South Pacific Record
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Song of Praise

"Give thanks to the Lord, call on his name;
make known among the nations what he has done,
and proclaim that his name is exalted.
Sing to the Lord, for he has done glorious things;
let this be known to all the world.
Shout aloud and sing for joy, people of Zion,
for great is the Holy One of Israel among you."

Isaiah 12:4-6, NJV.

(See article page 6)

South Pacific Record
and Adventist World Survey

Official Paper of the
SOUTH PACIFIC DIVISION OF THE SEVENTH-DAY ADVENTIST CHURCH

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EDITORIAL . . .

Pronouncements on Punctuality



THROUGHOUT my early life I had it drummed into me constantly that "cleanliness is next to godliness"—and punctuality comes not far behind. If it isn't listed officially as one of the cardinal virtues, it should be.

In fact, at school and at Sabbath school the teachers said so much about being on time that even now I can't be late without a piercing sense of moral inadequacy. But despite the admonition and incentives toward punctuality that I received in early childhood, in the adult world of Seventh-day Adventists, there seem to be only disincentives toward being on time.

The simple yet disconcerting fact is, Adventist activities, particulary social activities, are notorious for starting late. Although we smile about the now common expression "Adventist time"—as opposed to real time—I think the comment is a rebuke, and we should do something about it.

Studies of Adventists have shown that we have a life expectancy of up to seven years longer than that of the general populace. But I wonder if the statistics would not be even better were we not causing so many of our hyperactive "A-types" to have heart attacks because of the stress they feel at always having to wait!

As an A-type who tries to fit as much into each day as I can, I find our perennial tardiness to actually be a form of disrespect. It says that the punctual person's time is so worthless that he or she should be quite happy to sit around for however long it takes for the program's organisers to get their act together. Not only is it disrespect, our stated starting times constitute false advertising!

But by no means is it always the fault of the program's organisers. Very often the program is ready to begin—but there is no audience. So things don't start happening until at least a "quorum" are in their seats. However, as long as the latecomers know that the show will not go on without them, they have no incentive to arrive promptly.

In essence, we are rewarding mediocrity. Not only do we fail to offer incentives toward punctuality, we actually penalise those who are on time by forcing them to wait for the latecomers.

Certainly, the punctual person can read a book (in some situations, at least), visit, memorise Bible verses or count the flies on the ceiling. But the simple fact remains that the latecomer has retained total discretion over his or her time while the punctual person has to a great degree sacrificed it.

Many people—we ministers especially—often fail to recognise that punctuality is a two-part virtue: It has to do with both starting and stopping.

Why shouldn't a person be able to put the food in the time-bake oven so it will be ready when the family is scheduled to arrive home from church? Why shouldn't a family go to church with the confidence that they will not have to gulp down their food in order to get to the afternoon program *on time*. Why can't a church plan to have an hour-long worship service that is structured and executed in such a way that it is punctual at both ends—even on Communion day?

We preachers often use the excuse when we go overtime that we felt moved by the Holy Spirit. More often, though, I think it is a lack of thorough preparation or a failure to carefully integrate the whole service so it will fit into the timeslot allowed. We need to remember, as Mark Twain once observed, that few sinners are converted after 12 o'clock—in Western society, at least.

I don't have all the answers to this problem. But maybe it would help if pastors could each do a stint of editorial work. Because when you're writing an editorial and come to the last line of space allotted to you, you have absolutely no choice but to sign off, even if you still have more you

James Coffin.

Letters

Third Article Missing

The two-part article by R. K. Brown on prophecy and the Papacy (December 13 and 20) provided a good summary of significant events in the Roman Catholic Church up to the recent papal visit. However, I was hoping there would be a third part providing the unique Adventist analysis of apostate American Protestantism as it models the authoritative and coercive nature of Roman Catholicism.

Presently we see a fundamentalist Roman Catholic as pope, and in the United States the president identifies with the fundamentalist evangelicals. Both fundamentalist camps share common attitudes on issues such as the role of women, abortion, and liberation theology.

If we are only cautioned about the first beast of Revelation 13 some may become easy victims to the deceptions of the lamblike beast.

B. W. Doak, NSW.

More Love for Youth

I have just returned from the opening ceremony of our Trans-Australian Union Pathfinder Camporee, and as I sat and watched that army of beautiful young people march past, holding their heads and banners high, I felt proud of them all.

Could we as grandparents resolve this year to love all these young people a lot more, and be slow to criticise, unless it is something of earth-shattering importance? Too often young people are taken to task for not acting with mature and experienced minds. We lose too many of our young people from our ranks through discouragement. There are many other young people out there battling along in the world who could also do with our love and help.

(Mrs) Helen T. Horne, Vic.

Clean Roll

As Adventists we sometimes speak of "cleaning up" church rolls. However, in my view, not only is the term inappropriate, but the actual process carries potential for wounds and scars.

Does this term imply a separation between the "clean" on the rolls and the "unclean" off the rolls? Or is it basically a statistical exercise?

If it is a statistical correction, then the simple addition of another column indicating the attendance or non-attendance of the member would suffice to bring statistics into a practical perspective.

Does our ministry to missing members necessarily need to be tied in any way to statistical corrections of active church membership? To my mind, they are two separate areas.

Ronda Shipard, Vic.

Spiritual Foster Parents

Seventh-day Adventism is ideally and traditionally a *family*-orientated lifestyle.

However, as we draw closer to the end of time, more and more Adventists will not—and, in some cases, *cannot*—have homes where Dad is the priest and where Mum creates a sweet and gentle atmosphere. Increasingly Adventist homes are being affected by one parent ceasing to be an Adventist, one parent never becoming an Adventist or one parent raising the children alone because of divorce or death.

Where are the books to encourage and advise these single Christian parents? Even more important, where in our churches are the "spiritual foster parents" for the children from such homes? The spiritual foster mothers may be found in the Sabbath school rooms. Where are the spiritual foster fathers?

Sure, you're busy. But *please,* if there are children, especially boys, in your church who need such fostering, get to know them and provide a Christian male role model so they can see that religion is for *men* as well as women.

Mother of three who need a spiritual foster father, WA.

A Look Back

I noticed in the RECORD the mention that "San-Haven" in Wahroonga was being pulled down to make way for a larger South Pacific Division office building.

The old Union office was called "Mispah" for many years, and was given that name by the first Mrs A. H. Piper who was the wife of our *first* missionary from Australia to the South Pacific. She passed to her rest at the age of 37 years, leaving two little boys.

Gwen Piper, NSW.

Commendation

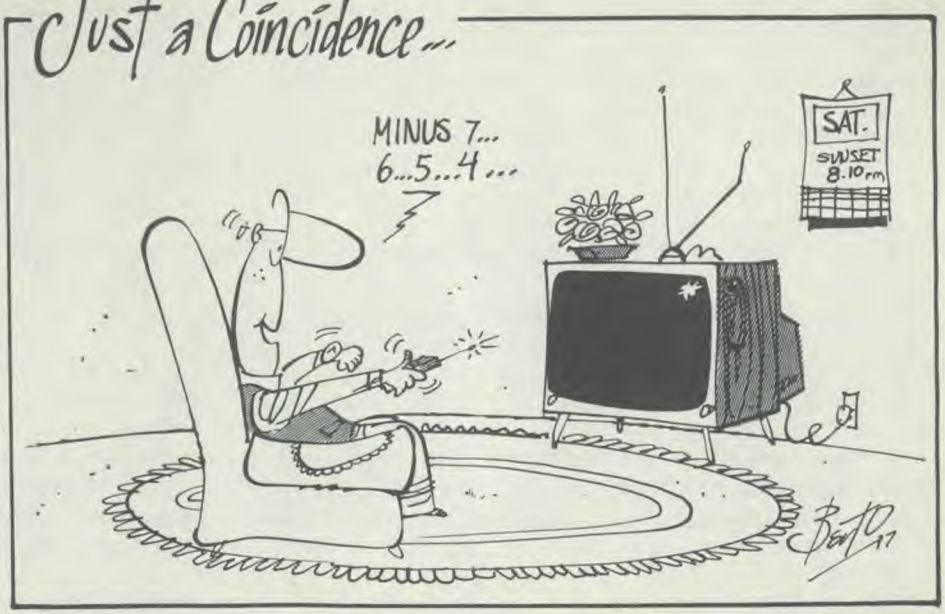
In response to Bluey Fenton's letter "Bearded Bikie" (December 20), I would like to compliment the members of Corrimal Adventist church for their welcome to a person who would generally be regarded as an outlaw of society simply because of his long hair and tattoos.

