

# RECORD

ISSN 0819-5633

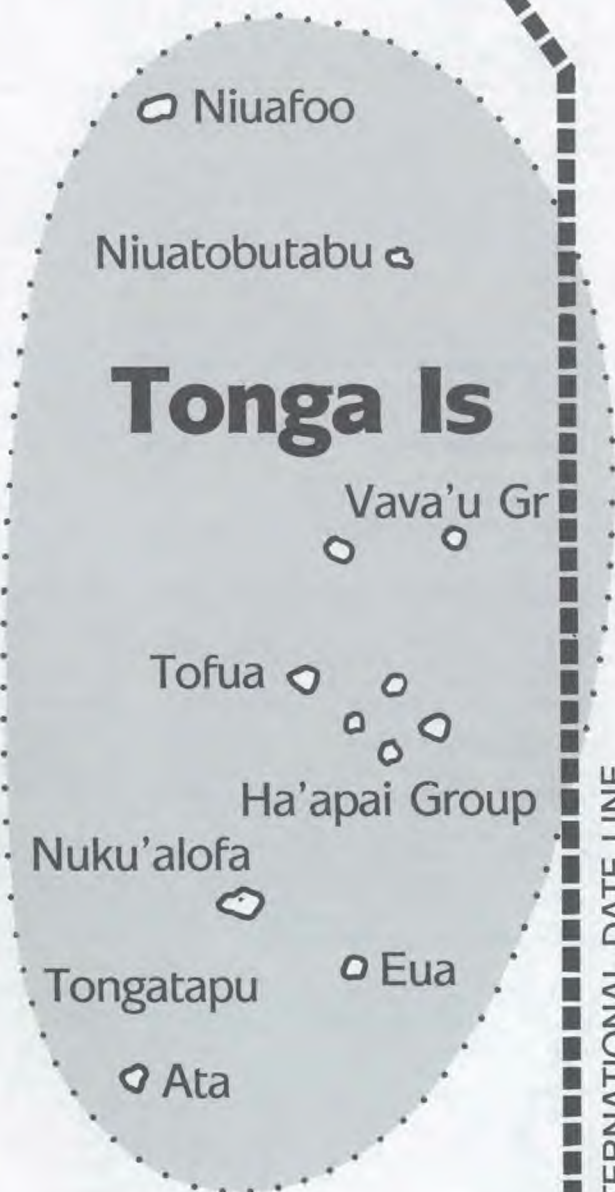
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# RECORD

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

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**Subscriptions** South Pacific Division, SA\$24.00 NZ\$31.20. All other regions, SA\$45.25 NZ\$58.25. Air mail postage rates on application. Order from Signs Publishing Company, Warburton, Victoria 3799, Australia.  
**Manuscripts** All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria 3799; phone (059) 66 5781. Printed weekly by Signs Publishing Company.

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## EDITORIAL



### A Book Worth Reading

Seventeen years ago, as I was about to leave on an assignment as a student missionary, my sister gave me a paperback copy of a book she thought I might enjoy. And she was right.

During the evening and early-morning hours there in my little one-room flat at the mission school, I had plenty of time to read. I was only 19, impressionable and looking for answers to many questions. And maybe what I needed most was a challenge.

I hadn't read far until I realised the book was radical. Its assertions were provocative and exhilarating. I read it through three times that year.

I've read the book several more times during the intervening years. In fact, next to the Bible I would say that it has had more influence on my life than any other book. And I still can't read some of its statements without a slight shiver running up and down my spine.

Let me share a few of the sections I've underlined, and I think you'll quickly see why I like it so much.

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. . . . It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought."—Page 17.

"Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions."—Page 18.

"No one can stand upon a lofty height without danger. As the tempest that leaves unharmed the flower of the valley uproots the tree upon the mountaintop, so do fierce temptations that leave untouched the lowly in life assail those who stand in the world's high places of success and honour."—Pages 51, 52.

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the

needle to the pole, men who will stand for the right though the heavens fall."—Page 57.

"In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders."—Page 85.

"Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul. . . . and, except by his own choice, there is no limit to the possibilities of his development."—Pages 124, 125.

"He who studies most deeply into the mysteries of nature will realise most fully his own ignorance and weakness. . . . He will be ready to say, with Newton, 'I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me.'"—Page 133.

"The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle."—Page 225.

"God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. . . . And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—Page 262.

Of course, being a paperback, my copy has now fallen apart. So one of these days I'll have to slip down to the Adventist Book Centre and buy another copy. This time in hardback, I think.

And, should you be interested in getting a copy for yourself, just ask the ABC staff for the book *Education*, by Ellen G. White. It's an investment well worth the money. Particularly if it affects your life as much as it has mine.

James Coffin.



# LETTERS

## The Real Issue

Thanks to Pastor Parr and the editors for addressing one of the important issues pertaining to the survival of Christianity in today's society—"The Back-door Syndrome" (November 21 and 28). More important, though, I would like to thank Rob Pullar (Letters, December 19), who, given the perspective of a more recent generation, was able to identify some less comfortable—though more pertinent—reasons for attrition.

I watched a large number of friends leave the Adventist Church, and often Christianity, as we went through university. Now that we are established in our various professions the numbers continue to dwindle. Those who leave are seldom uncommitted, contrary to what Pastor Parr suggests. Often they are among the more committed and morally concerned.

