

RECORD

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SYDNEY
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Bioethics Centre** —Page 10

Appeal Starts Today!

RECORD

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EDITORIAL



High Tech and Finishing the Work

In this age of multi-chip technology, many ponder the possibility of easier ways to finish the work the Lord has delegated to the church.

Consider, for example, the forthcoming annual Adventist Appeal campaign. If computer shopping is just around the corner, what about a collection strategy using computers?

The imagination doesn't have to stretch far, in this age, to consider the possibility of robot collectors. It would certainly attract attention. Perhaps they could be programmed to respond with songs of appreciation for donations.

This type of approach would certainly provide a marvellous escape from the heart-thumping stress so many collectors experience. What a blessing to achieve similar, or even expanded results—without the effort!

However, are quantitative goals the only purpose God had in mind when He commissioned the church? If a money target was all that the Adventist Appeal was designed to achieve, why wouldn't God simply pour it down from above?

God's primary purpose for delegating the proclamation of the gospel to His people transcends the wonders of high tech. There is a deeper and more spiritual dimension to it than merely baptismal or monetary goals.

To substitute high tech for our personal involvement with people in the work of the Lord would be to rob us of rich, essential blessings. "The only way to grow in grace," says Ellen White, "is to be disinterestedly doing the very work which Christ has enjoined upon us."—*Steps to Christ*, page 80.

Today, most people place a priority on human interaction. Perhaps this is a reaction against the mechanistic loneliness associated with the high-tech era.

And today, the Christian church is moving from a confrontationist/propositional style of outreach toward a more relational approach. Current evangelistic strategy emphasises people interacting with people. By showing care at the personal level, we can create a climate in which people are more receptive.

By moving in the direction of building friendships, we are not only responding appropriately to the times, we are also following the methods Jesus used in the New Testament.

But while high-tech alternatives to approaching people don't fit God's plan, there are labour-saving devices.

In some of our congregations, the outreach program is being carried by fewer and fewer members. The Adventist Appeal and other community campaigns become a burden in that kind of setting. The greatest labour-saving device is motivating the entire church to be involved.

A congregation of more than 25 members that operates as a single cell does not facilitate total involvement. Many members feel unimportant in this kind of setting. Generally speaking, the larger the church, the less involved the majority of members. But congregations can achieve greater efficiency if they divide into small subgroups. In this way, each member has a leader who knows him or her personally and who cares. Individuals realise they are important and that their contribution to the work of the Lord matters.

High tech has much to offer the work of the Lord—but in support of, rather than instead of, the human factor.

For example, the Church Ministries Department has prepared training videos for the 1987 Adventist Appeal. We also have prepared videos for television advertising. A professional advertising agent has helped in preparing the Appeal brochure. It is clearly and colourfully laid out and will complement the interviews collectors will have with prospective donors.

The primary factor in finishing the work the Lord has commissioned us to do, is having a life receptive to the outworking of God's Spirit. All our high-tech, and all our techniques, will come to nought without that dimension. Let us pray for a Spirit-filled 1987 Adventist Appeal.

Peter Jack, Associate Director,
Church Ministries Department,
South Pacific Division.

LETTERS

Extremists—Male *and* Female

Regarding Clifford F. Boyd's letter
"Wicked Women!" (August 29):

In all respect, may I ask if Mr Boyd has thought through the word "feminist" before applying it so generally? Who are these "wicked women" in Satan's army, who wish to "disrupt, deceive and destroy"? What are they saying that makes them a "cancer in our society"?

The vast majority of women, so conveniently labelled as "feminists," are ordinary housewives and mothers who have unmet needs. They are merely trying to learn how to express their uniqueness, their needs, their hopes, dreams and ambitions to a male world that is largely oblivious to these facts.

Sure, there are some radical women on the extreme fringe of the feminist movement. Extremists in any movement cause damage—such as both male and female activists who question the validity of marriage and the family, as well as those who label and condemn a whole group of innocent and genuine people.

Jim Zyderveld, New Zealand.

Unseen Observer

I just received some wonderful news that I must share with RECORD readers. I have a nephew in Sydney who is a sincere Christian, and I have been trying to interest him in the Adventist message. I received a letter from him last Friday, from which I will quote directly.

“There is an Adventist church just up the street from my unit, less than a minute’s walk. Well, a few weeks ago, on a beautiful, clear Saturday, a group of young adults (late teens to mid-20s) came and had their study right outside our block of units, and actually sat on the brick boundary. I was washing my car or I would not have seen them.

"Aunt, they were a real credit to the Lord. They were all very well dressed, the girls looked beautiful, and they were all well-behaved. I have never seen the youth from our church present themselves at church as this group did. I have even spoken to the group at our church to try to get them to realise that when they come to church, they are coming before their Lord."

Now, wasn't that a wonderful letter? Little do some of our young people realise that their conduct is observed by

strangers, and thus they witness for our church and God. Thank God for the young people of the Waitara church.

(Mrs) S. B. Low, Qld.

Brand-New Magazine

In reading yesterday's RECORD (September 12), I was humbled by your reply to the question of whether the letters truly reflected the minds of the readers. I recalled how often I had deplored the criticisms the RECORD received, while writing nothing in favour.

Yesterday I set aside my one prejudice—that it mirrored too much the *Adventist Review*—and read as though it were a brand-new magazine. I was genuinely impressed. The balance of news was well weighted our way. The variety of themes from editorial, viewpoint, theology, etc, must satisfy any discerning reader.

Edna Heise, NSW.

Thank You!

Pastor Wilfred Bili and I, on behalf of our members in the Solomon Islands, would like to thank the people of the North New South Wales Conference for the generous support given our work during the camp-meeting in July, where we, as guests, promoted missions. We would also like to thank the other conferences in Australia and New Zealand for their ongoing support of missions.

Nathan Rore, Solomon Islands.

For the Record

Question: Why do you sometimes print letters from crackpots and knockers?

Answer: Few people consider themselves crackpots or knockers. They feel they are expressing a legitimate point of view. Many feel morally constrained to speak out about various areas in which they feel the RECORD has failed. While we as editors often do not agree with the views expressed, we feel it is crucial that the RECORD's communication not be one way only. We want readers to know that they can react, either for or against, and that their views will often be shared. We do not see absolute uniformity as a prerequisite to, or a characteristic of, unity. We feel that a degree of pluralism is healthy. However, the RECORD upholds the 27 Fundamental Beliefs of the Seventh-day Adventist Church, and we refuse to print letters that attack or undermine these teachings. And, while we will at times print strident comments about ourselves as editors, we will not print letters that reflect as colourfully upon the competence or character of others.

Views expressed in Letters to the Editor do not necessarily represent those of the editor or the denomination. Letters should not exceed 250 words and should be mailed to RECORD Editor, Signs Publishing Company, Warburton, Victoria 3799. Writers must include their name, address and telephone number. Letters received more than three weeks after the date of the issue carrying the article to which they respond will normally not be printed. All letters will be edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received will be published.



SDAs and the World: Help with Decisions

by Arthur Patrick

We must use the great facets of our faith as touchstones to approach the difficult questions of contemporary life.

How should Christians be in but not of the world? This basic but difficult question is one of the oldest in the Bible. Cain failed to find the right answers. Israel went into captivity because they got it wrong. Jesus and the earliest Christians confronted it constantly. In fact, Jesus' answer caused Him to be crucified. He fell out with both the Jewish and the Roman systems.¹

One of the most important books written about the uneasy encounter between religion and society calls it "the enduring problem."² And the first clue for an Adventist solution to this problem comes from Christ's example. He refused "to wipe the bloody sweat from his brow" and solve the problem by abandoning the world, according to *The Desire of Ages* (pages 690, 691). Before He told us to be salt and light, He lived among humans as a catalyst of reform.