Riding a motorbike and sharing the Christian life with others are my two most enjoyed activities. Being a member of the Christian Riders Australia, based at Dubbo, allows me to exploit these privileges to the utmost.

Motorbike riding usually results in matted hair, bleary eyes, aching bones, and leathers. Congratulations to a church that saw past the appearance and into the heart.

And to Bluey: It's really worth the struggle to receive Christ's peace.

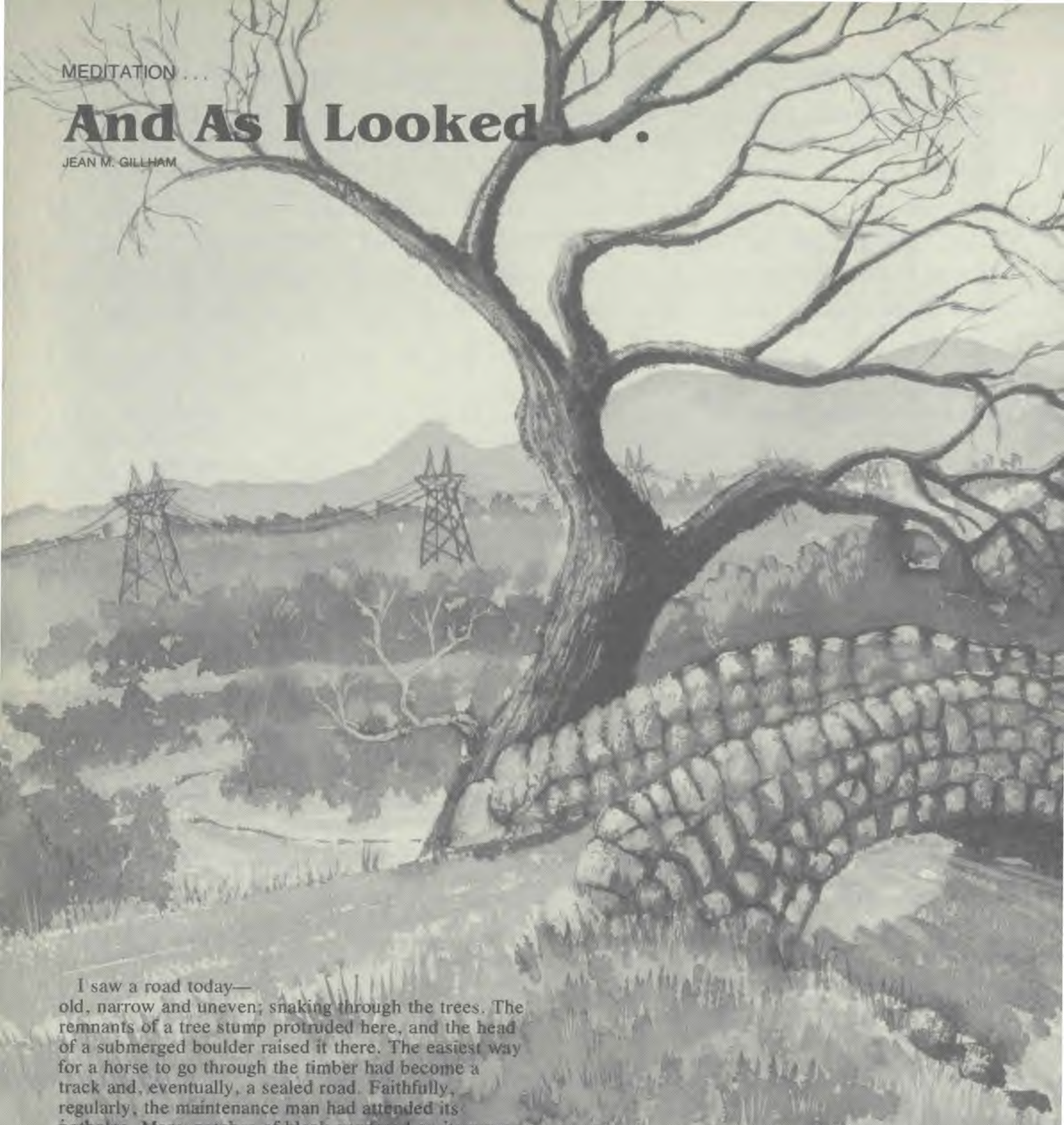
Michael Poyser.



MEDITATION . . .

And As I Looked . . .

JEAN M. GILLHAM



I saw a road today—
old, narrow and uneven; snaking through the trees. The remnants of a tree stump protruded here, and the head of a submerged boulder raised it there. The easiest way for a horse to go through the timber had become a track and, eventually, a sealed road. Faithfully, regularly, the maintenance man had attended its potholes. Many patches of black appeared on its worn surface—scars of battles with tempest and transport.

And as I looked, I thought: My life without Christ would be like that old road. It would meander without direction, and the stains of sin would be numerous and ugly.

The road sign said, "Men at Work," and the construction gang was there, clearing away all the debris, straightening the crooked places and creating a new surface without scar. May others read "THE MAN" at work in my life every day, that it may be as a highway taking them to Him.

I saw a tree today—
old and gnarled, forlorn by the wayside. Once it towered in the virgin bushland, a giant among its kind. But now it stood alone beside the busy road. Its lofty branches, spreading high, were bare, lifeless reminders of past glory. But below, on this spectre of death and decay, new foliage had sprung forth from life-giving sap that still surged up the mighty trunk, promoting new growth and beauty.



I saw a river today—
deep, wide and cooling; supporting many craft. Its source had been a meandering stream, gurgling its way easily around boulders and obstacles in its path, bubbling along without set purpose or direction. Lower down it gained momentum. With its greater volume of water, it became a deeper, flowing waterway, often surmounting the obstacles or dashing them aside. Lower still, joined by other watercourses, it broadened into a wide, deep-flowing river, with obstacles well submerged and safely covered. Now it offered service to all who came in contact with its cooling waters.

And as I looked, I thought: A Christian's life is like that river. At first it is weak, wandering without definite direction. As our experience grows, we gain strength and depth as we draw on the Living Water, until, joined with fellow Christians, we give support and service to all humanity.

The sign said, "Deep Water." May my life be deep in its union with the Living Water, and may it support my fellow travellers.

I saw powerlines today—
new, glistening; stretching like silken webs across the hillsides. Towering pylons, with outstretched arms, carried silver strands to the hilltops and, it seemed, into the heavens beyond. Those mighty steel structures, though, had no power. They merely supported the shining wires through which the current surged—from the generator to those in need of light and power.

And as I looked, I thought: Those pylons are like Christian sentinels standing with arms uplifted to heaven, holding silver strands of faith and love, so those in darkness might have light.

The sign said, "Danger—Powerline Crossing." May that be what Satan reads, as we, who bear Christ's name, stand with arms uplifted in supplication and service.

I saw a storm today—
vivid, spectacular; awesome against the darkened evening sky. Giant streaks of light leapt like demons trying to escape. Brilliant chains, flashing earthwards, turned the heavens into a giant filigree. At first there was no sound, only a mesmerising spectacle of power. Then demons of light gave voice to their anger through crashing thunder; the wind howled and shrieked as it lashed torrents of rain.

And as I looked, I thought: Sin is like that storm. At first, the allurements dazzle and mesmerise. But eventually, we are caught up in its destructive power as its evils come crashing upon us.

The signs clearly said, "Storm Approaching." No one could stop its coming. But all could prepare to take shelter from its fury. May we read the signs of the approaching conflict and shelter under the Rock of Ages.

And as I looked, I thought: My life is like that tree. Many times it has been scarred and denuded by sin, but the life-giving power of Christ brings new life and purpose, whether I stand on the busy roadway or alone.

The sign said, "Beware of Falling Limbs." May Satan read such a sign, as in my life he sees my sins falling like deadwood. May no sin of mine bring hurt to any passing by.

Jean M. Gillham writes from Roleystone, WA.

Reflections on a Psalm

COLIN D. STANDISH

Few things can do more for our psychological and spiritual health than to rejoice in all that God has done.

THE BOOK OF Psalms contains 150 separate lyrics, many of which are attributed to King David. Not all the psalms, though, were written by David. For example, some have been attributed to such writers as Asaph (Psalm 50), Solomon (Psalm 72) and Moses (Psalm 90).

The psalms were written as sacred hymns. Therefore, in the original Hebrew, they are in the form of poetry. And modern translators have tried to retain this poetic flavour.