Most of them leave because there is little, if any, room for their intellect, creativity and perspective within the church's traditional parameters. To leave, not because one wants to, but because one can no longer be accommodated, is tragic.

The responsibility for this situation surely rests with those administrators who persist in perpetuating a system bearing little authenticity for today's thinking, inquiring young person. To change will take courage and determination. Yet that is the challenge the church administrators must accept if they are to address seriously the back-door syndrome. Jennifer Knight, NSW.

## Mere Symptoms

Pastor Parr ("The Back-door Syndrome," November 21 and 28) suggests three reasons for people leaving the church—obsession with material comforts, slipping standards and lack of commitment. But might these be merely the symptoms and not the disease itself? Could it be that some people leave because they find no relevance in the church?

My diagnosis of the problem is two-fold. First, those who leave often do not know the Person for whom the church exists. For Seventh-day Adventists the real commitment should be to a Person, not to 27 fundamentals—important as they may be. Second, those who leave

often do not see Christ as the *reason* for the church's existence.

They perceive the church more as a club with rules and regulations—you remain as long as you stay within the parameters. Of course, this could be viewed as lack of commitment. But to what? To Christ? Or to what is seen as an outdated organisation? Unfortunately, for some the Adventist Church means standards, not love.

This group feels their needs are not being met. They need opportunity to use their talents. They need room to move and grow. And they need understanding, because they are products of a different culture and social era.

With too much emphasis on doctrine and standards in a multicultural church, there is a danger of becoming irrelevant to a world desperately in need of Jesus' love.

Val Charlton, NSW.

## Revival Needed

Pastor Parr ("The Back-door Syndrome," November 21 and 28) has sounded the alarm that the church must heed if it is to count for anything in today's secular world.

Ellen White tells us that "a revival of true godliness" is our most pressing need and should be our first work. A formal religion counts for nothing, whether young or old.

R. K. Timms, New Zealand.

## The Front-door, Too!

I may have a different perspective on "The Back-door Syndrome" (November 21 and 28) than most readers—because I never got completely in the front door! Although I fellowshipped with Adventists from 1963 to 1980, I was never a member.

But I did get to teach the youth Sabbath school. And it was interesting to see the numbers in my class steadily grow as I challenged the youth to think for themselves, and to search the Scriptures for answers to important and sometimes difficult questions. Above all, I challenged them with the gospel, and to find Jesus for themselves.

Then, without warning, I was told upon arriving one morning to teach the lesson that I would no longer be permitted to do so—because I was not a church member. I continued attending for awhile, but soon realised that my contributions were not appreciated and that free thought was not welcome. Before long I had slipped out the back door.

D. Weston Allen, Qld.

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

## Just a Coincidence...





# Christ and the Cross

by W. H. (Bill) Otto

**If I say that I mustn't have a cross up on a church, then I mustn't walk into the Holy City. Because it's going to be there.**

**I**n the Scriptures, Christ and the cross are synonymous. The New Testament contains 28 references to the "cross of Calvary." And the *Index to the Writings of Ellen G. White* lists more than 500 references to the cross.

The cross was the Apostle Paul's glory point. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ," he writes, "by whom the world is crucified unto me, and I unto the world." Galatians 6:14. And Paul was ridiculed and harassed for saying that, because the cross was a great symbol of shame.

But he knew that Christ had turned that symbol of shame into a symbol of tremendous victory. And he was ready to stand behind it. Writing to the church in Philippi, Paul said, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Philippians 3:18.

Those who hate Christ hate the cross. And here Paul calls those who are opposed to the cross, "enemies." "If any man will come after me," says Jesus, "let him deny himself, and take up his cross, and follow me." Matthew 16:24.

This is emphasised through the whole of the New Testament. "And I," said Jesus just before His death, "if I be lifted up from the earth, will draw all men unto me." John 12:32.

The Holy Spirit constantly directs our thoughts to the cross. John 12:32 points back to when Moses put up a cross with a serpent around it—representing Christ dying for the sins of the world. The dying people only had to look at the cross to live.

We should be careful not to put up a barrier in our minds concerning the cross

as a symbol of Christianity. We sing about it. We talk about it. We preach about it. So let's not make an issue over it, and head out in the wrong direction.

"And, having made peace through the blood of his cross," writes Paul, "by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Colossians 1:20.

And in the next chapter he writes, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Verse 14.

"For Christ sent me not to baptise," Paul writes to the Corinthians, "but to preach the gospel: not with wisdom of words, lest the cross of Christ be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Corinthians 1:17, 18. And to the power of God we could add the word "salvation."

The cross became the great emblem of salvation—that's why I believe the Spirit of Prophecy refers to it so often. And that is why I have no problem when I go through Europe and different places of the world and see crosses on some of our churches.

There's reference after reference to the story of the cross in the book *The Acts of the Apostles*. "To remove the cross from the Christian," writes Ellen White, "would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him." Page 209.

"To the minds of multitudes living at the present time, the cross of Calvary is surrounded by sacred memories. Hallowed associations are connected with the scenes of the crucifixion. But in Paul's day the cross was regarded with feelings of repulsion and horror. To uphold as the Saviour of mankind one who had met death on the cross, would naturally call forth ridicule and

opposition."—*Id*, page 245.

"Those who would gain the blessing of sanctification must first learn the meaning of self-sacrifice. The cross of Christ is the central pillar on which hangs the 'far more exceeding and eternal weight of glory.'"—*Id*, page 560.