Adventist history is a story of reform—in health, temperance, dress, education, and in the Sabbath and other doctrines. Sometimes, deeply imbued with the crusading spirit of reform as we are, we need to be told that people are more important than programs.

This aspect of our obedience to Jesus' example is well stated by Ellen White: "In reforms we would better come one step short of the mark than to go one step beyond it," she writes. "And if there is error at all, let it be on the side next to the people."—*Testimonies*, Vol 3, page 21. In another situation marred by conflict, she counselled: "You would better err, if you err at all, on the side of mercy and forbearance than that of

intolerance." —*Testimonies*, Vol 4, page 65.

Second, we must ask constantly the question, What do we say to the world by what we are doing? Are Adventist standards for our benefit, or for the benefit of the world? We must always balance our vision of the best *action* with keen insight into how to convey the best *message*.

When the radiance of a great Bible truth shines directly into one's eyes it is hard to focus on anything else. The truth of Jesus' near return was so important in 1845 to young James White (aged 24) that he said Adventists who married "denied their faith" by doing so. Marriage, he suggested, was "a wile of the devil."

Barely 10 months later he wrote: "Brother Nichols said he was tried when he first heard of our marriage or intended marriage, but he was now satisfied God was in it. . . . We shall be married next Monday."³

During much of the 19th century, a full beard was a moral necessity for a committed Adventist.

As Adventists we have always sought to shield ourselves from the world. The seventh-day Sabbath distinguished us as a people committed to all the Ten Commandments. We have abstained from liquor, tobacco, tea, coffee, pork and oysters. We have avoided the theatre, the dance floor, certain types of music and

the eroding influence of non-Christian authors.⁴ We have discouraged make-up, jewellery and jeans (on females).

But the line of demarcation between the proper and the forbidden has often shifted, even though drawn with conviction. We at first required beards, and then clean-shaven male faces. During much of the 19th century, a full beard was a moral necessity for a committed Adventist.

Also, a beard strained the potentially lethal miasma and, not without significance, a kiss without a beard was said to be like soup without salt. But by the 1970s, due to pressure from the "field," a college student wanting to wear a beard had to present a doctor's certificate proving that for eczema or some such compelling health reason, it was out of the question to shave!

During the 1940s, a live question in many an Adventist home was whether having a radio was right or wrong. By the 1960s, the same question was applied to television.

In the light of all this, what can help us in determining our relationship with society? How can we know, for sure, the mind of Jesus? I suggest that we must use the great facets of our faith as touchstones to approach the difficult questions of contemporary life. Let's try two examples.

Vegetarianism needs to be understood in relation to the twin doctrines of creation and redemption. God made us to be green-leafers, to subsist on fruits, grains, nuts and vegetables. And He made lots of other creatures to develop harmonious relationships with us.

Suppose you live in the suburbs of a large city with a vacant paddock behind your back fence. You select a large vege-

Arthur Patrick, registrar at Avondale College, Cooranbong, New South Wales, lists as some of his major interests: people, the poetry of Henry Lawson and Banjo Paterson, camping and travel.

table knife, go to your garage and sharpen it, and then put your daughter's skipping rope around the neck of a trusting, dreamy-eyed heifer. You look into her warm, kind eye and say, "Just a moment, Sally, I feel like a steak. Let me cut your throat and pop a bit of you on the barbie."

There seems to be something fundamentally wrong with humans being carnivores—quite apart from considerations of cholesterol. Further, there is the question of the morality of eating steak in a world that is mostly starving.

We happen to live within the third of humanity that is concerned with slimming cures. The other two-thirds of the world are concerned with hunger. Our third are mostly called Christians, the other two-thirds are mainly unbaptised. What can we say in our defence once we realise that a hectare of cereals produces five times more protein than a hectare used for meat production; legumes produce 10 times more and leafy vegetables approximately 15 times more?

"If I am going to be in the right relationship with God, I should treat the things He has made in the same way as He treats them," Francis Schaeffer warns us.⁶ This principle calls for vegetarianism. In God's world, animals were not for the spit and the platter—both for their good and ours. And the golden rule calls us to act toward others as we want them to act toward us. That fundamental principle makes God's good news practical and real both in our society and in the developing countries to which we send missionaries.

Let us take another issue, education. Both the location and the curriculum of Avondale College illustrate our attempt as Adventists to reckon with our responsibility in the world. Ellen White wrote in 1894: "Never can the proper education be given to youth in this country, or any other country, unless they are separated a wide distance from the cities." But when it came to weighing up the advantages and disadvantages of the Avondale estate, our pioneers thought very carefully.

Unfortunately, the 1890s were full of economic stress, during which the local inhabitants would rather steal than work. We shall "need faithful night watchmen, with arms and dogs," Willy White wrote in 1894. He lamented the distance of Avondale from Sydney, but

"reasoned it was offset by the estate's proximity to Newcastle for supplies and missionary work."⁷

So a college was founded, in the world, designed to give its students a greater vision of world needs. It was a bold experiment in coeducation for the 1890s. The principles motivating its founders made government accreditation essential in the long run, for how else could it mount a credible mission? It could never take the simpler path of isolation from the world, for to do so would be to deny the witness of the Great Teacher. Its pattern must remain the Eden school, yet its constant vision must be of the new heavens and new earth. Caught between the perfect world that once was and the perfect world yet to be, it must address the vexed questions of the sinful world that now is.

We could, with great profit, take our fundamental beliefs one by one and show the way in which they address "the enduring problem" of how we should relate to our society. The nub of the matter is simple. God so loved the world that He sent Jesus Christ to live among us, showing us what it means to be in the world as salt and light. "The enduring

problem" calls for people with the resilience of a James White, the broad perspectives of an Ellen White and the courage of a Desmond Doss.⁸ And we need to constantly assess the message we are giving the world by the standards we live and proclaim. **R**

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2. H. Richard Niebuhr, *Christ and Culture* (Harper and Row, New York, 1951).
3. The Millerite and early Adventist letters, from which these thoughts are drawn, are available for study at the Ellen G. White/SDA Research Centre, Avondale College.
4. For a much fuller account, see my chapter in Arthur J. Ferch (ed), *Adventist History Symposium* (Signs, Warburton, 1987).
5. Barry Casey, "A Radical Case for Vegetarianism," *Spectrum*, Vol. 11, No 3 (February 1981), pages 7-17.
6. Francis A. Schaeffer, *Pollution and the Death of Man: The Christian View of Ecology* (Hodder and Stoughton, London, 1970). See also the more recent books by John R. W. Stott.
7. There are many theses on Avondale College, but the best on the early years is by Milton R. Hook, "The Avondale School and Adventist Educational Goals, 1894-1900" (EdD dissertation, Andrews University, 1978).
8. See the article, "Adventist Christians: In But Not of the World," *RECORD*, Vol 92, No 37, pages 4, 5.

Short Story Competition

The editors of **Signs** are looking for highly readable, original, true stories that reflect important Christian values. Entries should not moralise or patronise and should have considerable human interest. They should say something significant, in an interesting way.

The stories will be read by Adventists, non-Adventist Christians and non-Christians, so should be crafted with this diverse readership in mind.

Stories should be double-spaced, typed and between 1,200 and 1,800 words in length. Entries should be addressed: **Signs Short Story Competition, Signs Publishing Company, Warburton, Victoria 3799**, and must be received no later than February 29, 1988. Manuscripts will be returned only if accompanied by a stamped, self-addressed envelope.