Throughout history these hymns have played an important part in worship and have inspired God's people. In the temple they were sung or chanted by choirs or the congregation. Some psalms were written to allow for responsive singing, eg, Psalm 24. But, in general, the psalms were written to honour God by praise, adoration, thanksgiving, worship, penitence and confession.

Not all the Bible's psalms are in the Book of Psalms. A short, but very beautiful psalm is contained in Isaiah 12. This chapter is a response to a description in chapter 11 of the deliverance of God's people from the hands of their various oppressors.

Chapter 11 concludes with the promise of a highway of deliverance for the remnant of God's people—in the same way that God made a highway through the Red Sea for the children of Israel when they left Egypt, the land of their slavery.[1] It is with this promise that the psalm of Isaiah 12 begins.

No doubt Isaiah is especially writing with Judah in mind. Yet the full significance of this passage can be appreciated only as it is seen in the light of God's response to His people throughout all ages. Isaiah commences, "O Lord, I will praise thee,"[2] pointing out that, though the Lord was angry, He had turned away from His anger and had comforted His people.

The Lord had promised in Isaiah 11 that He would "set his hand again the second time"[3] to deliver His people—as He delivered the Hebrews from the land of Egypt.

This prophetic promise must have been a great consolation to the people of Judah when they were taken captive by the Babylonians. It would have been easy for them to associate their experience with that of the Israelites in Egypt.

Yet, in a more complete way, this prophecy refers to the ultimate and final deliverance of God's people. And in the fullest sense possible, God has made a highway—through the life, death and resurrection of His Son—for deliverance from the bondage of sin to the freedom of salvation.

Thus, we can understand Isaiah's declaration, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."[4]

The great theme of deliverance is repeated throughout this hymn of praise—which is deeply significant to every Christian who is tested, tried and buffeted by Satan. In Christ victory is assured.

Verse 3 of chapter 12 further alludes to the many times Israel found it impossible to obtain water. But despite their complaining and faithlessness, when each need arose, God miraculously provided for them.[5]

At the time of the annual Feast of Tabernacles the priests would draw water from the Spring of Shiloh, carry it to the temple in a golden vessel and pour it on the altar of burnt offering. A Levitical choir accompanied the priests, and many people came to drink of the water. Jesus says, "If any man thirst, let him come unto me, and drink."[6] The water at Shiloh was symbolic of the living water that Christ offers.

In talking with the Samaritan woman at Jacob's well, Jesus further identified the water of salvation. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."[7] The water that Jesus offers is the saving, purifying, sanctifying power of His own life.

Isaiah declares that in the day of God's salvation, we shall praise the Lord and call upon His name.

The exhortation to sing to the Lord is an invitation to praise God. Those who forget or neglect to do so soon fail to recognise God's gifts in their lives. Few things can do more for our psychological and spiritual health than to rejoice in all that God has done.

The sixth verse of Isaiah 12 presents in crescendo an acknowledgment of God's goodness. Verse 4 says simply, "Praise the Lord." Verse 5, "Sing unto the Lord." And then in one climactic command, Isaiah says, "Cry out and shout, thou inhabitant of Zion."

The worship experience of praise is most rewarding for every human being. But it is clear that this praise is not meant to be just for the benefit of the one praising. It is also to be declared abroad, for the goodness of God is to be understood by all people.

In a very special way the psalm in Isaiah 12 ties in with Isaiah 43, where God declares, "Ye are my witnesses . . . and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."[8]

As this psalm in Isaiah demonstrates, God has called us each to witness to His love, His goodness, His mercy and His power. ■

Colin D. Standish, an Australian, directs the Hartland Institute in Virginia, USA.

References:

1. Isaiah 11:16.
2. Isaiah 12:1.
3. Isaiah 11:11.
4. Isaiah 12:2.
5. Exodus 17:6; Numbers 20:8-11.
6. John 7:37.
7. John 4:14.
8. Isaiah 43:10.

YOUTH FEATURE . . .

Oh, What a Tangled Web . . .

JAMES COFFIN

IT ALL STARTED out innocently enough. Dishonesty usually does. Of course I didn't really lie. I just told the truth in a misleading way, you might say.

Sure, I knew the ninth commandment. I even knew a little poem that said, "Boy, at all times tell the truth." But when the crunch came, I resorted to that apocryphal verse: "A lie is an abomination—and an ever present help in time of trouble."

When I woke up that morning, I was sick. *Sick*. SICK. I had a fever. My head felt like it was being mined with jackhammers. My eyes felt like they were being sliced with razor blades. My back ached. My throat was sore. *No way* was I going to classes. So I called in sick to the school nurse.

All I needed was someone to take my place at the dorm's front desk and I would be set. But Ken, John, Bill, George, Jeremy, Stan, Larry, Marvin—I mean *no one* was available. Oh, boy.

Not being one to shirk my duty, I dragged myself down the hall—the pain was excruciating. (Or was it just that I needed to get out of that algebra test? It's hard to tell sometimes.) Painfully I crawled into the chair. Then almost immediately, the phone rang.

"Hello, South Hall. . . . You want to speak to Jim Coffin? [Panic! What can I do? It's the nurse! If she knows that I'm here she will think I'm not sick enough to have my classes excused—and then I can't make up that algebra test! Swallow.] I'll check his room and see if he's in. [I use intercom.] I'm sorry, he doesn't seem to be in his room." WHEW! That was close!

Half an hour passes. Head hurts. Back hurts. Conscience even starting to hurt. Phone rings.

"Hello, South Hall. [Oh, no! I recognise her voice. The nurse again.] Who is speaking? Why, . . . uh, . . . [Swallow hard.] Why, . . . uh, . . . [Gulp] Why, . . . uh, . . . this is Jim, . . . uh, . . . Coffin. Why do you, . . . uh, ask? . . . I'm supposed to be sick, you say? Well, uh, I *am* sick, . . . uh, I mean. . . ."

A lot of explaining, apologies, much embarrassment, and she finally understands—and even excuses my algebra class so I can make up the test. But take it from me, it's a lot easier just to be honest in the first place. I know!

James Coffin is editor of the RECORD.



CHILDREN'S STORY . . .

The Curious Cocky

MYRTLE O'HARA

THE white cockatoo was the family pet. They loved to hear him talk and screech a greeting to them as they worked around the farm. Because his wing was cut, he couldn't fly away, so he was free to roam around the garden and yard where he made friends with the cat and the dog, the hens and all the other farm animals.

Cocky often followed the children wherever they went. Each day when the cows came in to the shed to be milked, Cocky toddled around among them. They became quite accustomed to him and took no notice.

One day Cocky saw one of the cows in a nearby paddock, so he got through the fence and walked over to where the cow was feeding. Cocky was interested to see the way she put out her tongue and twisted it around the lumps of grass and then pulled it into her mouth. Cocky edged nearer and nearer through the long grass and evidently the cow didn't see him.

Then Mrs Cow noticed a particularly green clump of long grass and she stretched her neck to one side to get it. Somehow Cocky got entangled in the grass, and before he knew what was happening he was in the cow's mouth. In a very agitated voice he tried to shriek, "Hello, hello, hello," all the time. The cow was so startled she didn't know what to do. She simply stood there with her mouth full of grass and cockatoo.

Fortunately, one of the boys in the yard heard the noise and guessed that something was wrong with Cocky. Quickly he jumped the fence and ran toward the sound of Cocky's voice and he was amazed to see a part of him hanging from the cow's mouth.

When he grabbed the feathers, Mrs Cow opened her mouth and the boy pulled him out, all covered with saliva and half-chewed grass. He hurried to the tap and washed the bird and took him inside and dried him.

Meanwhile, the cow, relieved of her mouthful of feathers, and went on with her interrupted meal.

Cocky learned to be more careful when investigating new and interesting things. ■

Sydney Spanish Speaking Members Meet



Photo: R. K. Brown.

Pastor Juan Millanao, former Ministerial Association secretary of the Chile Union Mission, is now pastor of the Spanish church in Sydney.

ALMOST 600 Spanish and Portuguese members and friends met at the Sydney Adventist High School for a combined meeting on Sabbath, November 29.

The group represented three Spanish Adventist churches and one Portuguese church in Sydney, with a combined membership of approximately 450.

Speaker at the divine service was Pastor J. E. Millanao, minister of the Spanish church, who came to Sydney earlier this year from Chile. In the afternoon four candidates were baptised. Most of the Spanish members migrated from Central and South America.