Elsewhere, Mrs White suggests that there is value in looking at and meditating upon the cross: "They have not time to look to the cross of Calvary long enough to see its glory or to feel its power."—*Testimonies*, Vol 5, page 202.

Then there is what I consider to be the strongest reference of all on the cross of Calvary as the symbol of salvation. It is found in *Messages to Young People*, in a section entitled, "Power of the Cross." "Jesus Christ laid hold on humanity, that with His human arm He might encircle the race, while with His divine arm He grasped the throne of the Infinite. He planted His cross midway between earth and heaven, and said, 'I, if I be lifted up from the earth, will draw all men unto Me'" (pages 137, 138). Yes, the cross is to be the centre of attention.

And I think that explains a reference from *The Great Controversy*, in the chapter that deals with the end of the 1,000 years. Sin is completely finished, or about to be finished, and the Holy City is down on this earth—all God's redeemed by God's grace are inside the Holy City, and all the wicked are on the outside. "Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption." Page 666.

Dear friends, the cross will be in the Holy City, and it's going to stand there before everyone—the redeemed and the lost. And the lost are going to see the whole history of sin from its conception to completion—right down to the earth's destruction.

Now we get a bug in our head sometimes—and I used to have one on


*This article is adapted from an address that the late Bill Otto presented at the opening of the South New Zealand Conference camp-meeting and session in January 1987. Pastor Otto, then president of the conference, and a successful evangelist for many years, defended the use of the cross as a symbol on the camp-meeting backdrop.*



this subject. But I did some study on it, and I now have no more worries about the cross of Calvary.

If I start to say that I mustn't have a cross up on a church, then I mustn't walk into the Holy City. Because it's going to be there. Yes, it's going to be there. So by God's grace, let's put the cross of Christ in its right perspective. We don't worship

the sticks and the pieces of wood—that's idolatry. But we see the symbol—the Holy Spirit and Christ upon the cross. And it will impress our hearts, that we might be lifted up and turned heavenward. Our hard hearts must be melted and we must find the power of the Holy Spirit, softly influencing and changing our lives.

The Holy Spirit wants to take hold of my life and your life. He longs to see us living the Christian life. He longs to see us loving—not criticising one another. He longs to see us praying for one another, upholding one another, and working together as a unit. Then, brethren and sisters, we'll see great things done and Jesus will come. 

## History of Christian Symbols

by Ray Coombe

**W**ith the frequent use of types and symbols in the Old Testament to depict spiritual truths, it is not surprising that Christianity in New Testament times soon began to employ symbols and pictures to illustrate important aspects of the Christian faith.

The earliest Christian communities used symbols to represent persons and events. One source from which they drew was the symbol language of the Bible. A second origin for symbols was found in well-known objects of everyday use, such as the carpenter's square, the ship, the balance, the sword, the lyre, a dove, a lamb and a fish. The lily came to symbolise purity, and the oak tree represented faith and endurance.<sup>1</sup>

J. Stevenson says, "Several of them became symbols common in catacomb art."<sup>2</sup> "Christian signs on their tombs were the leaf, the tree and those of more specific Christian import, such as the fish, the dove and the anchor."<sup>3</sup>

Toward the end of the second century, Clement of Alexandria chose the fish as an emblem to be used by the Christian church, primarily because the Greek word *Icthus* formed an acrostic for the title Jesus, Christ, God, Son and Saviour.<sup>4</sup>

Many examples of Christian art and symbolism were preserved on the tombs in the catacombs, where such things as the laurel wreath of victory, the blossoming branch, peacocks and an anchor expressed the hope and faith of these early Christians in eter-

nal life, immortality and final victory.<sup>5</sup>

It is unlikely that the cross was used in the first century as a Christian symbol, but its open appearance as such in Asia Minor during the third century is an established fact.<sup>6</sup>

It was not until the fifth century that Christian artists dared to portray Christ on the cross, because the sense of humiliation associated with crucifixion was very real to the early Christians. But from this time onward, the crucifixion became a favourite subject, and many of the world's greatest artists have representations of it.<sup>7</sup> "The cross was in fact to become, after the sixth century, a dominant Christian symbol."<sup>8</sup>

One influential symbol for Christ is seen in the sacred monogram comprising the Greek letters "XP," which begin the name *Christos*. It appears as a combination of a cross and a shepherd's rod, encircled by a laurel wreath of victory. It was appropriately used on a fourth-century sarcophagus.<sup>9</sup>

In more recent times other symbols have been used by the church such as: trumpets, flames, the world, the open Bible, as well as early symbols like the fish, the dove and angels. However, the cross has become widely accepted as a symbol of Christianity.