1st prize—\$400

2nd prize—\$200

3rd prize—\$100

The judges' decisions will be final.

SIGNS

Are We in Danger of Repeating 1888?

by Lindsay John Laws

Ellen White warned not only those who opposed the righteousness by faith messages, but also those who gave the messages.

Can you imagine Ellen White flatly refusing to see the visiting president of the General Conference because he had allowed himself to become sidetracked over insignificant theological squabbles? Such was the case in 1910 with Arthur G. Daniells. Mrs White further chided him by writing, "When the president of the General Conference is converted, he will know what to do with the messages God has sent him."¹

Prior to 1888, the church had frequent challenges over the Sabbath truth. Men such as Hull, Case, Snook and Brinkeroff had shown prowess in debating. As D. M. Canright, a man unbeatable in his arguments defending the Sabbath, put it, "No one loves a fight, like a Seven-day Advent." Frequently these men and others sustained their positions, but often they were wanting in Bible humility, patience, faith, love and self-denial. "The trend was to legalism," says church historian A. W. Spalding.

Readers glancing through the 1872 statement of basic Seventh-day Adventist beliefs might well have received the impression that Adventists indeed were "legalists." The emphasis seemed to be on what humans must do rather than on what Christ had done and would do in and through His followers.

Hidden away in the centre of the statement was the acknowledgment that humans could not "of themselves render obedience" to God's just requirements, but were dependent on Christ both for justification and for "grace whereby to render acceptable obedience to His holy law." Yet these words were preceded by

several propositions emphasising one's duty to keep the Ten Commandments. The summation came far short of a ringing assertion that it was Christ's righteousness alone, lovingly offered and appropriated through faith, that made the believer acceptable to God.²

**"No one loves a fight,
like a Seven-day
Advent."**

Early Sabbath-keeping Adventists had tended to apply the Laodicean message to first-day Adventists. But in 1856 James and Ellen White had applied it to the church. It came as a shock for Sabbath-keepers to be told that they—who prided themselves on knowledge, obedience and faithfulness—had neglected Christ. In 1873 Mrs White said, "We are triumphing in the clearness and strength of the truth . . . sustained . . . by . . . plain Scriptural testimony. But we are . . . wanting."³

E. J. Waggoner and A. T. Jones saw this need. However, the conservatives cried, "Stand by the old landmarks!" The new teachers were saying, "Christ is all!"

Had Jesus truly been lifted up as the disciples had been admonished in John 12:32, things might have been different. But other non-essential issues leading up to 1888 had muddled the streams of clear thinking.

One of these was what "law" the Book of Galatians referred to. Was it the moral or ceremonial law? Waggoner and Jones said it was the moral law that "was the schoolmaster to lead us to Christ, after which it was to be done away." The older men took exception to this, claiming

such a position would please Adventists' opponents. "Such individuals frequently became so preoccupied with a need to justify old positions that they neglected essentials of salvation doctrine."⁴

Another issue was the identification of the 10 horns of Daniel 7. Who did they represent? It was a trifling matter, and both parties were at fault. Yet as a church we seem to have failed to learn the lesson. Thirty years later, in 1919, essentials were again obscured by speculation concerning other such minor issues.

The net result in 1888 was that, during the week of Bible Conference meetings prior to the General Conference Session, the confusion, wrangling and deterioration in Christian spirit threatened to tear the church apart.

Ellen White warned not only those who opposed the righteousness by faith messages, but also those who gave these messages—Waggoner and Jones, whom she later reproved for agitation on non-essentials.⁵

"Jones and Waggoner . . . [met] the opposition with extreme statements, which shut out works altogether. . . . They sometimes failed to show the humility and the love which righteousness by faith imparts,"⁶ says historian Spalding.

Nonetheless, Waggoner and Jones could see the need not just for correct doctrine, but for a relationship with the living Christ in whom our righteousness is found. Ellen White endorsed *this* aspect of their message. In fact, she had advocated such a message long before. As early as 1882 she had appealed for a heart religion and not just a head religion.⁷

In looking at 1888 and Waggoner and Jones's message, we must keep in mind

Lindsay John Laws is pastor of the Springwood church in the South Queensland Conference.

this background of overemphasising non-essentials if we are to understand why some, such as Uriah Smith and S. I. Butler, rejected the essential message of righteousness by faith.

Now, you may ask, why have I reviewed the past? Because I feel there are at least three lessons we must not miss.

1. The same devil who worked then still encourages debate and an argumentative, combative spirit that divides people and leads to extremes and criticism. The Christian is admonished, "Shut your mind against foolish, popular controversy; be sure that only breeds strife. And the Lord's servant must not be a man of strife."⁸

So we need care that in talking about righteousness we not lose our righteousness. We need care when talking about the nature of Christ that we not lose the nature of Christ.

2. The devil is still as able to turn us down sidetracks. We need to remember that "in the discussions at Minneapolis in 1888, men with divergent opinions on *minor points* came together in a spirit of debate, augmented by suspicion and prejudice. Responsible men, students of the Bible and history, argued bitterly for days over the identity of one of the ten horns of Daniel 7, a question having nothing to do with salvation. They then proceeded to the question of the law in Galatians 3:24. . . . These discussions set the stage for the controversy over righteousness by faith."⁹

"The question at issue is not a vital question and should not be treated as such," said Ellen White. "The wonderful importance and magnitude of the subject has been exaggerated, and for this reason—through misconception and perverted ideas—we see the spirit that prevails at this meeting."¹⁰

It is easy for us to see—years removed as we are—how minor the issues of 1888 were. But when we are close to a situation, it is not so easy—which should help us realise that some issues we may think important now will seem minor when we look at them later.


We should note that while Ellen White endorsed Waggoner's message of righteousness by faith, she did not endorse all he said or wrote. As the 1888 General Conference Session was closing, she said, "Some interpretations of Scripture given by Dr Waggoner I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. . . . The fact

that he honestly holds some views of Scripture differing from yours or mine is no reason why we should treat him as an offender, or as a dangerous man. . . . It would be dangerous to denounce Dr Waggoner's position as wholly erroneous. . . . I see the beauty of truth in the presentation of the righteousness of Christ . . . as the doctor has placed it before us."¹¹

3. In all this, it is important not to cloud the clear issue of the righteousness of Christ with less sure issues. This same message is vital today.

Imagine that I live next-door to you. I come home one day and see your house is on fire. I bang on your door to arouse you, and you appear in the doorway of the smoke-filled house. I say to you, "Now listen, if you had constructed your house of hardwood instead of pine, you would not have this tragedy." You would hardly be impressed with my concern for such a side issue.

Yet how typical of many of us today, when we all should be labouring feverishly for the salvation of others. How many of us are guilty of pedalling minor issues? Our great need is not theological nitpicking. Our need is to lift up Jesus in sermon, song and discussions with one another. This was the need in 1888. And this is our great need today.

I recall the story of a missionary standing in front of a crowd, holding up a picture roll of Jesus. As he talked, he became tired, and his arm drooped lower and lower. At last a voice called from the back of the group, "Lift up your Jesus a little higher." Surely that is what we must do. 

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4. R. W. Schwarz, *op cit*, page 395.
5. E. G. White, *Counsels to Writers and Editors*, pages 75-82.
6. A. W. Spalding, *Origin and History of Seventh-day Adventists*, Vol 2, page 302.
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8. 2 Timothy 2:23, 24, Moffatt.
9. *Adventist Review*, July 26, 1984, page 7.
10. E. G. White, *Selected Messages*, Book 3, page 175.
11. Arthur L. White, *Ellen G. White: Vol 3, The Lonely Years, 1876-1891*, page 401.
12. For those interested in further study as to whether or not the church rejected the 1888 message, see Arthur White's Vol 3, *The Lonely Years*, pages 396, 412, 413, 432, 433.

