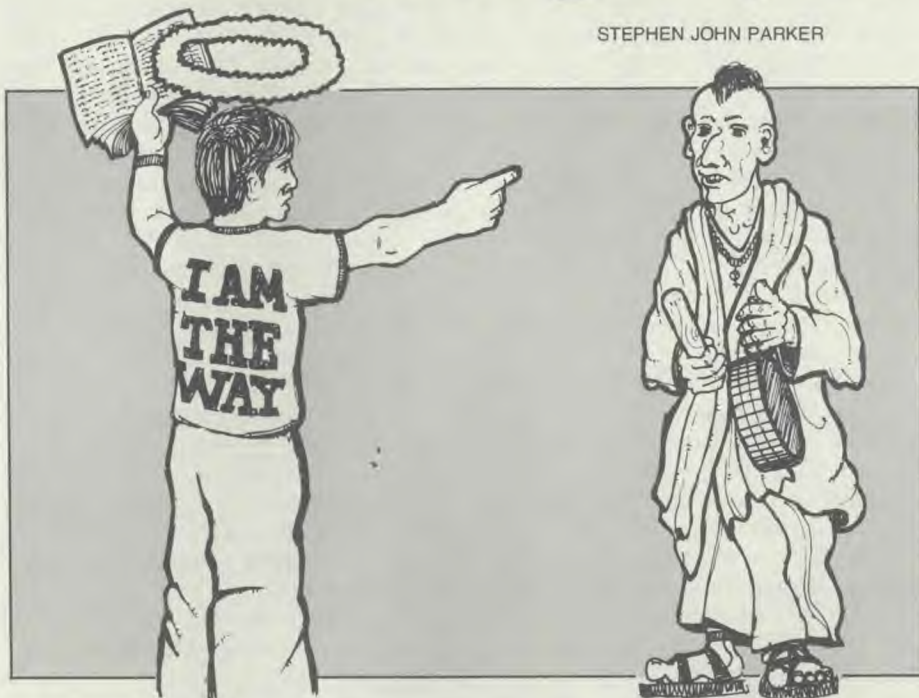
"When did you use it last?" they asked.

"Just a few days ago," John said. "It was all right then." The men tried again without success.

"We're in a dangerous situation," John said. "We could be drifting out to

The Wrong Way to Witness

STEPHEN JOHN PARKER



It was simple. I was right. They were wrong. And I had to show them the truth.

THERE ONCE was a time when I loved to wander through the mall in our city and accost lone Hare Krishnas in order to rip the cultic carpet from beneath their feet. Similarly, I found great joy in standing on the doorstep straightening out the twisted arguments of a Jehovah's Witness. As to the Mormons, with unmitigated cleverness I would pummel them with the real story about their prophet. And how thrilling to reveal to uninformed Catholics the naked truth of their church's bloody history and the pagan origins of their legalistic dogma.

Time after time I "witnessed" to these poor people, tearing from beneath them the shaky foundations that I knew would eventually crumble anyway, plunging them into the lake of fire at the end of the world. It was simple. *I was right. They were wrong. And I had to show them the truth.*

But none of them came to Jesus. The more I "witnessed," the more adamantly they clung to their error. What was wrong? Why wasn't my witnessing successful? Why were people so stubborn? The answer? I was guilty of egocentric witnessing.

Slowly, like the gentle rising of the sun in the morning, it dawned on me that I did not know these people. I approached them with a Catholic, Mormon, Hare Krishna or Jehovah's Witness mould. Then, in essence, I grabbed each person by the scruff of the neck and shoved and pushed until he or she fitted the mould as I thought they should.

I didn't know what was important to the man or woman standing before me. I didn't know how he or she thought or what they needed. And besides, was I really any different from these people? Why should they believe that my beliefs were any more valid than theirs? As I examined my behaviour, I was forced to admit that I was not offering any substantial, practical evidence of Christ's power to change one's life.

So I decided that, with God's help, I would try to listen to others. I mean *really* listen. I determined to ask questions. To try to understand just how these people ticked. To find out what life meant to them. To try to get into their world and see life through their eyes. To be a friend.

The change in me came about slowly. I am still changing. And I still slip and fall. But what a difference it has made. When I meet a Hare Krishna, a Jehovah's Witness or anyone whose beliefs differ from mine, I sincerely enquire about his or her beliefs and allow the person to share their beliefs' meaning and how they meet life's needs.

Then I try to gently share my love for Jesus and tell what He has done for me. How He has died for my sins and set me free from the law of sin and death. About the wonderful freedom of living life for Him. About the hope of going to live with Him for ever. About the struggles I face from day to day and the comfort I get from having Him walk beside me.

And, wonder of wonders, they listen. They actually listen. And I learn. I learn more from listening than by reading all the books on apologetics. I have discovered that every person is unique; that pat answers are not suitable. Everyone has different needs. Each person is at a different stage of spiritual growth. Sometimes, when I have developed a rapport, and when I feel it is appropriate, I might broach some subject concerning which I know we do not agree. But no more are these areas my *primary* concern.

Jesus and His ministry must be uplifted if He is to draw all men to Himself. All my overpowering arguments boosted my ego. But they usually diluted the power of Him for whom I was arguing. Few people are saved through argument. It is possible for Jesus to be lost in our witnessing. Our chief motivation may unwittingly be our own pride and the desire to appear clever.