Ellen White says, "To the minds of multitudes living at the present time, the cross of Calvary is surrounded by sacred memories. Hallowed associations are connected with the scenes of the crucifixion."<sup>10</sup>

"Everywhere is seen the insignia of the cross. Everywhere it is outwardly honoured and exalted." However, she

warns that "the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions." "They exalt the symbol of Christ's sufferings, while in their lives they deny Him whom it represents."<sup>11</sup>

Thus, Mrs White is not opposed to the cross as a symbol, but to the hypocrisy of mere profession. She says, "The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God."<sup>12</sup>

"The cross speaks life, and not death, to the soul that believes in Jesus. Welcome the precious life-giving rays that shine from the cross of Calvary. . . . Walk not in the shadow of the cross. . . . The cross points upward to a living Saviour, who is your advocate, and is pleading on your behalf. . . . Let us live in the sunlight of the cross of Calvary."<sup>13</sup>

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4. C. M. Jones, *The New Testament Illustrated*, page 144.
5. F. W. Farrar, *The Early Days of Christianity*, pages 10, 59; M. Gough, *The Origins of Christian Art*, pages 18, 26.
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8. A. C. Moore, *Iconography of Religion*, page 233.
9. *Id.*, page 232.
10. E. G. White, *The Acts of the Apostles*, page 245.
11. E. G. White, *The Great Controversy*, page 568.
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Ray Coombe is Communication Department director of the South Pacific Division.



# Tonga's Common Day of Worship

by David Hay

**Why did the Adventist Church establish Sabbath worship on Sunday in Tonga and not on Saturday?**

**I**n the South Pacific Kingdom of Tonga, Sabbath and Sunday keepers observe the same day of rest. Officially the day is Sunday, but for Seventh-day Adventists it is the seventh-day Sabbath.

This is a unique situation that raises several fascinating questions. How did this unusual same-day worship begin? What causes all Christians in Tonga to rest on Sunday? And will this nearly 100-year-old practice change in the future?

The International Date Line—that imaginary line running north-south through the middle of the Pacific Ocean and lying exactly opposite to the prime meridian (0 meridian) of Greenwich, London—helps us answer these questions.

The IDL helps prevent confusion in travel. For example, imagine two travellers leaving London in opposite directions for a point 180 degrees of longitude distant. The traveller flying east over parts of Europe and Asia would have to set his or her watch ahead one hour for each 15 degrees of longitude—because the sun's rays reach eastern countries before they lighten London. Altogether, he or she would gain 12 hours.

On the other hand, the traveller flying west across America and Hawaii would lose 12 hours at the same rate—because the dawn had not yet broken in countries west of London.

At the IDL (180 degrees longitude) the travellers' watches would differ by 24 hours, or one calendar day. Thus, they have to change dates to be in harmony on meeting again in London.

The present IDL originated out of a

recommendation made by representatives of 27 nations meeting in Washington in October 1884. Because England possessed the largest number of colonies, produced a widely used nautical almanac, and maintained a well-equipped observatory, Greenwich was selected as the centre from which longitude should always be counted in both directions up to 180 degrees.

Unofficially, this had already been happening for some years. And it was ideal for the 180 degrees of longitude to run through an area where there was

**The Sabbath of God falls on the seventh day of the week and is observed in every country accordingly.**

little land. The change of a day now definitely occurred on the opposite side of the world to the prime meridian of Greenwich.

Although the IDL has now become generally recognised, it has, curiously enough, never been officially adopted. Usage has brought about its acceptance.

The IDL does not strictly follow the 180-degree line of longitude. A quick glance at a Pacific map will indicate how it deviates around certain small land masses such as the Aleutians in the north and the islands of Chatham, Kermadec, Fiji, and Tonga in the south.

Before 1892, the IDL curved even more to the east to take in the Samoan Islands. Prior to 1867 it kept Alaska in Asian-day sequence, and before 1845 it wound around the Philippine Islands to

keep them observing the same day as America.

In 1879, the Fijian government put an eastward bend in the accepted date line so that all islands in the Fijian group would keep the same day. New Zealand acted similarly when it kept the Chatham and Kermadec Islands observing the same day as the mainland islands.

The British Admiralty was largely responsible for drawing up the IDL. "The Date or Calendar Line is a modification of the line of the 180-degree meridian," the admiralty says in its publication, *List of Lights*, "and is drawn up so as to include islands of any one group etc, on the same side of the line."

The islands of Tonga, however, remain an exception. All of the islands in the "Friendly Group" lie well to the east of the 180-degree meridian and should, like Samoa on approximately the same longitude, observe western-hemisphere day sequence.

Agreement among the principal maritime nations operating commercial steamships in the South Pacific caused the Tongan Islands to observe eastern-hemisphere day sequence—a sequence bequeathed by early missionaries who, on coming from England by way of Australia, brought their east-longitude reckonings of time into west longitude.

Why then did the Adventist Church establish Sabbath worship on Sunday in Tonga and not on Saturday? Early Adventist missionaries, probably with administrative concurrence, accepted contemporary thinking and supported the 1884 Washington Meridian Conference's recommendations. Because the date line was now being anchored on a clear and logical decision to recognise Greenwich as the prime meridian, they expressed confidence in



the day change occurring at the 180-degree line of longitude.

They would have understood the necessity for the IDL to deviate around certain island groups, such as Fiji, so as to keep the same day sequence observed throughout the entire nation. But by no stretch of the imagination could they justify the IDL deviating east around Tonga, as all the islands of the kingdom lay well to the east of the 180-degree meridian.

In his book *A Pacific Cruise*, Sir Thomas Henley states that Adventist missionaries coming from America did not need to change the day—they just continued to observe Saturday, the seventh day of the week. In Tonga at the time, this was Sunday—using the eastern-hemisphere day sequence. Australian missionary H. L. Tolhurst, who was stationed in the Ha'apai group of Tongan islands in 1915, says that when he was there it was known that the IDL passed between Fiji and Tonga, although such recognition was ignored in Tonga.