STORY

A New Guinea Bicycle Race

by Rex Tindall

Everybody seemed to be going to the show. "It sounds as if it is going to be exciting," said Robyn. "Let's go too."

When we all arrived in the Land Rover, we saw many black-skinned and brown-skinned people walking and running toward the big field in the middle of the showground. We were in Papua New Guinea, and this show was going to be different.

We wondered why so many people were running. "Let's follow them," Robyn said. "Look, there's lots of men with bicycles. I'm sure they are preparing for a bike race." There were all kinds of bicycles—red ones, blue ones and some with crooked wheels.


Many people were gathered around watching one in particular. The owner of the bike did not seem ready for a race.

Now it was Terry's turn to talk. "Look at that man over there, Dad," he said. "He has large mudguards on his bike. And look at that big headlight and the pump. Say! Can you see his big boots and heavy coat? I think he is just out there to show people what he owns—not to run a race."

We wondered why people were running.

"Let's wait and see," their dad replied. But we did not have to wait long. Bang! The starter's gun fired. And the men were on their way pushing their pedals and huffing and puffing around the field. The day was hot. We were watching the man with the big boots and heavy coat, who was soon huffing and puffing.

Sure enough, the man who was out there to show off lasted only two laps. He was soon out of the race as well as out of breath.

That experience reminded me that the Bible says in Hebrews 12:1 that we cannot carry heavy sins when we are in the race for heaven. 

Rex Tindall writes from Kainantu, Papua New Guinea.

"Focus on Living"

Radio broadcast topics presented by Geoff Youlden this month will include: October 4—Seven Steps to Cancer Prevention, plus an interview with Dr William Loveless on procrastination. October 11—How Wrong the Experts Can Be, plus an interview with Pastor David Down on recent archaeological discoveries. October 18—Tranquillisers—Facing the Facts, plus an interview with Dr Renee Bittoun on nicotine dependency. October 25—Eleven Days That Never Were, plus an interview with Dr William Loveless on burnout. Check your local radio guide or *Channels* magazine for area timeslots.

On the Move

Pastor Harry Halliday was recently appointed

secretary-treasurer of the South Queensland Conference. He currently holds the same position in the North New South Wales Conference.

Seven-Day Plan

The Warburton Health Care Centre has expanded all its live-in programs to cover seven days instead of five. "We feel this is a step in the right direction," says hospital secretary Barrie Peach. "We are encouraging participants to build a rest day into their weekly program. After the busy schedule of lectures, exercise and hydrotherapy, a free day is welcomed—and it also gives us the opportunity to invite them to the Warburton church. We have had 20 people attend some Sabbaths, and the church is now planning services to

appeal to non-members. So this new innovation has more than one positive spin-off."

Refugees Ignored

The biggest refugee problem in the world isn't in Africa, Asia or Latin America. It's in Afghanistan. More than five million people have been forced to flee into neighbouring countries where they live in camps, ignored by the world's media. Forty-seven per cent are children.—*On Being*.

Membership Sprouts

The Franco-Haitian Union Mission has experienced a 911 per cent increase in membership since it was organised in 1957. Made up of Haiti and the French-speaking Caribbean islands, it is currently the largest French-speaking union in the Adventist Church, with 142,536 members, reports Inter-American Division president George Brown.

SA Conference

The last weekend of August, ministers in Adelaide led out at an End Time Bible Conference that, according to participants, proved a rewarding experience. A Friday evening service in the Trinity Gardens church dealt with "Rain and 'Drought' in the Time of the Latter Rain," with Dennis Hankinson and Philip Frahm sharing the presentation. During the Sabbath worship service in each of the Adelaide churches, preachers spoke on the subject of "Living For and In the End Time." In the afternoon, crowds again packed the Trinity Gardens church to hear "The Sanctuary and the End Time" presented by

Austin Fletcher and Clem Christian, followed by "When Probation Closes" taken by Graeme Olson and Steve Martin.

Finnish Baptisms

Thirty-eight people were baptised at the culmination of two Bible camps organised recently by the Bible correspondence school in Lahti, Finland, reports Auvo Helminen, principal.

Kuranda Expands

The site of the former Monamona Mission, west of Cairns, northern Queensland, is to be redeveloped. "Government agencies seem willing to assist in a program that will eventually provide for a community activities centre, a new church, a family crisis centre, an Aboriginal retirement home in Kuranda and the settlement of some Aboriginal families back to Monamona. Adventists established a mission in the area before World War I.

Health Witness

North New South Wales Conference Adventist Health director Larry Laredo appeared as guest speaker at the anniversary celebrations for the 370 members of Julie Norris's Better Slimming group in Newcastle, on September 10. "I found this an excellent opportunity to witness, as I gave out cards for health courses," says Pastor Laredo.

1990 Session

The South Pacific Division executive committee recently voted to hold the 1990 Division session in Adelaide, South Australia.

USSR Christians

Konstantin Kharchev, chairman of the Council of



Photo: Noel Fisher.

Sydney Adventist Hospital Aids Charity

A large crowd of people braved the rain and supported the Sydney Adventist Hospital fete held on September 6. The fete raised \$4,000 to be shared between Atoifi Adventist Hospital in the Solomon Islands and a local charity, "House With No Steps."

Brian Wenzel, who plays the part of Sergeant Gilroy in the television series "A Country Practice," was special guest. Anticipating the bicentenary, fete organisers used a "Colonial Australia" theme with assistants dressing in period costumes. Pastor Laurie McMurtry (pictured), executive director of the Avondale College Foundation, portrayed Captain Arthur Phillip and acted as master of ceremonies.

Religious Affairs in the USSR, sees a bright future for Christianity in that country. Mr Kharchev visited several Adventist institutions in Southern California, USA, on September 2, and commented about the changes in his country—especially in the relationship of church and state. He was in the United States to attend the third General Chautauqua Conference on US-Soviet Relations. Before attending the conference, he visited the Grand Concourse Adventist church, Bronx, New York.

Burundi Coup

General Conference associate secretary Charles Watson reports that the new president of Burundi has indicated that religious liberty is now restored to the country, following the overthrow of the government of Jean-Baptiste Bagaza by Major Pierre Buyoya, on September 3. "We are looking with caution for opportunities to reorganise our work in this central African nation where churches have been closed for two years," says Pastor Watson.

Surprise Citation

The founder of the Avondale College Foundation, Lyn Knight, recently travelled to the college with his wife to address students regarding the ACF—but instead received a surprise citation from Anthony Mitchell, presented on behalf of the Avondale Students and Faculty Association. "Avondale students are grateful for the contribution the foundation has made and is making for a better Avondale," said Mr Mitchell.

In Saudi Arabia

After a year of negotiations, the Loma Linda University School of Allied Health Professions has en-

tered into a three-year contract with the Riyadh Al Kharj Hospital, in Saudi Arabia, to train respiratory therapists. "This contract is in direct response to interest created by Loma Linda's heart team," reports academic dean Joyce Hopp. "We see this as an opportunity to serve in a Moslem land."

Ark Search

Former astronaut Jim Irwin is returning to Mount Ararat for the seventh time to search for Noah's Ark, reports the Religious News Service. This year's expedition, on the Soviet side, will explore the western wall of the Ahora Gorge, where an expedition member reported that he saw "what appears to be a rectangular object" in an aerial photograph.