"The challenge facing these churches is to reach out to their countrymen with the message of salvation." says Greater Sydney Conference Communication director Reg Brown. "It is estimated there are 70,000 Spanish-speaking people in Sydney and a smaller number of Portuguese." ■

Police Mistake Colporteur for Crook

"IS THAT your blue car?" demanded two burly policemen.

"Yes, it is," replied Tasmanian literature evangelist Royce McCrostie.

"Then we want you to come to the station with us—a serious charge has been laid against you." With a silent prayer to the Lord our perplexed literature evangelist was escorted from the home where he had been canvassing.

During the next few hours Royce was subjected to repeated questioning, a body search and a car search. Because of an incident the previous evening, the police were looking for a drug dealer in a blue car, and Royce was a stranger in town.

When all their investigations failed to reveal anything incriminating, the apologetic policemen said, "We're terribly sorry about this, Mr McCrostie, but of course you understand we have to do our job. Anyhow, what sort of work did you say you were doing?"

"I'm a literature evangelist, going from door to door selling Christian literature," replied Royce.

"My wife's a Christian," the police sergeant said. "Would you like to come home and meet her? And stay for tea?"

"Thanks, I'd like that," replied Royce. "I'll just get my bag!"

During the meal, as they reviewed the events of the day, Royce stated his belief that the devil had caused this misunderstanding in order to disrupt the literature work.

"You don't believe in the devil?" asked the policeman, with a look of incredulity.

"The Bible says he is very real and at the end of time he will go about as a roaring lion," replied Royce.

"Is that true, dear?" the policeman questioned his wife.

"Yes, it is," she confirmed. An enthusiastic spiritual discussion ensued as they sat around the meal table.

After tea the sergeant had to return to the station, but as he left he said to his wife, "Have a look at those books of Royce's, and anything you want to buy is OK by me." A cash sale quickly followed.

"You know," said the policeman's wife, "for years I've tried to talk to my husband about spiritual things and he wouldn't listen, but tonight for the first time he did. Thank you for coming to our house."

Literature evangelists daily experience the power of the Holy Spirit. If you would like to join the ranks of the Tasmanian team, please contact Rob Fraser, Tasmanian Conference Publishing Director, PO Box 1039K, Hobart, Tas 7001. ■

By Rob Fraser, Publishing Department director, Tasmanian Conference.

Enemies Reconciled at the Cross

IT IS possible that if Simon the zealot had met Matthew the tax-collector other than at the feet of Jesus, he would have stuck a knife in his back. But hatred melted, and love and respect grew in the presence of Jesus.

Similarly, Phillip, Peter and Naomi were natural enemies. Phillip and Peter (father and son) were Moslems; Naomi was a Jewess. Today they are brothers and sister in Christ. Recently they were baptised into God's church—along with Theresa, a former Catholic lay minister. Each can relate an interesting story.

Phillip was a Navy commander who was forced to flee from his homeland in 1980. He was a Christian in a fanatically Moslem country; tolerated under the Shah's regime but despised under his successor. When he refused bribes to renounce Christianity and embrace Islam, he was sentenced to death. He escaped through Kurdistan into Turkey, and eventually came to Melbourne where he is presently employed as a tram conductor.

"I have surrendered my country and my prestige for Jesus, but it will never match what Jesus has given for me," says Phillip, who is currently studying English part-time and sharing his faith with other Moslems. He asks for our prayers.

Naomi is the grand-daughter of a Jewish rabbi. Years ago she married out of her faith and was considered as one dead. The unhappiness of her marriage was compounded by alcoholism, which eventually led to her divorce.

Naomi first heard of the Adventist faith through a friend at work, a fellow nurse. Naomi's strong maternal instinct compelled her to defend Lindy Chamberlain, and she found an ally who not only supported her, but also witnessed of her faith. Naomi believed her and accepted Jesus as her Saviour. Naomi had remarried before her baptism, and as a result of her testimony her husband has also requested baptism. Naomi says that she now has a new family—the church.

Theresa had a Catholic upbringing. Though acknowledging many positive aspects of her mother church, she "felt that there was more to God than had been taught to her." She left Catholicism and searched for God among Eastern religions, but returned to her own church and involved herself in lay ministry. But she still felt she lacked a personal relationship with Jesus.

A few months ago Theresa read a copy of the *Plain Truth*. "Though some things did not seem to ring true," says Theresa, "I was convicted on the truth of the Sabbath." As a result of further study and fellowship with the Greensborough church (Victoria), Theresa was baptised and now feels that her search is over. Theresa is married with three boys. ■



Photo: D. Burton.

From left: Phillip, Theresa and Naomi were recently baptised and became members of the Greensborough church in Victoria. Each has had an interesting journey to truth. Also in the picture is Phillip's son, Peter, and Dean Burton, who pastors the Greensborough church.

By Dean Burton, minister of the Greensborough church in Victoria.

Lady Evangelist Leads Church on Ocean Island

TEN ADULTS and nine children comprise the company of Adventists who meet together on the tiny phosphate island of Banaba— known as Ocean Island—just east-south-east of Nauru. And they are led by a woman.

Mrs Tekoieta Tebana, using an old copy of J. L. Shuler's *Helps for Bible Study*, is currently conducting an evangelistic campaign with half the island's population attending regularly. Under Mrs Tebana's leadership the Sabbath school enrolment has grown to 41, and of the 16 Dorcas ladies, 10 are non-Adventists.

Pastor Bwebwe Tabuariki first set up a permanent church on the island 30 years ago, although Pastor J. T. Howse had previously made frequent calls at the island in the *Fetu-Ao*.

"The little building still stands on the shores of Home Bay," says Kiribati and Tuvalu Mission president Bill Blundell. "The inside is well kept, but the ladies need help to give the outside a facelift, and also erect a small hall where they could run Sabbath school, Dorcas and public meetings."

Once the administrative capital of the old Gilbert and Ellice Islands, Banaba is now largely deserted since the closure of the phosphate mine in 1979.

"We thank the Lord for the faithful witness of these members who are mostly women," says Pastor Blundell. ■



Photo: L. J. Laredo.

Conference session delegates—retired ministers Pastor Wal Hammond (left) and Pastor Stan Winter—look over the model and plans of the new conference centre, at present being erected in the Newcastle suburb of Wallsend.

NNSW Holds Session at Avondale

THE 46th Session of the North New South Wales Conference convened in the Avondale College church, December 13, 14, 1986. Some 568 delegates from 61 churches attended.

The existing conference officers were re-elected—Pastors Rex Moe and Harold Halliday, president and secretary-treasurer respectively. Gary Chapman, formerly accountant at Avondale College, was appointed as associate secretary-treasurer. Several changes in departmental responsibilities were voted.

For the first time, three women have been appointed to serve on the conference executive committee. ■

By Larry J. Laredo, Communication director, North New South Wales Conference.

Castle Hill Reaches Out

I HAD hardly taken up residence in the Castle Hill (Sydney) pulpit a year ago when June Long graciously informed me that I was the *ex-officio* chaplain, Bible-class-taker and general factotum for a thing called Creative Activities, and requested that I write an article for the three local papers (each article different, of course) telling about new courses available.

I did my best to comply. And I had each paper run an advertisement.

Once involved I became one of the most robust (I use the word figuratively, of course) supporters of Creative Activities. It is the church in action; it is the best public relations exercise I have ever seen.

On opening day, February 5, last year we enrolled 246 who crowded into the 22 different classes offered. You could choose anything from copper tooling to cake decorating; floral art to pottery; bonsai to tapestry. Participants kept coming, tapering off only towards the end of the year.

Year-end activities included a fancy-dress parade for the littlies, and a delightful morning tea. This latter function raised a substantial sum for Asian Aid and former pastor Gilbert Valentine's college in Pakistan.

As all of the lecturers at Creative Activities are voluntary, June Long organised a presentation to each. Most received a handsome pot-plant. Even the teacher of the Bible class, whose horticultural skills are legendary for their non-existence, received one, which he passed over to his wife.

The last function for the year was a Venerables Dinner, which had the Venerables lavish in their praise.

Eventually the whole more-than-80 honoured guests went home, each happily clutching a Christmas gift provided by the younger children of the Castle Hill Adventist School.

So the year's activities wound down, but not the brain of June Long. Before the last guest had departed, her eager mind was a-whirr with plans for the new year. I saw her glance my way with that look I have come to recognise as spelling WORK for me. Immediately, I made myself scarce. But it was no good; she caught me later, and I succumbed. Sometimes it is better to go quietly. ■

By Robert Parr, pastor of the Castle Hill church.