Worshipping on Sunday (Saturday in western-hemisphere day sequence), made sense to early Adventist missionaries in terms of the 180-degree meridian being established as the IDL. They knew all the islands of the Tongan group lay east of the IDL and therefore should keep the western-hemisphere day sequence.

The Sabbath of God falls on the seventh day of the week and is observed in every country accordingly—irrespective of the name of day. This factor would have been uppermost in the minds of early Adventist missionaries when they established Sabbath worship on Sundays in Tonga.

The Tongans saw little political, economic or cultural advantage in changing the western-hemisphere day sequence. Trading links would be better served by observing the same day as Fiji, New Zealand and Australia. A. H. Wood, in his 1932 *History and Geography of Tonga*, states that Tongans are proud that time in the world begins in Tonga!

But Tonga has no more justification for keeping the same day as Australia, New Zealand and Fiji, than have the countries of Samoa, Niue and Cook Islands. During the past 95 years, these three nations changed from eastern to western-hemisphere day sequence because they recognised that they lay well to the east of the IDL located on the 180-degree meridian.

If the Adventist Church in Tonga changed to eastern-hemisphere day sequence and worshipped on Saturday, what would be the consequences? How would the church be regarded?

1. The Adventist Church would be seen as turning away from the principles establishing the IDL, without a convincing basis. A stronger reason than just being different to Sunday-keeping Christians would be needed.

2. The possibility would always exist that Tonga might change to western-hemisphere day order. Such a change could be made to mark an important event such as the installation of a new monarch, or the establishment of profitable trading links with North America. Then the Adventist Church would have to decide whether to stay on eastern-hemisphere day sequence, or change again to western sequence. The Adventist Church would be seen as uncertain on the day for worship.

3. Questions would certainly arise as to why the Adventist Church was ignoring the seventh-day sequence in western-

hemisphere day order. It would be difficult to convince people that Adventists were not following names of days rather than the specific seventh-day sequence.

4. It would be hard to explain why the Adventist Church kept for so many years the western-hemisphere order of days. And it would be hard to convincingly justify Saturday as the day of worship.

5. Instead of observing the same day as other countries situated approximately on the same line of longitude, such as Samoa, the church would be worshipping on a different day. After all, anywhere that the sun sets along the same line of longitude should be the "same" day.

Adventist Sabbath observance is securely founded in the Tongan Islands. By worshipping on Sunday, the seventh day of western-hemisphere day sequence, according to the IDL, Adventists are observing the Bible Sabbath. Time and experience have proved early decisions to be correct. **[E]**

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## SEA

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### Fish Facts

by E.A. Ho

1. The stickleback fish builds a nest to protect its eggs until they hatch.

2. Octopus, squid and cuttlefish can eject a cloud of inky substance, and so escape from their enemies.

3. The female seahorse deposits her eggs in the pouch of the male. The babies grow inside his pouch and he gives birth to the young seahorses.

4. The porcupine fish swells up like a spiny balloon to frighten away enemies.

5. If the starfish loses an arm, it can grow a new one.

6. The electric catfish, electric eel and electric ray emit electric shocks that stun or kill fish for them to eat.

7. The archer fish knocks insects off plants by shooting them with a stream of water droplets from its mouth. A fully grown adult is able to hit insects two metres above the surface of the water. Their eyes give binocular vision, enabling them to focus well and to judge distances accurately.

### Find the Answers

1. What did God create on the fifth day of creation? Genesis 1:20, 21.

2. What is the difference between clean and unclean fish? Leviticus 11:9, 10.

3. Where did God send a disobedient man? Jonah 1:3, 17.

4. Where does God promise to put our sins? Micah 7:19.

5. Which four disciples were fishermen? Matthew 4:18-22.

6. When Jesus called these fishermen to be his disciples, what did He say that they would be able to catch? Luke 5:10?

7. In the parable of the pearl, whom does the pearl represent? Matthew 13:45, 46. (*Christ's Object Lessons*, page 115.)

8. Read the stories about Jesus caring for people's needs. (a) The boy and his lunch. Matthew 14:14-21. (b) The disciples' fish and bread. Mark 8:1-9. (c) Breakfast for the disciples. John 21:1-13.

*E. A. Ho writes from Mansfield, Queensland.*



## Experts Needed

The Adventist Development and Relief Agency is looking for health professionals or organisations experienced in work in developing countries who could be interested in assisting the Australian International Development Assistance Bureau Health Task Force. "Recently the ADRA director received a letter from the Director-General of AIDAB outlining a plan to assist the existing groups working in developing countries," says South Pacific Division Adventist Health director Don Bain. "Dr Dun listed development of a register of persons with health expertise relevant to developing countries, and a catalogue of non-government organisations, academic institutions and

other groups active in the field." For further information contact The Director, Adventist Health Department, 148 Fox Valley Road, Wahroonga NSW 2076; phone (02) 489 7122.

## Mt Gravatt Reunion

Closed-circuit television enabled an overflow crowd of visitors to feel part of the congregation during 30th anniversary celebrations in December at the Mount Gravatt church in Queensland. Former pastor A. D. Pietz preached the sermon and current pastor Ken Martin baptised three people—Jenny Beaden, a recent Avondale graduate who will teach in Nepal during 1988, and Barbara and Alf Stephan, whose testimony of God's leading in their lives provided high in-

terest. Else Webster conducted a choir that rendered a Christmas cantata during the afternoon program.