Vietnamese Bible

A translation team composed of Vietnamese pastors and scholars from eight denominations is preparing the first-ever Vietnamese-language Bible, reports the Religious News Service. The seven-year, \$800,000 project is expected to produce the Gospel of John in early 1988, the entire New Testament by mid-1990 and the complete Bible by late 1994. The Vietnam Bible Corporation is coordinating the translation, with help from Wycliffe Bible Translators and United Bible Societies.

Brochure Award

The Washington Adventist Hospital's brochure explaining the role of the Sabbath at the hospital recently won the Wilve-Maxi award of the Direct Marketing Association of Washington. Competition in the contest included advertisements from *National Geographic*, *Smithsonian*, and *The Washington Post*.



Victoria's Health Van Upgraded

Community health outreach in Victoria received a boost recently when a laymember donated a five-figure cheque for upgrading equipment. "For a number of years the Health Department in Victoria has operated a health-assessment van," says conference Adventist Health director John Chan. "But now we will be able to operate more effectively with upgraded equipment. We have added two digital blood-pressure meters, a diabetes monitor, a cholesterol monitor, two new airflow metres, a computer for health assessment and a good stock of consumables. We are thrilled at future prospects for health outreach."

Guest Speaker

Pastor Charles Watson, an associate secretary of the General Conference, will visit the South New Zealand, North New Zealand and Tasmanian camp-meetings this year end as a guest speaker.

New Churches

After 611 people were recently baptised from a crusade in Porto Velho, Rondonia, Brazil, Adventists built three new churches, reports *Revista Adventista*.

Health Update

The recently inaugurated Adventist Health Association in Auckland, New Zealand, presented a Health Update on August 22 at the Wiremu Street Youth Hall. Guest speakers included Pastor Don Bain from the South Pacific Division; Mr Adrian Bates, northern director for the New Zealand Temperance Alliance; Pastor Jim Zyderveld from

Auckland Adventist Hospital; Dr Anthony Perez, a dentist; and Dr Roger Voigt. "The speakers challenged listeners to develop a greater awareness of the health principles we have had in our church's health writings for over 100 years," said North New Zealand Conference Adventist Health director Judy Lansdown.

Colombian Fruits

Pastor Salim Jappas, Inter-American Division Ministerial Association secretary, recently conducted an evangelistic campaign in Barranquilla, Colombia, resulting in 250 people joining the Adventist Church, reports the Inter-American Division.

Most Flashpoint items from outside the South Pacific Division are provided courtesy of the Adventist Review, and have been sent to the RECORD via facsimile transceiver for immediate release.

Patient Lauds SAH's Care

Last year I underwent surgery for a knee replacement at Sydney Adventist Hospital, and I feel compelled to tell of my experience there.

During my 36-day stay, some 65 nurses attended to my needs, and I found all of them to be living witnesses for their Lord in a manner more powerful than preaching.

I was there over Christmas, and a New Zealand nurse did her best to make us feel comfortable—even though we were not necessarily “her” patients. On Christmas morning, she came by and cheerily wished us a happy Christmas, handing us each a gift-wrapped parcel. My room-mate questioned, “How do they get such lovely Christian girls?”

Once, when the smallest nurse I have ever seen was attending to me—she was from Hong Kong—I had a painful spasm in my knee. She stroked my big hand, saying, “Never mind, pain soon go.” She made me comfortable, and as I thanked her, I said, “I will dance at your wedding.”

Puzzled, she asked, “What is dance at wedding? Is that Australian slang?” When I explained that it meant I was

very pleased with her, she smiled on her way to the door, and said, “I will see how many will dance at wedding today!” Later she stopped by our room and, holding up six fingers, said, “Six dance at wedding.”

Another nurse who hailed from Hong Kong—her name was Mae—came by about 10 pm, after preparing patients scheduled for surgery next morning. She dressed my leg, massaged my back and made me comfortable for the night. Then she asked if she could have a short prayer with me. She prayed such a lovely prayer. It really made my day—especially since the doctor had just informed me that I must remain in hospital another few days, when I had expected to go home the next day.

The woman who collected the menus impressed me also. She was so helpful. Once I casually mentioned that I fancied a mango—and it was on my next meal tray! I enjoyed it, and more followed.

Adventist patients in our hospitals can bear a positive witness, too. Comments from non-Adventist room-mates regarding the diet can often give us opportunity to speak of our faith and be-

liefs. An interest in fellow patients develops friendships.

I could mention many other things. But suffice it to say that I believe—based on experience—that high-tech hospitals such as Sydney Adventist are effective witnesses to the community.

By Bob Cormack, who attends the Avondale Memorial church in Cooranbong, New South Wales.

Sydney Hospital Establishes Centre for Bioethics

The Sydney Adventist Hospital Board of Trustees recently voted to establish a Christian Centre for Bioethics at Sydney Adventist Hospital—a move that permits the hospital to become the leading Protestant voice in bioethical issues in Australia.

The establishment of this new centre follows General Conference president Neal Wilson's worldwide appeal for Seventh-day Adventists to become leaders in this field.

During a recent address at Loma Linda University, Pastor Wilson listed areas in which the health arm of the church should exercise internationally recognised leadership. The discipline of Christian biomedical ethics was at the top of his list.

In 1984, the Loma Linda Centre of Christian Bioethics was established in California. Sydney Adventist Hospital will be the second such centre in the world for the Seventh-day Adventist Church.

According to Sydney Adventist Hospital's Board of Trustees, the purpose of the newly formed centre is to: “Foster physical and spiritual healing through research on the social and ethical dilemmas posed by recent developments in the various medical arts and sciences. In keeping with Sydney Adventist Hospital's motto, ‘Yours for Life,’ the Sydney Adventist Hospital Centre for Christian Bioethics will focus primarily, but not exclusively, upon issues in contemporary biomedical ethics.”

The centre will specialise in those areas of research within which Seventh-day Adventist thought and life has made, or possibly can make,

Bioethics Centre Lists Activities

The newly formed Christian Centre for Bioethics will engage in at least seven kinds of activities:

1. Resource Library: The centre will develop a collection of bioethical books, periodicals, audio and visual materials and other research resources.

2. Investigation: The centre's bibliographic materials will be available on location to serious researchers both within and outside the Seventh-day Adventist Church.

3. Outreach: The centre will sponsor occasions in which professionals and other interested persons can discuss papers, projects and proposals of interest to specialists from various disciplines.

4. Publication: The centre will encourage the publication of articles, audiovisual materials, conference papers and a newsletter. Such materials will reflect loyalty to Adventism's insights and life values.

5. Education: The centre will provide a significant educational service to such groups as health professionals, Avondale College students, the ministry, Adventist church schools and church members.

6. Consultation: As the centre grows, a “question and answer service” is planned to respond to bioethical enquiries.

7. Contact point for the media: It is anticipated that the centre will become a significant point of contact with elements of our society with which Adventist are not often in conversation. Thus the centre will assist the church in its mission.

distinctive contributions to the larger community. This specifically includes Adventism's conviction that genuine health includes the religious as well as the biological, psychological and sociological aspects of life.

Sydney Adventist Hospital's senior chaplain, Dr Tom Ludowici, has been appointed director of the new centre. He says, "the centre will not attempt to speak authoritatively for the whole denomination, but will serve as a centre for study and discussion. The need for a Christian centre for bioethics arises out of the acceleration of technology that has far outpaced the capacity of society to comprehend, understand and respond in terms of law, convention and tradition.

"Adventists have something significant and positive to contribute because of our theological presuppositions—a respect for God's creation, a Biblical, holistic understanding of man, and a perception of history emphasising a cosmic struggle between the forces of good and evil, ie, the great controversy. These are all elements in the grand synthesis of truth that is God's final message to the world, outlined in Revelation 14."