Even though those we share our faith with may not immediately—or ever—give their hearts to Jesus or become Seventh-day Adventists, we can at least part as friends. And we hope that during our encounter they will have seen the love of Jesus shining in us rather than a demonstration of our own pride. ■

Stephen John Parker writes from Warradale, South Australia.

Navesau to Benefit from Offering Next Week

"YOU CAN START school today. The Director of Education has given me permission." With these words Pastor B. L. Crabtree, then West Fiji Mission president, announced the opening of Navesau Central School to three teachers and 93 students. It was February 26, 1964.

Church members from neighbouring villages, who had toiled consistently to clear the land and establish the new school, took great pleasure in seeing the new school open. Of course, it wasn't finished yet. The boys had to sleep in the classrooms at night because their dormitory was still uncompleted.

As classes proceeded during the day, men and women cheerfully cut and plaited bamboos, putting the pieces together to make more accommodation for students and teachers. And all worked diligently in the gardens that the growing student body might be adequately fed. Trainee

teachers from Fulton College, 40 kilometres down the road, assisted.

At the end of the first academic year, three students received their school certificates. It was a beginning.

The following year brought a devastating cyclone, followed by floods. Staff and students together picked up the pieces and the school survived. In 1966 fire destroyed the boys' thatched dormitory, and the classrooms again served double duty.

By 1967 the enrolment had risen to 216, and all nine candidates passed the government intermediate level examinations. Volunteers—some from as far away as Canada—came to assist, and permanent concrete buildings rose above the lush vegetation. Staff houses, kitchen and a generator shed were built. Volunteers also provided free medical services, and one even upgraded the power system to Fiji Electricity Authority standards. Successive principals gave dedicated

leadership, and Navesau has become a success story.

Today there is a modern classroom block, a well-stocked library, a well-equipped science laboratory, a large dining hall and comfortable residences. But there is something missing. Each Sabbath the boys must move the long wooden benches from the eating areas in the dining hall to provide space for the morning services. The hall must be rearranged for the next meal, and the process repeated for the afternoon meeting, Friday-night vespers, weekday "chapels," and prayer meetings. And they have been doing it for 15 years. Navesau needs a church.

After his visit to the school 22 years ago, the then president of the Australasian Division wrote: "The story of the beginning of this school is most inspiring. Through faith and perseverance you have achieved the seemingly impossible."

We at Navesau still have faith. We thank you for remembering Navesau next Sabbath. ■

By Wapole Talemaitoga, principal, Navesau Junior Secondary School.

Literature Evangelists See Fruit of Labour

NORTHERN Australian Conference literature evangelists are thrilled that 16 people have already been baptised in their conference—only four less than the aim they had set for the whole year.

"We shared the great joy felt by

veteran literature evangelist Ray Givney," says Northern Australian Publishing director Graham White, "as he witnessed the culmination of five years of Bible studies when three persons were baptised recently."

Mr Givney had contacted one of

those baptised, Elaine, in the Ayr district six years ago and found she was keen to learn more about the Bible. In time she and her daughter were baptised, after attending a mission conducted by Pastor Geoffrey Youlden.

While in hospital, Elaine introduced Mr Givney to her friends Margo and Jan, to whom she had loaned a set of Youlden tapes. Mr Givney began Bible studies with Margo, but her husband's illness necessitated some time in Brisbane and later a move to the Atherton Tablelands. However, pastors in these areas continued the contact, which climaxed with Margo's acceptance of salvation in Christ.

Earlier this year literature evangelist Denis Jones contacted Debbie Paskins and her mother when he sold them a set of medical books. The family had recently suffered a bereavement, and Denis offered a comforting prayer. Months later, when a Revelation Seminar was planned in that area, the family received an invitation. They enjoyed the study, and Debbie's mother attended Pastor Ray Kent's mission program and was baptised.

Now Debbie and her husband Trevor have been baptised and their children dedicated to the Lord. ■



Trevor and Debbie Paskins and their family.

Introducing Sonoma: What the College Is Not

SONOMA is not a famous institution of higher learning. But it does provide quality Christian education.

Sonoma is not big. But the present enrolment of about 150 young people from Papua New Guinea, the Solomon Islands, Vanuatu and other parts of the Pacific, work and study together as one big family.

Sonoma education is not purely theoretical. Practicals occupy a large segment of each course.

Sonoma is not a very safe place. Although unmolested by humans, the college is subject to fairly frequent earthquakes. Fortunately, most of them are gentle and cause little damage.

Sonoma is not part of a noisy metropolis. It is surrounded by large cocoa and copra plantations on the northern Galle Peninsula of New Britain.

Sonoma is not a barren place. The soil is rich volcanic ash. Bananas, pawpaws, pineapples and many other tropical fruits grow almost "wild."

Root vegetables, corn and several varieties of cabbage flourish.

Sonoma is not able to boast of expensive modern facilities. But through improvising and hard work on the part of the teachers, students can obtain a quality education.

Sonoma graduates are not unknown. Many Sonoma graduates now hold leadership positions in the church, and work as teachers, ministers, secretaries, builders, accountants, farm managers and mechanics.