## Baptisms in WA

Baptisms in the Western Australian Conference during 1987 averaged seven per minister, according to conference president Pastor Peter Colquhoun. The ministers have decided to aim for an average of 10 new members per minister during 1988.

## Woman Director

Anna Joseph, newly appointed Publishing Department director in Vanuatu, is the first woman to be appointed to such a position in the Western Pacific Union Mission.

## Health Association

A Health Professionals Association for Adventist nurses and doctors has been formed in Honiara, Solomon Islands. Apart from Atoifi Hospital, the Western Pacific Union Mission operates 17 clinics—10 in permanent buildings and seven in bush-material structures—and employs 24 nurses and five nurse aides.

## Adventist Rep

Wesley Saesaria, from Mussau Island, has been appointed the student representative for the University of Technology in Papua New Guinea. He is the second Adventist to hold this office in recent years—the outgoing president is also an Adventist.

## LE Achievements

The Western Australian and South New Zealand Conferences had the best increase in literature-evangelist sales of conferences in the South Pacific Division during 1987—35

and 32 per cent, respectively. Top literature evangelist for the year was Noel Cameron, from North New Zealand, who sold a total of \$NZ73,593 worth of literature. Husband-and-wife team Eddie and Marea Campbell, who delivered a combined total worth \$NZ71,691, also work in North New Zealand. Allan Patterson, who sells in Western Australia, was top salesman in Australia, with deliveries of \$A55,779. Total LE sales in Australia and New Zealand amounted to \$A1,969,539 during the year, and 87 baptisms resulted from LE visits.

## Looking Ahead

For the 1988 Adventist Appeal, congregations are encouraged to prepare a separate brochure outlining services offered by the church in the local community. This will be used in addition to the regular Appeal brochure.

## District Camp

More than 500 church members met at Fagonofi village church near Henganofi, in the Eastern Highlands of Papua New Guinea, for a district camp-meeting during November. Highlight of the camp was the baptism of 31 people, with 20 more expressing a desire to join a "class ready."

## Teacher of the Year

Rhoenna Armster, a graduate of Loma Linda University and a member of the Thirty-First Street Seventh-day Adventist church in San Diego, California, USA, was recently chosen from 6,000 teachers as Teacher of the Year for the San Diego district. In addition, the county board of supervisors



## Nutrition Instructors Graduate in Victoria

Fifteen women and one man recently graduated from a training course in vegetarian nutrition held over two weekends in the Nunawading Adventist High School Home Economics room. Guest lecturers included Mrs Gail Ormsby (nutritionist, Sanitarium Health Food Company), Dr David Rankin (Warburton Health Care Centre), Pastor Ray Baird (Adventist Health director, Trans-Australian Union Conference), Mrs Joy Jones and Mrs Colleen Stevens. Back row, from left: Joyce Dent, Norma Watson, Keith Laub, Halina Hamrose. Centre row: Pastor John Chan (Adventist Health director, Victorian Conference), Anthea Langeneckert (instructor), Teresa Pawlak, Christine Kuczynska, Janine De Silva, Janny Skues, Halina Fultiak, Helen Szymulska. Seated: Felicity Laughlin, Bettina Kayler, Glenys Matassoni, Julie Van Ballegooyen, Ruth Henricks, Marjorie Thomas.



declared November 24, 1987, "Rhoenna Armster Day."



### Pastor Mote Visits

On a visit to the South Pacific late last year, Pastor F. A. Mote (right) reviewed with South Pacific Division secretary Athal Tolhurst the minutes of the first session of the Australasian Inter-Union Conference held in January 1950, when Pastor Mote was secretary of this field.

### Kingston Program

The Kingston church in Brisbane will begin a public evangelistic program featuring 25 general-interest screen presentations on February 20 in the Woodbridge High School auditorium. Any Adventists with friends or relatives in the area who wish to have them receive an invitation to the meetings should contact Ray Archer, 37 Turquoise Street, Bethania Waters Qld 4205.

### Ask and Receive

Tonga Niue Mission president Bill Boucher reports a donation of almost \$T500 from the Ambassador of China toward the Adventist Appeal. "The Ambassador demanded that our member specify how much he wanted," says Pastor Boucher. "But the member was reluctant to do this. So I agreed to write a letter to the gentleman, even though it went 'against my grain.' I explained this fact in my letter, and concluded

by stating that \$T500 would be most acceptable. When the Ambassador handed over the cheque, we realised that 'Ask, and it shall be given you' is still true today."

### Mexican Baptisms

In the first 10 months of 1987, 24,835 converts joined the Adventist Church in the South Mexico Union, according to Inter-American Division president Pastor George Brown. This represents 130 per cent of the union's annual Harvest 90 goal.

### TV Education

Alcohol, coffee and tea, soft drinks, and water are ranked one, two, three and four among all beverages consumed by characters in TV programs. Those same beverages rank four, three, two and one in consumption by real people. —*Journal of Studies on Alcohol*.

### Ethics for Christians

The Association of Business and Professional Men will host a meeting on "Should a Christian Businessman Be Totally Ethical?" at the Chatswood Businessmen's Club on February 16. Guest speaker will be Sydney businessman—and Christian—Mr Clive Monk, former managing director of Blue Metal Industries Ltd, and a past president of the Employers Federation. Inquiries concerning the meeting should be directed to Wal Simmonds, phone (02) 449 6383.