The two successful National Bioethics Conferences conducted at Sydney Adventist Hospital in 1986 and 1987 drew participants from all across the nation and heightened the visibility of Sydney Adventist Hospital's contribution in the field. Even some leading voices in the academic community of Sydney have urged the hospital to develop such a centre.

By Neroli Zaska, associate director of Public Relations and Development, in conjunction with Dr Tom Ludowici, senior chaplain and newly appointed head of Sydney Adventist Hospital's Christian Centre of Bioethics.

Coming in the November Signs

What happens to people when they die? The many faces of guilt. Law and order and the drug trade. Clues to beat the after-60 blues. What little children can teach us. The story of a pilot's escape from death during her first solo flight. And more.



Photo: Dennis Steley.

Adventist Building Services, under the leadership of Americans Joe and Tarrie Geiger, are building a new church complex at Papatoetoe, New Zealand. They live with their team near the site.

Americans Build Church in NZ

A group of Americans are currently directing the construction of the Papatoetoe Seventh-day Adventist church in Auckland. Under the leadership of Joe and Tarrie Geiger are their daughter Donna and her husband, Calvin Padgett, and Phil and Dina Norwood. With them are the Padgetts' three-year-old son, Luke, and the Norwoods' teenagers, Shana (16) and Troy (14).

The group live in a large home just 30 metres from the building site. The lunch-time meal, usually the main meal of the day, often becomes a working lunch as discussion turns to the project and organisational matters.

Since 1980, Mr Geiger has been building churches and nursing homes for Seventh-day Adventist clients throughout the USA. In 1983, the Geigers began their own company, Adventist Building Services, and have erected eight church complexes and a nursing home since that time. This is their first assignment outside the United States.

"Finance is always a major consideration for a small congregation," says Dennis Steley. "But the Geigers' willingness to utilise volunteer labour and their ability to make savings on con-

struction costs have saved precious funds. Their policy of fortnightly payments of accounts ensures good relations with suppliers. Before a project begins they insist that the land be wholly owned and 50 per cent of the building cost be in hand. The remainder must be assured."

Volunteer workers augment the 15 full-time workers on the site. On Sundays the project is a hive of activity as up to 50 church members join forces with tradesmen to assist in building activities and to clean the site.

A feature of the completed tabernacle will be a four metres by 2.5 metres faceted glass window by Dina Norwood. Dina has completed seven of these in the United States.

The glass comes in blocks 30 by 20 centimetres by 25 millimetres. These are cut and faceted by Dina into the shapes required. Epoxy resin is used to join the glass pieces together.

"We hope that the whole complex will be completed by early in 1988," says Mr Steley. "The complex will be a monument to God and also to the vision of former pastor John Denne, the church elders, and the unity of purpose, hard work and building skills of the Geigers and their team."

God's Word: a Silicon Chip

In what has been described as an outstanding leap forward in the world of literature, communication and technology, the Bible recently became the world's first electronic book, according to officials from The Bible Society in Australia.

On display in Sydney on August 14, at the Weldon-Hardie Group of Companies' presentation at Grace Bros Book Fair, was a hand-held, paperback-sized "reader," complete with LCD screen and a six-touch-button control panel. Alongside was a copy of the King James version of the Bible, a concordance and a Bible dictionary—all contained on a silicon chip 2 cm square, enclosed in a plastic module the size of a credit card.

"First we had God's Word on tablets of stone, then on papyrus, and now we have it on a silicon chip," said Tom Treseder, New South Wales State director of The Bible Society. With him were the other two men involved in the project, David Jamieson and Roger Purcell.

About three and a half years ago, Mr Treseder, a qualified industrial designer,

became concerned about The Bible Society's worldwide inability to supply sufficient copies of the Bible to meet demands. He shared this concern with accountant David Jamieson, a close friend and financial advisor to The Bible Society. With some rough sketches they approached Roger Purcell, the research and development manager of a leading computer company.

The three men, all committed Christians, formed a company called "Megaword." Roger Purcell developed a revolutionary technique allowing the text to be compressed, and his results have amazed the world.

Australian Kevin Weldon, the biggest publisher in the Southern Hemisphere—and the man responsible for the Macquarie Dictionary—said, "This is the most exciting thing I have ever seen in publishing."

American publishers have confirmed that nothing similar is available in the USA, the UK or Europe. The battery-operated readers are expected to cost around \$100, while the books-on-a-chip will be no more expensive than their paper versions.

requested that I add Tokoroa to my responsibilities," says Pastor Raethel. "Since I had planned programs in Rotorua, I could spend only a minimum time at Tokoroa. But that was no problem to Tokoroa members. They organised a youth mission, then two Revelation Seminars, followed by a 5-Day Stop Smoking Plan and all the other usual church activities.

"Leading elder Joseph Turia began a baptismal class that culminated in a service on August 8 when 16 people joined the church. At the conclusion of the service, another nine people indicated their desire to follow Jesus through baptism."

"Retyred" pastor Ken Bullock and his wife have now arrived in Tokoroa to care for the church over the next four months.

Victorian Women Attend Retreat

One hundred participants from throughout Victoria attended the first-ever weekend retreat for women held at The Basin (near Melbourne) from August 21 to 23.

Guest speaker was former missionary, teacher and mother of three, Veronika Chester, whose husband, Graham, teaches commerce at Avondale College.

"I have had this dream of a ladies weekend at The Basin for a long time," said organiser Marion Parry. "It is 27 years since I ran a camp here for 100 boys and girls, and I love this place. We want this weekend to be an inspiration that will renew faith."

During the Friday evening vespers service, Mrs Chester, whose mother, Analies Szeszeran, and daughter, Kerralyn, both participated in the weekend program, spoke on the theme of Joy in Jesus.

"Life is too short and has too much of a bearing on our eternal destiny to live one moment of it outside of the will of God," she said.

In a dramatic commencement to the worship service, Mrs Chester crushed a bunch of perfumed roses to illustrate her theme. "Forgiveness is the perfume that the flower casts back on the hand that crushed it," she said. "How quickly the light of joy can be snuffed out by an unforgiving spirit. . . . There is no magic formula for forgiveness, but it begins

Tokoroa Reaps Early Harvest 90 Goal

Church members in Tokoroa, New Zealand, have had to increase their Harvest 90 baptismal goal—even though no permanent minister was appointed to their church this year.

"Originally the church set an aim of 30 baptisms for the duration of the Harvest 90 program," says caretaker minister Adrian Raethel. "Now the revised figure is 30 new members during

this year. And confidence is high that this is an attainable target."

The Tokoroa church, with a membership of around 130, is situated in the timberland of the central North Island. Pastor Ken Curtis had cared for the church for three years, but when he was moved to Hawera-Stratford, no replacement was available.

"In February the conference



Tokoroa church elder Joe Turia and Pastor Adrian Raethel (left) with 16 new members baptised on August 8. Pastor Ken Bullock (right) is now volunteer minister for the congregation in NZ.

with an act of the will."

In the afternoon, Dr Eileen Slack, who for the past 11 years has been director of the "Winlaton" home for girls, adjacent to the Nunawading campground, described her work for the girls at the home. Her example of love to those who are often unlovely proved an inspiration to many. Mrs Parry presented Dr Slack with a set of stationery and a pen for each of the 55 girls at "Winlaton."

Demonstrations and displays from members of the Women's Christian Temperance Union provided convincing evidence of the harmful effects of alcohol.

An early-morning communion service led by Pastor Eric Winter (yes, there were some men participating in the women's weekend) began the final day on a theme of consecration. It was to be the dominant thought as the participants journeyed home.