Sonoma is not a college without hope for the future. Despite the problems that regularly arise, staff and students at Sonoma believe it is God's college. ■

By Martina Stanley, who writes from Sonoma College, Papua New Guinea.

Sonoma Conducts Voice of Youth

RECENTLY, deputy principal Barnabas Anga, of Sonoma College, reported on the first Voice of Youth program conducted at Sonoma since the college's establishment in 1968.

The program attracted about 250 attendees the first night and culminated in the baptism of four people. Thirty people including 10 members of the Sonoma youth group responded to an altar call.

"People from nearby plantations and at an agricultural college a few kilometres away, have not only made a decision for the Lord," says Mr Anga, "but have started worshipping on Sabbath." ■

Narrogin Holds Visitors Day

NARROGIN church in Western Australia recently held their first Visitors Day for years, under the leadership of Hilda Smith, Sabbath school superintendent.

"We planned the day just a few weeks after a successful nutrition series," says church minister Chris Peake, "and rejoiced to welcome most of those whom we had made friends with."

The visitors stayed through from Sabbath school to a vegetarian luncheon, which attracted several who had not come to the services. Following lunch the children gave a program.

"Besides bringing pleasure to all those involved, the day proved to be an encouraging demonstration of just how effective a coordinated sequence of outreach events can be in bringing people into our church," says minister Peake. "Most of those who came have expressed interest in the Revelation Seminar we plan to commence next month." ■



Final night baptism at the Sonoma Youth series.

LE Institutes Highlight Needs in Papua New Guinea

LITERATURE EVANGELISTS in Papua New Guinea are finding that their sales are yielding a harvest of baptisms.

Literature evangelist Bob Enoch of the Morobe Mission saw 112 of his customers in the Markham Valley baptised following an evangelistic series conducted by union evangelist Pastor Samson Sogavare.

Recently at Homu, in the Eastern Highlands Mission of Papua New Guinea, union Publishing Department director Pastor Eric Hursey conducted a five-mission literature evangelist institute.

"The highlight of that institute," says Pastor John Knopper, Division Publishing director, "was a combined church meeting in Goroka, when our son, Peter, and a national worker, John Wabi, were ordained to the gospel ministry."

Describing a visit to Bisiatabu (pronounced Bisiatambu) for a second institute, Pastor Knopper says, "I had never even heard of the place." But he soon learned that when pioneer mis-

sionary workers entered Papua in 1908, they settled at this place. And it is still obvious why they chose this site for a mission.

Elevated in hilly country, it provides beautiful scenery and a reasonably cool climate. In the valleys, flowing creeks provide water. After the missionaries erected simple buildings, mission work commenced.

After the second world war more stable buildings gave permanence to the work. Missionary families, including the Specks and Lemkes, ministered to the people of Bisiatabu. A primary school began operating. With the development of Port Moresby, the Central Papuan Mission office transferred to Ela Beach and Bisiatabu was somewhat deserted, with national workers endeavouring to keep the mission operating.

"When we arrived for the literature evangelism institute," says Pastor Knopper, "the situation we saw left much to be desired. Although the main powerline is located less than two kilometres away, Bisiatabu has no

power for light, except Coleman pressure lamps.

"There is no running water," he continues, "and the sole useable rainwater tank was empty because it was the dry season. We felt a bit embarrassed, but many willing hands soon carried water from the creek and filled the tank."

According to Pastor Knopper, the primary school has been closed for two years due to lack of water and proper lighting, and the children have had to attend the local government school about 15 minutes' walk away.

"We managed to have a good time together," says Pastor Knopper, "enjoying the teaching of the Word and trying to close our eyes to the many evident needs at Bisiatabu. So much needs repairing."

Plans have been drawn for a layman's training school at Bisiatabu, similar to the Homu Layman Training School.

"This would be an excellent plan," says Pastor Knopper. "It would also encourage the members at Bisiatabu in their endeavours to restore the primary school. Pray with us that funds may be found to again give Bisiatabu a prominent place in the Seventh-day Adventist work in Papua New Guinea." ■

Adventist Youth Takes Four Firsts

FIFTEEN-YEAR-OLD Lorraine Summersell (see photo) recently received four "firsts" and one "second" during the annual Murwillumbah (NSW) Festival for the Performing Arts.

"Approximately 5,000 contestants performed this year," says Murwillumbah member Peter Weekes. "And because Adventist young people are encouraged to develop their musical abilities, the percentage of our youth taking part was high. Many won their sections or were runners-up."

In addition to playing the piano, Lorraine plays the flute, guitar, organ and piccolo, and sings in a group.

"This is the third year in a row that Lorraine has won first prize in the Gold Coast district of the Australian Society for Keyboard Music," says Mr Weekes. "We praise God for our youth." ■



Joint Efforts at Eight Mile Plains Brings Results

NINETEEN non-Adventists and seven former Adventists attended the opening night of a Revelation Seminar run recently as a joint venture of youth and seniors at Eight Mile Plains in Queensland.

Team members joined in a prayer circle before each of the programs, which ran twice weekly in the Rosedale High School.

"Music was also a feature of each night's program," says Anthony Whyatt, church youth leader. "Groups such as the New Direction Quartet and the Watchmen made a major contribution."