Baptism in Mount Gambier



Photo: Joy Bowditch.

Five teenagers were baptised in Mount Gambier, South Australia, on November 8, after studies with resident minister Lee Bowditch. Pastor Robert Porter, from Adelaide, took the service. From left: Leigh Sheldrick, Kenny Rogers, Lee Bowditch, Karen Heinicke, Calvin Sheldrick, Angela Rogers, Pastor Robert Porter.

Camp-Meeting Convenes at Choiseul

SOME PLACES in the world must resemble paradise. And to my mind, the Solomon Islands is one such place. The lush vegetation, the surrounding deep blue sea and the underwater scenery are unparalleled. And recently it was my privilege to visit there.

In the Western Solomons, the Adventist headquarters is at Kukudu (pronounced Kukundu). The headquarters property has lush jungle, fine gardens, an airstrip and a shoreline of nearly five kilometres with its own coral reefs. The mission has a well-established office, high school and wharf for the mission launch and local cargo boats.

David Tasker is president of the Western Solomons Mission, which may have the largest school system of any local mission in the South Pacific Division—36 primary schools, one high school and one vocational school. The mission has a staff of nationals and two expatriate families at the high school. Barry and Alexina Johnson left a business in Brisbane to come to Betikama where Barry taught business studies. When a need arose at Kukudu, they moved there—and are enjoying it so much that they have elected to extend their service an extra year. Gary and Kate Paul, from Sydney, taught several years in Australia before coming to Kukudu.

My wife, Gaya, and I travelled to Kukudu so we could attend a camp-meeting at Choiseul and a ministers meeting (which all ministers' wives had been encouraged to attend) at Kukudu.

To get to the camp-meeting, we boarded the mission vessel *Varivato*, which left at 2.30 am. Since there was a heavy swell, few of the passengers slept during the six-hour trip. After docking, we were guided up the slopes of the island on newly positioned wooden steps. A drink stall near the top of the slope displayed a "Welcome" sign. Next a group of Community Services men and women led us in a march to groups from various churches, who welcomed us.

The camp-meeting started with the president presenting the theme "Occupy Till I Come." Each day followed a routine similar to camp-meetings in Australia or New Zealand.

Many people in this region are fifth-generation Adventists. This at times poses problems with respect to outreach because there are so many Adventists per capita. However, outreach is still necessary, and church members have many plans and projects underway.

The usual method of transport for church workers in the area is by dugout canoe. These well-fashioned craft rarely have nails, screws or glue, unless for an anti-splash strip at the top, and a rib in the larger canoes to which a seat can be fastened. These trusty craft take their owners to freshwater springs, adjacent vegetable gardens and even to distant islands. Many of the larger canoes now have outboard motors attached.

One of Pastor Tasker's concerns at the moment is providing greater mobility among his ministers for evangelism and church visitation.

Our experience at Choiseul convinced us that the people of that area of the Western Solomons have a vibrant hope in the soon coming of our Lord.

By David Currie, South Pacific Division Ministerial Association secretary.

1986 Graduation at Avondale

ONE HUNDRED and fifty-four students graduated from Avondale College on the last weekend of November 1986. College public relations officer John Banks says, "It was the first graduation at Avondale where academic excellence was officially recognised publicly. Five students gained distinction and seven obtained credit passes in the diploma/degree courses.

"A highlight of the weekend," Pastor Banks says, "was the first graduation baptism in the new Avondale College church. Four pastors conducted a service for 20 candidates at 8.30 on the Sabbath morning."

The graduates chose Dr Bryan Ball to conduct the divine service. His theme "Them and Us, and Him" was an expansion of the graduates' motto "That They May Know Him." John Godfrey, senior lecturer, Department of Education at Avondale, took the Friday night vespers program. The graduation address was delivered by Dr Merrill Jackson, Head of the Department of Special Education, University of Tasmania. ■



College Principal Dr Bryan Ball congratulates Tony Kent, who received his BEd Industrial Arts. Tony was president of the Avondale Student Faculty Asociation in 1986.

News from the Churches

Castle Hill, NSW. A "family" choir, under the direction of Grahame Weston, has been meeting regularly to practise in the Castle Hill church. Because other nearby churches contribute members, the group is known as the "Hills District Choir." It concentrates on cantata style music and frequently gives guest performances. Kaye Hardeman is pianist. Reporter Alan Holman says, "The choir isn't exactly world class, but the members of our choir certainly relish their music making and the joy of Christ-centred communication."

Morphett Vale, SA. Church members who are nervous about knocking on doors have found the blue card provided by the Home Health Education Service a great help in making friendly contacts. The card details community programs offered by the church. "I can say without hesitation that it is the easiest door-to-door work that I have done in 15 years of outreach work," says church elder John Eitel. The church has conducted 5-Day Stop Smoking Plans, Weight Control, Stress Management Seminar, Health Cooking and a Motivation for Success Seminar. "We at Morphett Vale have been so impressed with the success of the programs that we are planning further similar ones," says Mr Eitel.

Casino, NSW. Sabbath, December 6, 1986, was a day of RE-joicing in the Casino church as members and visitors met together in the newly RE-furbished church. Church communication secretary Les Tully says, "The church has been RE-levelled, RE-lined, RE-painted, RE-fitted, RE-paired and RE-stored." The baptismal font has been relocated and a new entrance built. In addition, concrete pathways were laid and new light fittings and ceiling fans installed, and the floor carpeted. Included in the service was a baptism of four young people. Historic highlights of the church, which was organised in 1941 with a membership of 15, were given by the Mayor of Casino, Mr Jim Dargaville. The church was built in 1951, and eight people who attended the official opening of the church were present for the RE-dedication.

Tumut, NSW. For the past two years Tumut church members John Ford and John Sefton have been visiting Mannus Gaol, near Tumbarumba, and showing Kenneth Cox evangelistic videos. According to Pastor Don Fehlberg, the enthusiasm of these laymen is an inspiration. When men leave the low-security prison at the end of their sentence, their names and addresses are passed on to ministers in the districts to which they return, and a number of families are being studied with.

Tooperang, SA. Ladies from the Tooperang church led out at six cooking demonstrations in Goolwa late last year. The series was a follow-up to three 5-Day Plans and was part of a coordinated outreach program planned by Dennis Martin, Home Health Education Service director for South Australia. According to communication secretary A. A. Watts, the Tooperang ladies enjoyed developing latent talents and were delighted at the camaraderie which ensued.

Macksville, NSW. Bernie Gosling, an elder in the Macksville church, has just passed his state final nurses examination with distinction and has accepted a position at the Kempsey Hospital. Bernie is a graduate from Avondale College and has previously taught in both the church and state school systems, but moved to Macksville seeking a country environment for his family.

Mount Colah, NSW. Members of the Mount Colah church, on the northern outskirts of Sydney, are raising funds for a new hall. The former hall has become inadequate to cope with the outreach programs of the church. According to correspondent Ern Avery, one lady who was rendered inactive as the result of a fall, learned to crochet and is now producing many articles that are sold to add to the funds.

Bundaberg, Qld. Pastor H. M. S. Richards, Jr, Del Delker and Phil Draper delighted a congregation of 120 when they visited the central Queensland coast on January 8. Introduced by Pastor Lindsay Laws, the visitors from Voice of Prophecy headquarters in California, USA, inspired their audience with their music and message, according to correspondent F. J. Barker.

Warrnambool, Vic. A family in the Warrnambool church has again shared their Christmas with the elderly church members of both Warrnambool and Portland churches. Pauline and Graeme Morton and their four young children shared a delicious vegetarian meal and Christmas pudding with the 25 seniors. "This practical sharing of Christmas began three years ago," reports one of the oldies. "Even though Pauline is a busy working mother, she did all the preparation, and we appreciated the hospitality." The fellowship concluded with carol singing.

Nunawading, Vic. Twenty-five collectors from Nunawading church collected almost $4,000 for the local community welfare appeal held late last year. Local Adventist Community Services workers Mrs Veronica Self and Mrs Elsie Ralph are grateful for the $1,509 allotted to their work from this year's appeal.

Caboolture, Qld. Church members at Caboolture lured their unsuspecting pastor into a mock "dig" on the shores of Bribie Island as a farewell gathering prior to his departure on a study tour which will include an archaeological "dig" in Jordan. Pastor Desmond Potts, who will also spend time studying at Andrews University during 10 months overseas, has cared for the Pine Rivers and Caboolture churches for the past two years, during which time 32 new members have been added.