Jean Toepfer, Dot Hodder and a team of helpers oversaw the meals. Another retreat is planned for next year.



Photo: Hedley Anderson.

Robyn Lewis (right) presented gifts to Dr Eileen Slack for the girls at the Winlaton Youth Training Centre, during a recent women's retreat.

National's Witness Converts Expatriate

While conducting a Revelation Seminar in Kimbe, in the West New Britain Province of Papua New Guinea, I became acquainted with a young man named Gavin, from Mussau in the Solomon Islands. Gavin, a trained health worker who cares for a rural health centre, is a radiant Seventh-day Adventist who can tell amazing stories of his work and witnessing. He has started a church in the area.

On one occasion Gavin rode with an expatriate couple driving into Kimbe. This couple, who were French Canadians doing volunteer service on a

Which SS Pamphlet Would You Like?

Today church members have access to a large variety of Sabbath school pamphlets. So are you sure you are using the one most suited to your needs?

In addition to pamphlets for each of the children's divisions—cradle roll, kindergarten, primary, junior and earlteen—the Signs Publishing Company puts out the *Collegiate Quarterly*.

"This pamphlet," says Signs Publishing Company assistant manager Winston Fletcher, "is aimed specifically at senior youth. It parallels the senior lesson, but gives additional thoughts."

For those studying the senior

lesson, Signs offers the regular senior pamphlet and the senior teacher's pamphlet. The former is available in a large-print edition, which many senior members appreciate.

And that's not all! Another pamphlet—the Pacific edition—is available for those whose first language is not English. It is written in simple English and is helpful not only for those with a limited knowledge of English, but also for people who are not good readers.

Ask your Adventist Book Centre secretary to help you choose the pamphlet that best suits your needs. Or contact your local Adventist Book Centre manager.

Catholic mission station, were impressed by Gavin's appearance and manner, and they became good friends. Nick Stain and his wife shared an interest in the Bible and each week, on Saturday, they would travel two hours each way for Bible studies at Gavin's place.

When I went to Kimbe to conduct a Revelation Seminar, Gavin told me he had an expatriate couple who had requested baptism. I wrote to the couple, enclosing some *Signs* and a set of Revelation Seminar lessons.

Recently I received this letter from Nick, written in faltering English: "I am glad to write to thank you for helping me about my decision. . . . I found a very good life in one of your servants by the name of Gavin Kalivos. He is my best friend. Now I am happy because I have found the truth in my life."

"My name is Nick Stain, from Northfold, Canada. My father is a very strong Catholic man, but he can't see any change in his life so he has just pulled out and stays at home without going to church. I am now happy to go and help my father about this truth. I wrote to him and told about this church, and he asked me to come home as quickly as possible to help him and he'll start to go to this true church of the Seventh-day Adventists."

"So I am writing because I was told you were going to send me some lessons, and I want you to hurry because I will be leaving next month to go back home to help all my loved ones and my father and other Catholic friends now that I know this is the true church."

"Brother Stanley, when Gavin told me about your having run a seminar in Kimbe I was very sorry, with my wife, and my tears just ran down my eyes. I was very sorry because Gavin didn't tell me about it. Pastor, I am very happy about my lessons. They are the best in the world that I have ever known. Gavin is helping us study the lessons."

"When I went to work in the Catholic Mission the boss said that we must promise that we won't tell all the secrets of what the Catholic Church is going to do in future. But now I have seen it in the lessons that you SDA people know about the things that the Catholics are going to do. I thought that we had hidden them. But my eyes are now open and I have seen that you SDA people know everything. I think I will just pull out and tell my father about the truth."

"I usually go and visit Gavin every Sabbath. . . . I am happy about my life. On my way back I will be baptised in my own country in Northfold."

"Pastor, I would like to thank you again for the lessons that have helped me and my wife and two kids. . . . If I don't see you now, we'll meet in heaven when Jesus comes back."

Since I received this letter, Gavin has contacted me with news that Nick has resigned and returned to Canada. He and his wife have been baptised, and both sets of parents are now preparing for baptism.

By Chester Stanley, Ministerial secretary of the Papua New Guinea Union Mission with headquarters in Lae, PNG.

Church News

Palmerston North NZ. Dr Charles Thomas from Loma Linda University conducted a health seminar in the Palmerston North church from August 24 to 26 that attracted a significant number of non-Adventists as well as many local church members. His emphasis on a sensible lifestyle and his intelligent use of water and exercise was the best news many had heard, according to communication secretary Reg Timms. "He supported his information with references from the Bible and the Spirit of Prophecy," says Mr Timms, "and most went home determined to follow Dr Thomas's good advice."

Malanda, Qld. Ken and Shirley Brown recently conducted a six-week series in Ravenshoe featuring vegetarian cooking and nutrition. "The programs created much public interest," says local pastor Mike Francis. "We have had requests for another series and an advanced course." Phil Dawson and Julie Daley assisted with the meetings. During the first week of the July school holidays, Myra Ahmet led out at a Happy Holiday Hour in the church hall. The activity was much appreciated by the 30 children who attended and created good public relations.

Hamilton, NSW. Mrs McNaughton, wife of the Lord Mayor of Newcastle, and Alderman Don Geddes were guests at the Hamilton Pathfinder Day on August 8. The Pathfinders, under the leadership of David Eastham and Sarah Williams, presented both the Sabbath school and the morning worship service. Assistant Youth director for the North New South Wales Conference, Graeme Scott, was guest speaker. He also presented an Award of Merit to Pathfinder John Suilai. Mrs McNaughton expressed enjoyment of the morning program and requested a return invitation for herself and her husband.

Ilam, NZ. A Harvest Festival program, arranged by Pam Rodgers, formed part of the most recent 13th Sabbath program at the Ilam church. "Fruit and vegetable produce as well as natural grains and fruit juices were displayed in the church," says communication secretary Maria Carter. "In the evening an auction tempted buyers with tales of organically

grown wares—with no money-back guarantee, of course! The successful day raised \$649."

Moe, Vic. Non-Adventists living in the West Gippsland region of Victoria have donated many bags of clothing, which have been forwarded to Indian children living in the Himalayan foothills. Moira Irvine, whose husband set up a Jersey cattle farm in Assam, helped establish a school near Shillong that has now grown to accommodate 150 children. "Four drop-off points have been arranged," says Mrs Irvine. "We are grateful for the warm clothes people give us for the children—as it is very cold in the winter." The teacher in charge of the Assam school has written expressing appreciation to the Gippsland people.

Aranui, SNZ. Church members attending prayer meeting at Aranui arrive half an hour earlier on a Wednesday night to enjoy a segment on the history of the Seventh-day Adventist Church. And every second Sabbath afternoon the members participate in an in-depth study of the Sabbath school lesson. On the alternate week they engage in missionary work.



Mildura, Vic. The Mildura Men's Club recently organised a function featuring Melbourne musician Romney King to raise funds for new living quarters at Sonoma Adventist College. The concert, designed to demonstrate that "Music Is Fun," appealed to all age groups, according to correspondent Joy Giles. "Romney included items on two diverse pianos (one in tune, the other purposely not)," she says, "and he rolled oranges up and down the keyboard while the music pealed forth unabated." The program raised more than \$300 toward the Sonoma project.

NOTICEBOARD

Weddings

Felsch—Stroud. David Felsch and Debra Stroud were married on September 1 in Dural, Sydney, NSW. David, a builder, met Debra in Sydney while she was nursing at the Sydney Adventist Hospital. John A. Shaw.