### Youth Target

The latest trend in cigarette advertising is to use younger-looking models for cigarette ads, according to Charles Sharp, who runs a consulting firm for advertising agencies. Ninety per cent of smokers start before the age of 20. If a person

hasn't started smoking by 20, he or she probably never will. "The messages cigarette companies use . . . are particularly appealing to young people," says Edward Popper, professor of marketing at Northeastern University, USA. Cigarette companies spend about one billion dollars a year on promotion, he says.—*Listen*.

### Ghana Crusade

A four-week crusade conducted by Amazing Facts evangelist Joe Crews in Accra, Ghana, yielded 574 baptisms on November 28, reports Africa-Indian Ocean Division Ministerial secretary Dr Walton Whaley. The new converts will form Accra's 33rd SDA church.

### Appeal Totals

The eighth report of the 1987/88 Adventist Appeal reveals total receipts of \$1,133,300 for the South Pacific Division, with the Central Pacific and Western Pacific Union Missions still to report. As well, homeland conferences will doubtless have additional amounts paid in. The Trans-Australian Union Conference has every conference reporting an average of more than \$20 per member. The largest per-member collection was in the Northern Australian Conference, with Greater Sydney Conference second, bringing in \$28.24 per member.

### Legal Eagle

Brett McMahon, who has just completed an honours degree in Law at Melbourne University—while working full-time in his father's law office—plans to use his legal expertise to advise the church's Trust Services directors, as he has done even while a student. At the South Pacific Division Trust Services Seminar held in Wahroonga in mid-1987, Brett presented a lecture on

the subject of wills—in which he earned a high distinction in his university program. In fact, in three of his subjects he ranked second in a class of 240, suggesting that his expertise in the legal field in general is quite high.

### Singing Prisoners

Prisoners from Beon Prison, in the Madang province of Papua New Guinea, provided musical items during the recent Madang district meetings. Fifty-two people were baptised during the camp. Pastor Yori Hibo was guest speaker.



### PAC Graduation

Pastor Gilbert Egu (left) became the first Papua New Guinean student to receive his Bachelor of Theology degree, when Pacific Adventist College in PNG held its first graduation on November 29. In addition, Beverly Kaleva and Obed Dandava received Bachelor of Education degrees—becoming the first PNG students fully trained in PNG. Mr Dandava commenced his master's degree at Avondale College this summer. PAC has accepted 13 Kabiufa students for 1988—the largest group from Kabiufa since PAC began four years ago. Twelve Adventist students have also been accepted from government high schools.





Photo: Ed Totenhofer.

Those taking part in the dedication of the Asian church in Melbourne, on November 21, included (from left): Pastors Calvyn Townend, James Wong, Dr Samuel Young and Pastor Desmond Hills.

## Asian Church Dedicated in Vic

Two hundred and sixty people from many nationalities attended the dedication of the Melbourne Asian church in Victoria on Sabbath, November 21. The church was dedicated debt-free.

Featured guest speaker Dr Samuel Young represented the General Conference headquarters in Washington, DC, and the Chan Chun Foundation in Hong Kong, which helped fund the church. Dr Young preached at the morning worship service and offered the dedicatory prayer in the afternoon.

"The steady growth of the Asian church is a testimony to what God has done through the lives of people," said Victorian Conference president Pastor Calvyn Townend. He then quoted Ephesians 2:19 and 20, relating the text to the experience of the Asian church.

"Although the members here are composed of 20 different nationalities, we have a beautiful common bond that binds us together through the blood of Christ," he said. Trans-Australian Union Conference president Pastor Desmond Hills outlined principles of the Adventist faith.

During the program the Asian members were officially organised as a church. Dr Young ordained Yan Tuck Lee and Lin Chuang as elders, and Trans-Australian Union Conference

Ministerial secretary Pastor Peter Joseit officiated at the ordination of five young men as deacons. Church members provided refreshments for all who attended.

Pastor James Wong—church pastor for the past nine years—reviewed the history of the church. In 1975, Asian refugees came to Melbourne from East Timor, Vietnam and Cambodia. Veronica Self and other welfare workers assisted the newcomers and formed lasting friendships. Mrs Linnie Pohan also helped many of these new Australians to find jobs.

Several Chinese families formed the nucleus of the Asian company in 1978. They met in the Nunawading High School, and two minibuses provided by the conference transported people from all over the metropolitan area to the services. In 1981 the Asian members moved to the literature evangelists hall on the campground.

The Asian members then purchased a church complex in Forest Hill for \$166,000. The Chan Chun Foundation, whose Hong Kong-based founder was unable to attend, donated half of this amount and members raised the balance with assistance from private donations and the Sydney Chinese church.

*By Ed Totenhofer, Communication director of the Victorian Conference.*

## Avondale College Foundation Offers Student Bursaries

The Avondale College board has formally adopted the Avondale College Foundation's recommendation to set up student bursaries. The scheme will be in place for 1988.

"Students in the BA Theology, Bachelor of Business and Associate Diploma of Computing courses may benefit by up to \$3,000 per year on a 'needs' basis," says John Banks, Public Relations director for the college.

"It will be available for students," he continues, "who have successfully completed a minimum of one year of study at Avondale College. This amount is in addition to scholarships and work allowances offered to students."