Narromine, NSW. Recently South New South Wales Youth Ministries director Pastor Bill Townend invested Narromine Pathfinders who had completed 46 courses ranging from Busy Bees to Guides. "Highlights of our Pathfinder year," says Mrs Robyn Radford, "were campouts, hikes, canoeing, bowling and an international dinner with 'pick-a-box' entertainment."

The Loss of Harris Pine Mills

I AM writing today with a heavy heart. In all my years as an administrator of the Seventh-day Adventist Church no problem has caused me more pain than the one I will share with you.

As I have reflected on the sad loss of Harris Pine Mills, I have become convinced that we need to make some important changes in the way we conduct the business of the church.

Harris Pine Mills was the generous gift of Brother and Sister Clyde Harris. It has been richly blessed and used of the Lord, and my heart overflows in gratitude to them. Brother Harris died in 1968; Sister Mary Harris is 90.

Every year Harris Pine Mills seemed strong. It was the flagship of our school industries program; we felt that this marvellous asset would be with us until the Lord would come back. But evidently this was not to be. With what seems to be surprising suddenness, financial crisis overtook Harris Pine.

In 1985 Harris Pine Mills for the first time in its history reported a loss—of about $2 million. The board of directors, becoming aware of certain problems, authorised the administration to engage professional consulting services.

The board was still optimistic concerning the future of Harris Pine Mills.

However, by July of 1986 the situation had deteriorated rapidly. The fiscal year ending June 30, 1986, showed a loss of more than $7 million. At that time Harris Pine Mills requested the General Conference for an urgent loan of $25 million to consolidate their indebtedness. The General Conference called for supporting documentation, and in the process of putting this all together, various data came to light—an excessively large inventory, questions about the salability of the inventory, questions as to whether selling prices were covering costs, and questions as to whether the balance sheet and profit/losss statement reflected the true picture.

With these and other questions being raised, the General Conference decided to seek the advice of some successful Adventist businessmen who became part of the "survival team."

The team members were confident of being able to save the company. However, the closer they looked, the more problems they uncovered. The financial crisis that had overtaken Harris Pine Mills seemed to be precipitated by at least three main elements:

1. The general economic situation, intensified by the 7- to 8-year-old slump in the timber industry.

2. Problems of management. The survival team listed problems of quality control, failure to deliver products on time, and unrealistic market expectations.

3. Indebtedness, which necessitated interest payments of more than $3 million annually.

The survival team reluctantly concluded that Harris Pine Mills, with liabilities exceeding $50 million, had a negative net worth and could not survive. The grim picture was presented to a special meeting of the board of directors called on December 3 in Washingtom, DC. Board members agonised over the situation, and eventually they regretfully voted to file for voluntary bankruptcy.

Shared With Pain

These are the grim facts of the situation, and I hope you can sense the embarrassment and pain that I have as I share them with you. My heart goes out to the 750 employees of Harris Pine Mills who now find themselves without employment. My heart aches for the 700 to 800 students who no longer will be able to find employment at a Harris Pine Mills facility near their place of education. One of the most regrettable things about the whole sad story is that it did not need to happen! We did not need to lose this asset! Even though some of our problems may have started several years ago, it seems clear that with better and more competent management, and with wiser decisions on the part of the board in recent years demanding corrective measure, Harris Pine Mills might still be a viable operation.

Now let me share with you some of the convictions that have been reinforced by what has happened with Harris Pine Mills. As much as we are sorry for what has happened, we must go forward. The Lord does not want us to stand around wringing our hands.

There is a question as to how much competitive business the church should be involved in. But I wish to zero in on the lessons I think the Lord wants us to learn from the failure of Harris Pine Mills. What happened there should be a warning who us in all our business connections and should cause us to make changes:

1. Indebtedness. Although Harris Pine Mills faced many problems, ultimately it was the heavy debt load that broke its back. By gradual but steady borrowing, the company found itself in a situation where, even in its best year, it could not have serviced the debt that it had incurred.

I have to honestly confess to you that I am deeply troubled by the indebtedness that has overtaken this denomination, especially in North America. We live in an age when debt has become a way of life for individuals and companies. Borrowing is made easy and appears so attractive.

But indebtedness can mean that we mortgage the future for the sake of an easier road today. Many years ago God's messenger, Ellen White, warned us: "We should shun debt as we should shun the leprosy" *(Testimonies,* Vol 6, page 217). She likens debt to smallpox *(The Adventist Home,* page 393), and advises us to guard ourselves "as with a fence of barbed wire" against it *(Testimonies,* Vol 7, pages 235, 236). I believe the Lord is sending a warning through the failure of Harris Pine Mills.

2. Safeguarding our assets. What happened at Harris Pine tells me that we cannot take the reports and opinions of others for granted. The administrative leadership of this church must not be complacent. It must be more probing, more questioning of the management of its various entities. This is not because we mistrust or do not believe leaders to be men and women of integrity—for indeed they are—but in order to protect them and the church at large.

3. The composition of boards. The board of directors of Harris Pine Mills was composed of conscientious and competent individuals. Its weakness was that it contained no successful lay industrial or business executives. The loss the church will sustain from the Harris Pine Mills situation means that

the General Conference will be forced to reduce funding to some other needy challenge or activity.

This has been a difficult article to write. It is bitter medicine for me and I am sure to you, dear reader, and to the whole church. But I take it to be such—medicine. The Lord can use it to change us, to improve those areas where we are at risk, and to revitalise us to follow His will more closely. May His grace and peace give comfort and encouragement to you this day and every day. ■

By Neal C. Wilson, General Conference president. Adapted from an article in the January 1, 1987, Adventist Review.

Harris Pine Mills Reveals Indebtedness

A COMPANY that is close to the heart of Adventists in North America and has provided employment for thousands of Adventist high school and college students recently filed bankruptcy.

Total liabilities of Harris Pine Mills, Inc, leading to their filing for Chapter 7 bankruptcy on December 5, 1986, may reach $50 million, according to Harold F. Otis, Jr, interim chairman of the new board.

Preliminary indebtedness figures for the Pendleton-based firm seem to list a Portland bank as major creditor, with approximately $24 million in loans.

Average loss during the past five months appears to be about $30,000 daily, Otis said. "What income has been generated," he added, "has come more from the sale of timber than from manufactured products."

Otis pointed to unrealistic sales projections, tardiness in product delivery and poor quality control as contributing to the company's financial difficulties. He also cited the general downward trend in the timber industry and increased competition in the marketplace as further factors.

"Inventory both in the Harris home office and our 26 branch plants is built up far beyond our needs," Otis explained. "In addition, Harris's outdated equipment has not left us competitive nor in a position to be cost effective.

"Our negative cash flow simply could not be continued," he added.

Most of the 26 Harris branch plants are near Seventh-day Adventist high schools and colleges and used student employees. However, two fact-finding study groups found the student labour force a positive factor.

Approximately 750 full-time and another 700 student and part-time employees are affected by the closure and resultant lay-offs.

Weddings

Blair—Christie. Keith Blair, son of David and Irene Blair (Whakatane, New Zealand), and Julie Christie, daughter of Rob and Audrey Christie (Ohope Beach), were married on January 1 in the Whakatane church. Keith and Julie will set up their home in Whakatane where Keith works as a builder and Julie in the Department of Social Welfare.
Allen Foote.

Gibson—Meinderts. Gary Donald Gibson, son of Jeffrey and Elizabeth Gibson (Bayswater, Vic), and Mary Meinderts, daughter of Petrus and Wilhelmina Meinderts (Silvan), were married on January 5 at Silvan. Gary and Mary, who met at university, are both doing research work. Mary has just finished her doctorate and Gary is now in his final year.
H. E. Roberts.

Jacobson—O'Hara. Andrew Brett Jacobson, son of Pastor and Mrs Arthur Jacobson, and Joanne Lynlee O'Hara, daughter of Mr and Mrs Raymond O'Hara, were married on January 18 at the Schultz Ferneries, Matthews Valley Road, Cooranbong, NSW. Joanne, who graduated from Avondale College with the Bachelor of Business degree, is under appointment to the Sanitarium Health Food Company, Perth, WA, and Brett is planning to study for a career in Agricultural Science.
Arthur N. Patrick.