Three people have set their baptismal date as a result of the meetings, and others are preparing for baptism.

"The young people of Eight Mile Plains praise God for His blessing on our efforts," says Mr Whyatt. ■

Ipswich School Comes of Age

THE FIRST CLASS of the Ipswich Seventh-day Adventist primary school met for a smorgasbord tea with their former teacher, Irwin Low, on July 15, 1986, to commemorate the "coming of age" of their school.

The school was opened on January 21, 1968, and nine days later 41 students assembled in class. Since that day more than 300 students have enrolled.

"In what proved to be a highlight of the evening," says Terry Salomon, Ipswich church communication secretary, "Mr Low recalled the serious, humorous and, at times, embarrassing events of those early years. As the evening concluded we all were impressed with a sense of the Lord's leading in the establishment of this school."



Some of the first students enrolled at Ipswich school with their teacher (from left): Mr Irwin Low, Naree Luchow (nee Vogel), Karen Devlin (nee Pennell), Lois Uprichard (nee Pennell), and Gavin Uprichard.

Photo: Queensland Times.

Life-Sketch of Pastor C. J. Griffin

I LIVED with Cecil James Griffin, so it would be easier to write a book about him than a life-sketch. "CJ" was that kind of man.

Since I have learned more of his early life, I understand better my exciting first years of ministry under his direction.

Cecil was born in 1895, fifth in a family of seven, to Daniel and Kate Griffin, who had a small farm near Cootamundra, NSW.

When Cecil was 10, the family moved to the Northern Rivers district of NSW, and Cecil enrolled at Corndale school, near Lismore. A well-known Adventist family named Hill introduced his sisters to the Adventist faith.

When he was 14, Cecil was baptised by Arthur Hill.

Avondale's vision of world needs grasped him at 16. But after two years of the ministerial course he left to accompany Pastor J. Knight as a missionary to Africa.

The sea was rough and Cecil disembarked in Adelaide, too seasick to travel further.

He began selling books, and quickly began breaking sales records in Aus-

tralia. Soon he became publishing leader in South Australia.

In 1915 he married Ruby Taber of Lismore. They had five children: Beryl (Mrs Hill), Myra (Mrs Roberts, mother of Pastor Bruce Roberts), Daphne (deceased), Ray and Roy. Nine grandchildren and 20 great-grandchildren follow on.

C. J. Griffin began proclaiming the message he loved in tents, halls, theatres and in open air. He was the first Adventist in Sydney to speak on radio, advertising Pastor J. W. Kent's meetings.

Pastor Griffin worked in NSW until transferring to New Zealand after his marriage to Margaret Thompson in 1939. He is credited with establishing the Ashburton church company. He was a vigorous preacher, an ardent lover of people, and warmly concerned about others' welfare.

Returning to Australia, he went to Horsham in Victoria, later retiring because of impaired health to Erina, NSW, in 1950. After residing in various retirement homes, he went to live with his son in Wauchope, where Ray and Robina cared for him until he died on July 9.

If what a poet once said is true: "I am a part of all that I have met," then I am grateful to God that part of my life was spent with Cecil James Griffin.

—By George W. Rollo.

Coburg Members Vote Not to Move

COBURG church members in Victoria have reversed a decision to sell their present building and relocate. The reason? If they moved it would mean there would be no Adventist presence in a large area of the north-western suburbs of Melbourne.

"We had planned to sell our church, which is really only a hall," says Jenny Saunders, Coburg church communication secretary. "Then we could have erected a new church complex adjacent to the Keilor Primary School, which will soon be built.

"But after consultations with our conference president, Pastor Calvyn Townend, we realised it would be unwise to take a congregation out of such a built-up area and not replace it," she continues.

So the members are now planning to refurbish their present building, which has been used for welfare activities during the week, luncheons on Sabbath and a recreation hall on Saturday evenings.

"This has not been an easy decision, and it was made only after much prayer," says Mrs Saunders, "But God has helped us, and we are confident He will continue to bless us."

Letters

Majoring in Minors

It grieves me to see people squabbling over minor issues in the church. Our central theme should be Jesus Christ and His saving grace.

We must say, as did Augustine, "In essentials unity. In non-essentials liberty. And in all things charity."

Rodney J. Clarke, NSW.

Moral Values? Absurd!

In "Does Television Make Room for God" (September 6), Andrews University looks for moral values in TV. How absurd—TV is not made to teach moral values.

A TV is inanimate, lifeless. It is silent unless we activate it. To blame TV because we choose *bad* or *evil* programs is worse than Adam's blaming Eve for leading him into sin. If we use TV to bring evil into our homes, it is *our* fault and *ours* alone. We are the ones who choose. Don't blame the TV.

R. R. D. Marks, NSW.

Hopping Mad!

I read in today's (September 18) *Age* that a "doctor" told the police that the name Azaria means "sacrifice in the wilderness." I am hopping mad!

Please look up Leviticus 16:8-10. The name mentioned is Azazel, *not* Azaria, which means "help of God." Furthermore, Azazel was let loose in the desert, not killed.