Jacobson—Estampador. Bradley Todd Jacobson, son of George and Margaret Jacobson (Calgary, Alberta, Canada), and Eleanor Ramirez Estampador, daughter of Elmer and Nerissa Estampador (St Albans, Vic), were married on September 6 at the White Park Chapel, Ascot Vale. Eleanor, who met Brad while she was attending school in Canada for a year, was baptised the day before their wedding. They plan to live at Hoppers Crossing. Bud Beaty.

Kovac—Hayes. Zoran Kovac, son of Emil and Nada Kovac (Stanhope, Qld), and Kym Maree Hayes, daughter of Mr and Mrs Leonard Hayes (Brisbane), were married on September 6 at the Salisbury SDA church, Brisbane. Pastor D. Mladgen assisted at the service. Zoran and Kym Maree will set up their home in Brisbane, where Zoran has a printing business. C. R. Wallace.

Obituaries

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

editorial staff join the church family in expressing sincere sympathy to those who have lost the loved ones recorded below.

Berrigan, Ruth Adelaide (nee Howe), born March 6, 1914, at Wallsend, NSW; died September 6 at the home of her daughter in Kurri Kurri. Ruth attended Avondale College then worked at Sydney Adventist Hospital. While still in her teens, she married Leslie Berrigan, and lived all her married life at Kurri Kurri. She is survived by her daughter and son-in-law, Lyn and Rob Carrall; grand-daughter, Robyn; sister, Muriel Howe (California, USA); and brothers Joe and Noel. Robert Craig.

Brown, Margaret Marshall, born February 6, 1901, in Lanark, Scotland; died September 2 at Armadale, WA. Margaret married in Scotland and in 1948, with her husband and family, migrated to Australia. They lived mainly in WA. Margaret's first contact with Adventists was through *Signs of the Times*. After attending a mission about the year 1960, and studies with Neil Broad, she was baptised and became a member of the Fremantle church. Over the years, she was an active welfare worker. Two grand-daughters, Jenny Davey and Margaret Dimyskroski, also members of the Fremantle church, joined the church through the influence of their grand-mother. C. S. Adams.

Heinicke, Fedora ("Dora") Ellen (nee Watson), born January 29, 1913, at Tooperang, SA; died July 25 at the Waikerie Hospital after a prolonged illness. Dora's faith and assurance in the Lord were an inspiration to staff and visitors at the hospital. Besides having four children of her own, Dora mothered and cared for others. She is survived by her husband, Ben; and two daughters, Helen (Boyd) and Raelene (Oaklands).

Bruce Manners, Graham Thompson.

How, Edney William ("Joe"), born November 1, 1905, at New Plymouth, New Zealand; died September 3 at Palmerston North after a short illness, and was buried beside his wife in the Palmerston North Cemetery. Joe was baptised by Pastor C. T. Potter on June 11, 1955. Joe had no family of his own, but gave a number of years' devoted service as a Pathfinder director. Les Webster.

Matheson, Hilda, born June 7, 1898, at Mataura, South New Zealand; died July 28 at the Wairau Hospital, Blenheim. Hilda became an Adventist in 1945 through the influence of Bible worker Nellie Knowles, and was baptised by Pastor George Weslake. During the building of the Oamaru church she was active as a fundraiser, and in sowing the church lawn. She is survived by her sisters, Mabel Barr (Blenheim) and Margaret Egar (Nelson). Bob Larsen.

Shah, Pauline ("Pauly") Grace, born March 29, 1922, at Ballina, NSW; died September 7 at the Darwin Hospital, NT, after a prolonged illness. Pauly spent her childhood in the Northern Rivers area. Her parents, James and Florence Jung, were the first Seventh-day Adventists in Ballina, having been contacted by a colporteur about 1930-31. Most of Pauly's adult life was spent in the Northern Territory and she was a charter member of the Darwin church. For many years she served as a deaconess and was a leader in the children's Sabbath school. Left to mourn are her son, Barry; daughters, Haleema Dauth and Sue Priore; and 11 grandchildren (all living in the Darwin area). Bob Donaldson.

Sharp, Walter Edward ("Ted"), born January 26, 1908, at Boulder, WA; died August 26 at his home in Marangaroo. Twenty years ago he married Edith Croker (nee Kendall). As the result of a car accident, Edith became a paraplegic and Ted had faithfully cared for her for many years. Before his retirement, Ted ran a farm machinery and auto business in Esperance. Left to mourn are his wife; his two daughters; one stepson and two stepdaughters. C. S. Adams.

Stone, Isma Emily, born July 7, 1925, at Bendigo, Vic; died August 17 at Mount Alvenia Hospital, Bendigo, after a short illness. As a descendant of the Hare family, Isma's connections go back to the early days of the SDA Church in Australia. A very energetic person, Isma was well known for her smoking and dressmaking. At the age of 40 she became a nurse aide, topping her class and being awarded "Nursing Aide of the Year." Over the years she served the church in a number of capacities, including welfare leader and deaconess. Left to mourn are her husband, Richard (Bendigo); son and daughter-in-law, Rick and Rhonda, and their children, Larissa and Danielle (Sydney, NSW); sisters, Mrs Dulcie Miller (Cooranbong, NSW) and Mrs Elaine Holt (Wagga Wagga, NSW); and brother, Maurice Hercus (Bendigo). E. M. Greenwell.

Trenowden, Brian David, born December 21, 1936, at Gawler, SA; died September 2 at his home in Gawler. David suffered polio as a small child and was left with a throat-voice problem. A quiet, outdoor person, he worked on roads and for the Water Authority before his retirement, due to a severe back problem. Baptised in 1956 after attending Pastor C. R. Stanley's mission in Rendelsham, David was serving as a deacon in the Gawler church at the time of his death. He is survived by his wife, Betty (Gawler); her daughter and son-in-law, Nancy and Ivan Feaviour (Elizabeth, SA); his parents, Roy and Harriett Trenowden (Gawler); and brothers and sisters. Lance Hooper.

Walters, Sarah Jayne, born May 5, 1986, at Gosford District Hospital, NSW; died September 4 at Cooranbong, in a drowning accident. She is sadly missed by her parents, Peter and Merilee; brothers and sister, Clinton, Luke, Holly, David and Bradley. Peter Ansell.

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1988 Bible Lands Tour. 28 thrilling days visiting the lands of the Bible, leaving April 18, 1988. From Cairo to Abu Simbel in Egypt, then in the footsteps of the Exodus to the Red Sea and Mount Sinai. Includes Petra, Mount Nebo, Jericho and Jerusalem. Then in the footsteps of Jesus to Bethlehem, Nazareth, Galilee and other places

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60th Anniversary—Ryde Church. Former ministers, members and friends should not miss this special occasion. Details of the program are: Friday evening, October 30, Vespers at 7.30 pm. Sabbath, October 31, Sabbath school 9.30 am, Divine service 11 am. Following lunch, a Civic Anniversary program at 3 pm. Special feature, "Down Memory's Lane," 5 pm. After closing Sabbath, tea will be served at 7 pm. If you have any items of historical interest (ie, photos, etc) and/or if you are planning to attend, please phone Mrs Joan Baker (02) 638 6897 or Pastor Ron Craig (02) 489 1883.

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Missing Members. Mount Isa church is wishing to locate the following members: Dorothy Dowling, Helen Martikainen, Grace Nelson, Kevin Offer, Jan Sue See, Franco Vanelli and Pompea Vanelli. If anyone knows the whereabouts of these former attendees of Mount Isa church, could you please contact the pastor, Dave Hamilton, on (077) 43 2915, or write to Seventh-day Adventist Church, PO Box 1636, Mount Isa, Qld 4825.

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Finally, Sisters and Brethren: I do not agree with a word you say, but I will defend to the death your right to say it.—Attributed to Voltaire.



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