Louk—Heazlewood. John Wayne Louk, son of Robert and Barbara Louk (Sydney, NSW), and Lynda Rose Heazlewood, daughter of Walter and Lorraine Heazlewood (Melbourne, Vic), were married on January 18 in the Warburton church, Vic. Wayne is working in the art department at Signs Publishing Company and Lynda works in the treatment rooms at the Warburton Health Care Centre.
John Gate.

Petersen—Van Venetien. Noel Charles Petersen, son of Mrs Gladys Petersen (Warburton, Vic), and Wilhelmina Maria Christina Van Venetien, daughter of Mrs Anna Maria Jonker (Holland), were married on January 26 at the home of Pastor and Mrs R. J. Trood, Forest Hill, Vic. Noel and Wilhelmina, who met at Preston church, plan to reside at Northcote and continue attendance at the Preston church. The service was conducted by the bridegroom's brother-in-law.
R. J. Trood.

Pryce—Green. David Michael Pryce, son of Eileen Pryce (Perth, WA) and the late Herb Pryce, and Barbara Faye Green, daughter of Michael and Faye Green (Tennant Creek, NT), were married on January 18 in the Carmel College church, WA. David and Barbara plan to reside in Perth, where David is employed at the Sanitaruim Health Food Company and Barbara is a computer operator.
M. P. Smith.

Ryan—Colquhoun. Richard (Ricky) Ryan, son of Jack and Bellah Ryan (members of the New Lynn church, New Zealand), and Tracey Colquhoun, daughter of Ian and Elaine Colquhoun (Papatoetoe church), were married on December 21 in the Royal Oak SDA church, Auckland. Ricky, an electrician, and Tracey, a music teacher, will reside in Manukau Central.
John M. Denne.

Saifoloi—Wilkinson. Karl Steven Saifoloi, son of Lloyd and Alice Saifoloi (Christchurch, New Zealand), and Karin Jane Wilkinson, daughter of Harry and Lyn Wilkinson (Napier), were married on January 12 in the Napier Baptist Church. During 1987 they plan to participate with a group of missionary-minded youth in spreading the gospel in North New Zealand.
L. A. O'Neill.

Sproule—Pitt. Stephen Wayne Sproule, son of William and Evelyn Sproule (Annandale, NSW), and Leonie Ann Pitt, daughter of Mr and Mrs Leon Pitt (Hamilton, New Zealand), were married on January 11 in the Hamilton SDA church. Stephen and Leonie will set up their home in Hamilton, where Stephen will continue his career as an electrician.
Adrian Raethel.

Veitch—Pryce. Robin Leslie Veitch and Kismet Sandra Ann Pryce were married on January 17 in the Dorrigo SDA church, NSW.
A. J. Giblett.

Vickery—Oakes. Ivan-Paul Vickery, son of Ivan and June Vickery (Broken Hill, NSW), and Tina Oakes, daughter of David and Kate Oakes (Spring Hill), were married on December 7, 1986, in the SDA church at Orange. The groom's father assisted in the service. Ivan, a trainee manager of Westpac, and Tina, a secretary, will reside in Sydney.
Ken L. Lawson.

Obituaries

Berkel, Jan Johannes, born July 23, 1918, in Rotterdam, Holland; died January 26 and was buried in the Wollongong Cemetery, NSW. Jan was baptised at the age of 18. Later he migrated to Australia with his family, settling in Wollongong. Left to mourn are his wife, Juul; daughter Elly (Wollongong); son Hans (Sydney), and three grandchildren.
J. T. Knopper.

Canning, Gertrude Isabel, born 1899 in Maitland, NSW; died January 21 at the Adventist Nursing Home, Victoria Point, Qld. Gerty was one of the charter members of the Mitchelton church, Brisbane. Peter Hilton assisted at the service.
R. J. King.

Goldsmith, Mary Cecilia (nee Gersbach), born March 1897, at Eugowra, NSW; died December 31, 1986, at Warburton, Vic, and was buried at the Wesburn Cemetery. As a child in Eugowra, Mary was one of the first students to enrol at the SDA school. The family later moved to Warburton, Vic, and Mary worked at the Warburton Sanitarium and Signs Publishing Company. In 1918 she married Oliver Goldsmith. She is survived by her husband, son and daughter-in-law, Ivan and Olive (Warburton), son and daughter-in-law, Alvin and Rhonda (Ayr, Qld), and their families, and seven brothers and sisters: Nellie (Parkinson), Albert, Rita (Furtiere), Joe, Elva (Briggs), Joy (Rutter) and Pete.
C. O. Lowe.

Gooding, Ralph Roy, born October 7, 1892, in SA; died January 9 at the Elanora Rest Home, WA, and was buried in the Harvey Lawn Cemetery. At the

age of 16, Roy was one of the first students to attend Carmel College. In 1917 he and his wife went as missionaries to Tahiti, where they spent the next four years. Left to mourn are his son, Laurence, and daughter, Clarice Staples. C. G. Allen.

Newton, Dulcie, 76, died December 27, 1986, at Stockton, NSW. A resident of Stockton for many years, Dulcie was baptised in the Hamilton church eight years ago and became a member of the Stockton company. She is survived by four children, Valmai Thompson (Stockton), Norma Cooke (Wangi), Dulcie Pont (Fern Bay), June Hyde (Salt Ash) and Les (Rawene, New Zealand); grandchildren and great-grandchildren. Don McClure.

Patterson, Graham Stanley, born March 14, 1947, at Newcastle, NSW; died suddenly January 10 in Brisbane, Qld. Graham had a very difficult life with a constant battle with his health. He was employed on a casual basis by the Sanitarium Health Food Company. He leaves to mourn, his mother, Maisie; sister, Lesley; brother, Robert; and his grandmother, to whom he was a constant companion.
C. R. Wallace.

Philp, Pearl (nee Speck), born December 14, 1902, died January 27, and was buried in the Mount Crawford Cemetery. Baptised in 1918, Pearl had been a member of the Birdwood church for the past 35 years. Left to mourn are her husband, Percy; daughters, Carolyn Jenner and Colleen Nicholson; and grandchildren, Daniel, Suzanna, Nerissa and Mark. Graeme Olson.

Sanders, Ruby Isabella, born August 23, 1898, at Kergunah, Vic; died January 25 at "Eventide," Sandgate, Qld, and was buried at the Redcliffe Cemetery. In Albury, NSW, 54 years ago, Ruby became an Adventist through the influence of her next-door neighbour, Pastor Whitehead. Through the years Ruby was an active welfare worker. After her husband died, Ruby lived with her daughter at Woody Point before moving to "Eventide" in 1985.
G. H. Ormiston.

Stevenson, Reta Isobel (nee Fennell), born at Penola, SA, on October 14, 1912; died January 22 at her home in Merimbula, NSW, and was buried at the Bega Cemetery. After training at Avondale College and Warburton Sanitarium, she was married to David Stevenson, in 1939. They had eight children: Murray, Jeanette (Mrs A. Moon), Geoffrey (deceased), Graeme, Peter, Rosalie (Mrs Neirinckx), Julie and Warren. Pastor M. P. Cozens assisted in the services. Ken Bullock.

Templeman, Alice Valarie, born September 16, 1924; died January 21, and was buried in the Casino Lawn Cemetery, NSW. For many years Alice suffered ill health and was cared for by her husband, Ernest, who is left to mourn her passing. Brother Bruce Charles assisted the writer at the service in the Casino church. Frank G. Pearce.

Wamsley, Ivy Annabella, 89, died January 9, and was buried in the Garden of Remembrance Cemetery, Tweed Heads, NSW. Ivy's husband, Bob, predeceased her in 1960. She is survived by six children, 24 grandchildren and 48 great-grandchildren.
E. S. House.

Appreciation

Fehlberg. Miss Florrie Stellmaker (Hobart, Tas), Mrs Daphne Durham (Nunawading, Vic), and the children of the late Les Stellmaker, express sincere thanks to all who extended kindness and sympathy at the loss of their dear sister and aunt, Mrs Cecelia Fehlberg.

Frost. Syd, Coral, Linda, Nicole, Michael and Stephen, along with grandparents, Phylliss and Lance Frost and Ivy Hampson, wish to express their heartfelt thanks to all who have shown their love and support in so many ways in the tragic loss of Vanessa Maria.

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Cabinetmaker of machinist tradesmen required for furniture factory in Liverpool area. All SDA employees. Carpenter, able to cope with flat-panel manufacture, considered. Phone (02) 602 9013.

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.

Health Care

La Mancha Health Care Centre. A full range of programs are available or you can come and just have a holiday. For a brochure write to Matthew Steele, Wollongbar, NSW 2480, or phone (066) 29 5138.