Check with the Professor of Semitic languages at Melbourne University, any Christian clergyman, Ex-Chief Rabbi Dr I. Porush, Chief Judge of the Rabbinical Court Rabbi S. Gutnick or *Encyclopedie Judaica*, Vol 3, page 999.

The name Azariah was the name of the wisest man in the first and fourth and 10th centuries.

Norbert Urmann, Vic.

Dr Urmann, a retired Jewish chemist who is in his mid-eighties, with his wife, recently spent time at the Warburton Health Care Centre.

Coming Delayed?

As a new-comer to the Adventist Church, I am amazed by the increasing use of the phrase, "The Lord delayeth His coming." (See "I Want to See Jesus, Don't You?" September 13.)

We all know the plan of salvation was known even before Adam and Eve were created. Thus, the time of the Lord's return was known to the Father even then. How, then, can we say His coming has been delayed? "At the appointed time He shall come to judge the world in righteousness."

The Lord does not lie. If it were His will, the entire population of the world could hear the truth just as quickly as the world was spoken into existence. People who say He delays His coming are, in fact, doubting their Lord and His Word.

Christopher J. Pearson, SA.

Obituaries

Allbon, Elsie, born February 2, 1893; died September 7, at the Charles Harrison Home, Cooranbong, NSW. Miss Allbon was a well-known identity in the Cooranbong district, where she had spent most of her life. She worked as a compositor and proofreader in the old Avondale Press, and after her retirement in 1941 continued to work for others through Community Welfare Services. A. D. Pietz.

Berns, Percy ("Bronty"), born October 5, 1911, in Deloraine, Tas; died July 10, and was buried in the Devonport Lawn Cemetery, July 11. Bronty farmed in the Deloraine district until his retirement about 10 years ago. Since then he and his wife have lived and worshipped in the Devonport area. He leaves to mourn his wife, Olive; and children, Bevan and Flo. Gary Morton.

Gillett, Arthur Edward, born in Queensland, April 4, 1924; died at the Temora Hospital, NSW, September 5, and was buried at the Griffith Cemetery. Arthur began beekeeping in the Temora area more than 30 years ago and was well known in the Riverina district. He leaves to mourn his wife, Heather; and children, Len, Lois, Julie and Darryl. Morris Kreig.

Cook, Nona Kathleen, 62; died September 4, at Strathfield, NSW, and was buried at the Port Macquarie Cemetery. As a young lady, Nona attended Avondale before moving to Sydney to train for Mothercraft nursing. Being single all her life, she was able to travel to various parts of the state as her services were required. She leaves to mourn her sister, Marjorie Morrison, and family. S. R. Goldstone.

Cranfield, Honora ("Nonnie"), born December 31, 1911; died September 9, in Perth, WA. Miss Cranfield lived in the Braille Hospital, and was a member of the Victoria Park church. She leaves to mourn her sister, Ruth Kreig; and nephews and niece, Julian, Morrie and Sue. D. K. Hosken.

Griffin, Pastor Cecil James, 90, died July 9, in the Port Macquarie Hospital, NSW, and was buried in the Wauchope Cemetery, July 11. Pastor Griffin entered the ministry at 18 and served in various areas of church work in Australia and New Zealand. He leaves to mourn his wife, Margaret; four children, Mrs Beryl Hill and Mrs Myra Roberts (Sydney), Ray (Wauchope, NSW) and Roy (Terranora, NSW). His youngest daughter, Mrs Daphne Anderson, predeceased him in 1984. A life-sketch appears elsewhere in this issue. Bruce Roberts.

Hardymont, Estelle, 77, died August 26, in the Westlakes Private Hospital, Rathmines, NSW, and was buried in the Avondale Cemetery. Mrs Hardymont had been an Adventist for 64 years. Two relatives, Pastors Barry Satchell and Kevin Geelan, took part in the service. She leaves to mourn her daughter, Jenny (Mrs

Bob Geelan).

J. N. Beamish.

Lynnewebber, Gwendoline, 75, died September 4, at Redcliffe Hospital, Qld, and was buried at the Redcliffe Cemetery. Mrs Lynnewebber became an Adventist in Ayr, Qld, and was baptised by Pastor Engelbrecht. She leaves to mourn her husband, Bill; sons, William, Frank and Lawrence; daughter, Maud; and their respective families. G. H. Ormiston.

McKay, Lilliane Evelyn Isabel, born January 3, 1919, Evansdale, Tas; died September 19, and was buried at Carr Villa. The mother of a very close family who have made a significant contribution to the Launceston church, she leaves to mourn her husband, Rex; children, Charles, Peter, Roderick, Douglas, Margaret (Anderson) and Heather (Chilcott), as well as 28 grandchildren and 5 great-grandchildren. Andre van Rensburg.

Potter, Beryl Frances, 55, died August 22, at the Sydney Adventist Hospital, NSW, and was buried at the Avondale Cemetery. In her earlier years she nursed at the "Sydney San" and at Singleton, Muswellbrook and Quirindi, NSW. Later she loyally stood by her husband in the health food work in Australia, South Africa and New Zealand. She leaves to mourn her husband, Wal. J. N. Beamish, S. G. Winter.

Stokes, Lennard B., 78, died September 4, at the Greenlane Hospital, New Zealand, following a severe stroke, and was buried in the Servicemen's Section of the Waikumete Cemetery. In 1952, Len and his wife attended Pastor Len Vince's mission in Auckland and became members of the Avondale church, where he served as head deacon for a number of years. During the 1960-75 period he became well known in North New Zealand as a conference builder, along with "Uncle Harry" Stokes. He leaves to mourn his wife, Elsa; two daughters, Deidre Collins and Robin Wainwright; five grandchildren and six great-grandchildren. Kyrill Bland.

Advertisements

Real Estate—Cooranbong Area

For all your real estate needs in the Cooranbong/Morisset area contact Michael Dabson or Shirley Turner. Phone (049) 77 1504 or (049) 73 2922. After hours (049) 73 2092 or (049) 77 1330. We are happy to assist you with any inquiries you may have.

Car Buyers

New Commodore, Gemini, Astra, Camira, Berlina, and all General Motors-Holden commercial vehicles. Contact Trevor Minett, at Terry Bourke Holden, Toronto, NSW (near railway crossing). All fleet leasing and financial facilities available on new and used vehicles. Interstate enquiries welcome. Phone (049) 59 2988.

For Sale

Keep your health—grind your own flour and oil seed. Vitamins and minerals are only retained for 24 hours after grinding. Make your own wholemeal for porridge and bread, and retain the vitamins, minerals, bran and germ. Electric grinders for sale. H. & H. Rusterholz, Yorklea, via Casino, NSW 2470. Phone (066) 63 7180.

Applicational Software/Computers/Peripherals

Suppliers of a wide range of computers (micros to mainframes), printers and disc drives.

Professional services available to advise the correct applicational software and equipment to meet your needs or help in rectifying bad installations. Installation, educational and programming services also available.

Worboys & Associates Pty Ltd, Computer Brokers and Applicational Systems Consultants. Phone (049) 43 8784.

School Uniforms

DEE ESS FABRICS, suppliers of uniforms to Seventh-day Adventist schools, have just issued their price-list. For full details regarding prices and all sizes of girls and boys uniforms, write to Dee Ess Fabrics, 88 Whitehorse Road, Ringwood, Vic 3134, or phone (03) 870 7839.

For Sale

Immaculate 3 B/R, B/V home on elevated block in Millgrove. Carpet as new, quality curtains and light fittings. Other features include front door view of Mount Little Joe, garden in vegies, poly hothouse, garden shed, full-length back concrete patio under pergola. Beautifully presented house. 5 minutes to Signs Publishing Company, SHF, church, school, etc. Priced at \$58,950. For inspection phone Mevyn Whittaker on (03) 735 1211 B/H, (059) 66 2505 A/H.

Stanthorpe Adventist Primary School Tired of City Living?

Stanthorpe school offers all the advantages of a peaceful, relaxed rural education with the support of a growing, active church.

Situated on the outskirts of town in the apple- and stonefruit-growing Granite Belt of Queensland, the school nestles among five acres of natural granite bushland.

We are anxious to offer the opportunity of sharing our school with new enrolments in 1987.

If you are interested, please feel free to write to The Principal, Adventist Primary School, PO Box 9, Stanthorpe, Qld 4380, or phone (076) 81 2551.

Musicians Wanted

"Endless Praise," Australia's first and only full-time gospel singing group, is now looking for any young person willing to devote a year or two in spreading the gospel through music. If you have some musical talent and would like to use it for the Lord, write, together with an audition tape, to "Endless Praise," c/- Werner Carrasco, PO Box 706, Liverpool, NSW 2170, or phone (02) 602 2027.

The group has an immediate need for a tenor and a keyboard player.

House for Sale

Fully insulated, 2-storey W/B dwelling, comprising 7 B/R, large kitchen, 2 large dining rooms, sitting room, 3 tiled bathrooms, 3 separate toilets, lobby, BI cupboards, robes, bookcase. Slow-combustion and electric stove, internal and external stairs, WH, garage, auto port, 2 outside WCs. 66' front to bitumen road. Near shops, PO and church. Bus past door. One mile from college. Apply 31 Alton Road, Cooranbong, NSW 2265.

Azalea Court Retirement Units

William Street, Hornsby. Two units each of 1 bedroom are available for occupancy for \$46,750 and \$53,000. Join a quiet Christian community handy to Hornsby shopping centre and Wahroonga. This project is operated as a church and community service by Association of Business and Professional Men Limited. Phone Bill Winterton (02) 476 3207 for more details.

House for Sale—Cooranbong

Delightful 3 B/R weatherboard home on 3 acres. Parquet flooring throughout. Mirrored doors on B/Rs, 2 bathrooms. Laundry inside. Large garage. Tool shed. Good, established vegetable garden. 22 fruit trees. 4 paddocks. 3 sheds for horses, goats and chickens. Walking distance to the college, SHF Co and primary and high school. Immaculate home. \$79,500. Phone (049) 77 2009.

New Testament Concerts

Come along and enjoy the musical ministry of popular Adventist gospel group *New Testament* at the following concert venues:

Avondale College Church—Friday night, October 31.

Penrith—Cambridge Park SDA Church—Saturday night, November 1.

Mildura—Arts Centre Theatre—Monday night, November 3.