For Sale

Rural property: The Summit, Queensland. 2½ hours' drive SW Brisbane. 35-acre cleared orchard property with 4 acres of natural bush. Elevation 930 metres, northern aspect with gentle slope to north. Dam plus underground irrigation system to all areas of property. Three fenced paddocks.

Five B/R W/B house, packing shed, tractor shed. Two B/R cottage optional extra as can be removed.

Price $55,000 (without cottage), $67,000 (with cottage).

Equipment: Massey Ferguson 35 tractor, 3-disc plough, 28-disc cultivator plough, pump, drip irrigation system, sprinkler, irrigation pipes (9). Price $10,000. Enquiries phone (03) 233 2303.

Mountain Retreat/Sydney Commute

24 sq double-storey home set on 1.8 acres garden bushland in beautiful lower Blue Mountains. 3-5 double B/R, big, airy, cupboard-full kitchen, 2 toilets, 3-car accommodation, toolroom, sheds, fences, fruit trees. Walk to SDA primary school and train. Fast express train to work and SDA high schools. $90,000. Phone (047) 53 6616 any time or work hours (02) 764 9825.

Real Estate

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

For All Your Insurance Needs

Anna Robertson, in conjunction with Colonial Mutual, can give you expert advice on:

(1) Business Insurance: partnership, key-man, tax-free bonds, superannuation, sickness, accident, factories, shops, professional offices, etc.

(2) Personal Insurance: superannuation (investment-linked and conventional), life, tax-free bonds, accident, sickness, home and contents.

If you have language difficulties, Anna can help with Italian and Chinese. Please phone (03) 20 7831 B/H or (03) 434 2096 A/H.

Real Estate, Cooranbong Area

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

Albion Church—60th Anniversary

A welcome is extended to all past ministers, early Albion church school teachers, members of past years and friends to be present on May 9, 1987, to help us celebrate our Diamond Jubilee. May 8: Friday evening, 7.30—Club North Anniversary Fellowship. Sabbath, May 9: Sabbath school 9.30; Divine service 11 am; Fellowship luncheon 1 pm; Sacred concert 3 pm.

If you can assist with any interesting historical information about our church or are planning to be present, please contact Miss Myra Matthews (Church Clerk), 125 Swan Street, Kedron, Qld 4031, or telephone (07) 857 4725. RSVP April 4.

Anniversary Book

Bangkok Adventist Hospital announces publication of its *50th Anniversary Memory Book*, a historical account of the hospital accompanied by pictures from the past and present. A donation for the new college building fund will assure reservation of *your* copy on the book. Send contributions to: 50th Anniversary Publication Committee, Bangkok Adventist Hospital, GPO Box 613, Bangkok, Thailand 10300.

Position Vacant

Applications are invited for the position of Temperance Promotion Officer in the Victorian Temperance Alliance Inc.

The position will present opportunities for a wide field of activities, creative developments, program planning, preparation and presentation of resource material.

Applicant should be eligible and able to present school class and education programs, conduct seminars, speak at church services and be a competent public speaker.

Applicant will be required to be a total abstainer. Conditions and salary by negotiation. Closing date March 14, 1987.

Apply in writing to: General Secretary, Victorian Temperance Alliance Inc, 47 Wellington Street, Windsor, Vic 3181.

New Testament Tour

The New Testament tour to Adelaide leaves Nunawading Campground 6 am, Friday, March 6. Anyone interested in joining the tour please contact David Blennerhassett on (03) 560 3371 or Ashley Hansen on (03) 878 5675.

A concert is to be held in Adelaide at the Scott Theatre, 46 Kintore Avenue, Adelaide, on Saturday, May 7, at 8 pm. Tickets available at the door.

Information, Please

If anyone knows the whereabouts of Pam and John Lovett, Karen, Debbie and Michael, would they please contact Mrs Joan Frew, RMB 5660 Oak Road, Matcham, NSW 2250.

Fundraising Opportunity

Attention church groups and individuals interested in fundraising projects for 1987—door-to-door calendar selling. Send for brochures and details to: Indian Pacific Traders, PO Box 42, Cooranbong, NSW 2265. Phone (049) 77 1221. Orders close May 30, 1987, for September delivery for this proven means of boosting income.

Books for Sale

One set of *SDA Bible Commentary* (10 volumes). Price $130. Phone (075) 48 7737 after 4 pm.

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.

FLASHPOINT

Cyclone SOS. As this issue goes to press, the first sketchy details are coming to hand of cyclone Uma, which has devastated much of Vanuatu. Adventist Development and Relief Agency has made an initial response of $20,000 in cash, and has a team of carpenters on standby for the first available flight. One church is known to have been destroyed and many houses damaged.

LE Slogan. The literature evangelists in the Trans-Tasman Union Conference have adopted the slogan "More for Heaven in Eighty Seven."

New-old Church. Moonee Ponds church, in Melbourne, recently purchased a nearby Methodist church that was built in 1888. It was offered to the Adventists by the Methodists, who did not want to see the church auctioned. The 85 members of the Moonee Ponds congregation raised sufficient money to purchase and renovate the property, which is now valued at $300,000. The new church will be known as the White Park Chapel and the official opening is planned for March 21. Pastor Bud Beatty is the present minister.

Evangelistic Plans. Pastor Peter Roennfeldt, Trans-Australian Union Conference evangelist, is planning to conduct five one-night-a-week outreach programs in the western suburbs of Melbourne during 1987. Two of the programs will be held in the White Park Chapel. Adventist churches are sparse in this area, and it is hoped that new congregations will be formed.

Soul-winning Institute. South Pacific Division committees are presently investigating the possibility of establishing a Soul-winning Institute in a major metropolitan centre in Australia. Such a facility would have the dual purpose of evangelistic outreach and further training for ministers, as has proved successful at the North American Division Institute of Evangelism established in suburban Chicago, USA.

Rotary Award. Health Education director at the Sydney Adventist Hospital David Crabtree was chosen by the Rotary Study Exchange program to participate in a four-week study tour of Kashmir, in the north of India. The group visited a range of business and public institutions and David had the additional benefit of being able to study the Adventist health work in the region.

Ministering to Ministers. Pastor Russell Burrill, director of the Soul Winning Institute in Chicago, USA, has been attending meetings of ministers in Australia and New Zealand during January and February. He is accompanied by his wife, Cynthia, who has been taking meetings for ministers' wives.

Television in PNG. Following the Papua New Guinea High Court's ruling against government legislation that halted television broadcasting by NTN last year just four days before commencement, broadcasting has now commenced and Faith For Today, introduced by Pastor Matupit Darius, is on the weekly schedule.

Coordinated Evagelism. Advertising on prime-time local television preceded the commencement of Kenneth Cox evangelistic video programs in Wagga, Tumut, Young and Temora, in the South New South Wales Conference, on February 15.

Editor Home. Dr William G. Johnsson, editor of the Adventist denominational weekly the *Adventist Review*, visited his homeland, Australia, during January, accompanied by his wife, Noelene. Dr Johnsson, who was baptised by Pastor George Burnside in Adelaide in 1950, preached at his home church, Adelaide City. After obtaining qualifications in industrial chemistry, Dr Johnsson felt called to the ministry and graduated from Avondale College in 1959. Mrs Johnsson, who was born in Sydney but grew up in Melbourne, is a primary school teacher who currently is editor of *Mission,* the Sabbath school mission quarterly.

Role Reversal. The newly elected leader of the Warburton Health Care Centre and Hospital Auxiliary—called the Pink Ladies—is a male. Retired minister Pastor Cliff Winter has accepted this honorary position. The group has about 20 active members who staff the gift shop, conduct stalls and provide a weekly take-away food bar at the Signs Publishing Company.

Writers Seminar. On Sunday, March 29, Pastor James Coffin, editor of *Signs* and RECORD, will conduct a News Writers Seminar at Avondale College. Those interested in attending are invited to contact the Communication Department of the North New South Wales Conference, at their new address—PO Box 7, Wallsend, NSW 2287.

New Addresses. Both the North New South Wales and the Victorian Conference offices are moving. North NSW will be located at 112 Lake Road, Wallsend, NSW 2287 (postal address in previous item): phone (049) 51 8088. All Victorian offices will now be on the campground at 141 Central Road, Nunawading, PO Box 215, Nunawading, Vic 3131; phone (03) 878 9166.

"Finally, Brethren . . . ": The language that God loves best is the silent language of love.