For further information contact group manager, Ashley Hansen (03) 726 5434, or musical director, David Blennerhassett (03) 560 3371.

House for Sale

Situated close to Avondale College and Avondale Primary and High Schools in new estate. Large home, 30 squares, 4-5 bedrooms, family room, ensuite, two storey. \$102,000. Phone Alex Currie (02) 477 4834.

Manners Autos Pty Ltd

Specialising in quality used cars and commercial vehicles at very reasonable prices. For personalised service in Victoria and interstate, contact Kevin Manners on (03) 726 7814.

Position Available

Young man required for training in LP gas installation work. Excellent working conditions. Mechanical aptitude would be preferable. Phone (03) 877 6864 for interview.

Hobby Farm for Sale

Neat ranch-style, brick, 3 B/R, family home at Mildura. Positioned on 2½ acres, it offers a pretty and peaceful outlook across lakes with township in background. Property is irrigated, surrounded by neighbouring grapevines. Established garden and fruit trees are drip fed, two stables, triple garage, buses to SDA schools, shops, town. Genuine enquiries only. Phone (03) 726 5732 for more details.

Position Vacant

Warburton Hospital has a permanent position available for a General and Psychiatric Certified Nurse. Our 35-bed acute medical and surgical unit with a rehabilitation emphasis needs such a person. Accommodation is available in the beautiful Yarra Valley with the appointment to commence January 1987. Appropriate award wages will be paid.

Become part of a special team that is already helping fulfil our medical outreach program.

Further enquiries and requests for application forms should be directed to: Mr Glenn Stanley, DON, Warburton Hospital, Yuonga Road, Warburton, Vic 3799. Phone (059) 66 2404, A/H. (059) 66 2408.

Lismore Adventist School

An opportunity for a pleasant climate and church-school education. This school has primary and secondary grades to Year 10. There is a modern, well-equipped school, situated on a 10.5-hectare rural property. Government buses provide free transport from outer areas. This is the fastest-growing area of the beautiful North Coast. There are nine churches in the area served by the school. For further particulars write to Mr M. Ferguson, PO Box 131, Lismore, NSW 2480. Phone (066) 24 1193 or (066) 24 3284 A/H.

Stolen Car

XL Cortina, HID 977. Metallic dark blue, beige vinyl roof, grey protector strip and stripes on boot. Broken left tail light. If seen, please contact Mrs R. Wilkie, phone (049) 43 8881.

Physiotherapy Positions in North America

There is a shortage of physiotherapists in the United States and Canada. Many positions are available both in Seventh-day Adventist and other hospitals. For further information please contact Kevin Stokes, 141 Linden Avenue, Bridgeport, CT 06604, USA; phone (203) 334 1129.

Mechanic Wanted

Full or part-time motor mechanic. House available. Phone (049) 77 1216.

Avondale College Foundation— Victorian Chapter

The Annual meeting of the Avondale College Foundation—Victorian Chapter—will be conducted at the Nunawading Church Hall, Central Road, Nunawading, on Sunday, November 23, commencing with light refreshments, at 6 pm.

All those interested in the training and education of our youth are invited to attend.

F. E. Youlden, Chairman,
Victorian Chapter.

Interstate Travellers

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

Accommodation—Phillip Island, Victoria

Land of the Fairy Penguins. Peaceful unit with bay-beach frontage. Bed and breakfast or weekly rates. Phone (059) 56 8220, or write to Accommodation, RMB 2052, Cowes, Vic 3922.

Williamstown Transport Services

We specialise in furniture removals: local, country and interstate. Storage provided in modern brick warehouse. Packing supplied. Reasonable rates. All goods insured. Free quote provided. Reverse charges for long-distance calls.

Phone (03) 729 1811 business hours or (03) 397 7190, (03) 391 1999 all hours. PO Box 214, Williamstown, Vic 3016.

For Sale

Brisbane, Redland Shire. B/V, colonial-style, 3 B/R home. Full-length front veranda and rear pergola. Two-car lockup garage. Continuous bay breezes through elevated position. School and city bus handy. Close to church and retirement village. \$75,000. Phone (07) 824 1926.

Lilydale Adventist Academy

A secondary boarding school for Adventist youth, Years 7-12. Beautifully situated in the foothills of Victoria's picturesque Dandenong Ranges, the school features an excellent academic preparation for all tertiary courses at Avondale College, Sydney Adventist Hospital and all Australian universities and Colleges of Advanced Education. Christian fellowship at its very best.

Applications for 1987 now being received. For particulars, write to the Enrolment Officer, LAA, Box 1, Lilydale, Vic 3140, or phone him on (02) 728 2373.

Land for Sale

20 acres at Millmerran Downs Estate, Queensland. Close to township which has church, schools, hospital and other amenities. Block lightly timbered. Close to main highway. Buses to Toowoomba and Brisbane daily. \$16,750 ONO. Phone (076) 95 1389 for details.

House and Flat for Sale

Opportunity for married student planning Avondale next year. Home 2 B/R, plus entirely separate flat—2 B/R, lounge, dining room and kitchen. Home can be arranged as 3 B/R and flat with 1 B/R. Very large rooms. Near church and schools, shops. Price \$65,000 ONO. Or 2 flats to let at \$70 per week. Write Pastor H. Kent, 688 Freemans Drive, Cooranbong, NSW 2265, or phone (049) 77 1430.

Home, Taree

3 B/R, B/V home on 1.4 acres. Tiled roof, 14 squares. Berber carpet throughout. Lock-up garage. Mountain and rural views. Grounds extensively landscaped with natives and conifers. Large area suitable for vegetable garden, established fruit trees. Fifteen minutes to Taree city and SDA primary school. Five minutes to Wingham town and state primary and high school. Bus service. All-bitumen roads. \$75,000. Write C. Frahm, Fulton College, PMB, Suva, Fiji, or phone (065) 52 2868 for on-site inspection.

Real Estate Agent

Personalised rental management and sales marketing by a family team for your best interests. Trees & Associates, 335 Windsor Road, Baulkham Hills, NSW 2153. Phone (02) 639 4000.

Real Estate

For personalised service on all your real estate requirements in the Lilydale/Mooroolbark and surrounding areas, including the Yarra Valley, phone Milton Gray or Mevyn Whittaker on (03) 735 1211. A/H Mevyn (059) 66 2505, Milton (03) 735 0283.

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



Bomb Scare. Australian Pastor Malcolm Allen was recently involved in a bomb scare at De Gaulle Airport in France. After discovering a bomb in a nearby suitcase, officials evacuated passengers from the area and detonated the bomb on the spot. No one was injured. Pastor Allen, now an associate director of the General Conference Church Ministries Department, was in France for a camporee attended by about 800 young people in the region in the south from which the Huguenots came. About 280 youth requested baptism following an appeal.

Youth Run Seminar. Youth in the Ayr/Home Hill area of the Northern Australian Conference are conducting a Revelation Seminar. Fifteen non-Adventists are attending and, according to leader Kelvyn Davey, "The young people are having a ball."

Help to Chernobyl. The General Conference has sent \$US25,000 for the victims of the Chernobyl nuclear accident in the Ukraine. Delegates from the church's world headquarters in Washington, DC, visited the Soviet Union just after the Chernobyl disaster, making contact with the Department of Religious Affairs.

Geoscience Conferences. Dr James Gibson, from the General Conference Geoscience Research Institute, will visit Australia and New Zealand next month to plan geoscience field conferences in the South Pacific Division during 1987 and 1988.

Asian Aid. The Hunter Valley branch of Asian Aid has raised \$300,000, supporters learned at the organisation's annual dinner held at Avondale College recently. The funds support orphanages under Adventist administration throughout Asia.

Publishing Problems. The price of most lines of Australian-made paper has risen by 100 per cent to bring them into line with world prices. In addition, the government bounty paid for books printed in Australia is to be withdrawn at the end of this year, making further price increases inevitable, according to Signs manager David Woolley.

Spring Clean. Pastor Errol Wright, Church Ministries director of the Western Pacific Union Mission, has appealed for religious literature of all kinds. "I think of the many church cupboards where Bibles, books and tracts lie unused," he says. "Nothing gathers dust in the Western Pacific Union Mission." Pastor Wright would be grateful for any literature sent to him at Box 63, Honiara, Solomon Islands.

Church Sold. The historic Parramatta church in Sydney has been sold for \$1.3 million. The present congregation invites visitors to join them on October 25 for the last services in the present building, erected in 1937. Greater Sydney Conference president Pastor Adrian Craig will preach the sermon. Pioneer evangelists Robert Hare and David Steed purchased the land in Charles Street 94 years ago and built a church for £420. On a number of occasions Ellen White occupied the pulpit of the original church on this site. The congregation will move to the Westmead Uniting church, corner of Hawkesbury Road and Cotswold Street, Westmead, from November 1 until their new church complex in Hammers Road, Old Toongabbie, is completed.

Student Fundraisers. Students from Brisbane Adventist High School have raised \$460 for the Queensland Cancer Fund. The students volunteered an hour of

their time after school on Monday September 8, for the doorknock appeal, which gains funds for cancer education and prevention programs, and assists sufferers.

Save Water. "The Rotarians are enthusiastic about this project," says South Pacific Division Adventist Development and Relief Agency director George Laxton regarding tank construction now taking place at Sonoma on New Britain. The Rotary clubs have donated all equipment and formwork for the construction of 35,000-litre tanks, with ADRA and/or local residents meeting cost of cement and sand, usually around \$600. "Of course," Mr Laxton continues, "in many areas, it is impossible for the local people to contribute this amount, and we are endeavouring to find funds to build many of these tanks with the equipment that has been donated. The United Nations claims that 50 per cent of disease could be averted if only people had fresh water."

Mechanic Needed. Aore High School in Vanuatu needs a volunteer mechanic to maintain and repair three farm tractors, the mains-power generator, two diesel-powered school boats, chainsaws, lawn-mowers, water pumps and the like. Persons interested in this position for 1987 should write, providing qualifications, to The Associate Secretary, South Pacific Division, 148 Fox Valley Road, Wahroonga, NSW 2076.

New ABC. The new Adventist Book Centre for North New South Wales, under construction at Cooranbong, should be completed soon.

"Finally, Brethren . . .": It's when you're all wound up that people can usually tell what makes you tick.