ACF has approved terms and conditions for the operation of the student bursary scheme. "On behalf of parents and students, I'd like to thank ACF for coming to the rescue and making it possible for some students to continue their education at the best Christian college in Australia," says Pastor Banks.

## PNG Students Pack Auditorium Seeking Bible Truths

Thirty-eight young people recently requested baptism after attending religious education classes conducted by Pastor Rex Tindall in the Kainantu High School, in Papua New Guinea.

"It was an evangelist's dream," says Pastor Tindall. "Out of a total enrolment of 700, more than 400 youth from Grades 7 to 10 literally streamed from their classrooms each Thursday morning to pack the school's auditorium—where I conducted a series."

"The rest of the student body divided among the seven other denominational mission groups," says Pastor Tindall.

The potential for evangelism is tremendous, Pastor Tindall says. "Already the PNGUM administration, under Ministerial secretary Chester Stanley, is investigating producing a set of Bible study guides adapted to the level of high school teens."





Niue Island church members are increasing their outreach in an effort to fill the pews in their new church, built by a fly'n'build team. They have commenced a band, but need more instruments.

## Alofi Church Seeks to Fill Niue Pews

**T**he new pastor of the Alofi church on Niue Island, Pastor Manu Latu, is aiming to win more church members.

A fly'n'build team from Victoria erected a new church on the island. But when Pastor Latu arrived much work still remained. "And after I arrived," says Pastor Latu, "the treasury department informed me that the church account was more than \$1,000 overdrawn."

"Work stopped for a few weeks while we took this matter to the Lord," he continues. "Two weeks later we received two letters from the fly'n'build team—one containing \$A2,500 and the other \$NZ1,700—to complete the work on the church and to renovate the pastor's house. We praise God for answering our prayers."

The church has been officially dedicated, and members are now endeavouring to strengthen their out-

reach to fill the empty seats. "The work on this island is difficult," says Pastor Latu. "In many villages it is not easy to be accepted or to conduct evangelistic campaigns. I am distributing the *Signs* and religious books when I visit the hospital three days each week. The patients and staff appreciate these magazines."

Pastor Latu is also taping a video series to set up a lending library for the many video owners on the island. And he is establishing a brass band—something that has not been on the island for 40 years. "We have started a small group," he says, "and many parents have approached me to teach their children. The youngsters are keen, but we do not have enough instruments. Ten boys and girls have no instruments and another 20 from other denominations are waiting to join. And we feel sure there will be more beyond these."

the scenery was different," says Pastor Wong. "We arranged a dinner for our relatives and visited 10 aged kinsfolk and shared *Songs of Warning* with them all."

"Returning to Canton, we visited the Adventist church and later flew to Kiulin, Kwangsi," he says. "From there we travelled by ship, taking in the picturesque scenery. Among the 70 passengers and 15 crew we discovered 14 of the same clan name of 'Wong.' We arranged to forward books and periodicals regarding our faith to some of them."

On the return journey through China, the Wongs travelled by bus and train, witnessing as they went. They collected names and addresses of interested people and later arranged for literature to be forwarded from the office of the Asian Welcome News.

"The seeds of Christian truth have been slipping into mainland China in recent years," says Pastor Wong. "May God's Spirit bring a harvest."

## 100th Birthday Due to Loving Care



**E**dith Spyve (pictured when a young woman) celebrated her 100th birthday on November 6, 1987. Mrs Spyve has been a member of the Rockhampton church (Qld) for almost 60 years. And her family of 80 descendants spans five generations.

"Sixty guests attended a luncheon to mark the occasion," says communication secretary Jan Barnett. "It was held in the home of son and daughter-in-law Arthur and Marie Spyve, where Mrs Spyve has lived for the past 24 years. I believe that Mrs Spyve has lived to such an advanced age because of the love and care of her family."

Included among guests were her doctor, and representatives of both the Blue Nursing Service and the Community Health Service.

## Pastor Visits Homeland After 60 Years



Pastor Kiat-Sam Wong visited his home town in China after 60 years' absence. He also returned to the Canton Adventist church, above.

**E**ighty-year-old Pastor Kiat-Sam Wong, a Far Eastern Division colporteur, teacher and missionary who retired to Australia 10 years ago, recently revisited his Chinese homeland after an absence of 60 years.

When they arrived in Canton, the Wongs invited relatives to dinner and presented them with a copy of *Songs of Warning*, a tract on the Second Coming.

The next day the group, that included Pastor Wong's wife and grandson, travelled by bus throughout the surrounding country, passing out Christian leaflets.

"When we arrived at our home town, which we had left 60 years previously, we found the landscape unchanged, but



## Community Centre Opened in Cabramatta



Photo: Reg Brown.

Khamsay (seated), who supervises the Cabramatta Centre, was assisted by Cambodian pastor Someth Lem, who was seconded from the South Australian Conference to help in local visitation.

The first community centre operated by the Greater Sydney Conference was opened on October 13 in Cabramatta.

"The conference established this community centre because of the growing need in this area—the heartland of Vietnamese, Cambodian, Laotian and other Asian migration—for a special Christian witness," says Greater Sydney Conference Communication director Reg Brown.

"The opportunity came when the Cabramatta church congregation dwindled beyond viability and the remaining members voted to hand it over to the conference."

The completely refurbished centre offers English classes, interpreter help, health programs, stop-smoking plans, nutrition and cooking classes, recreation and social interaction, children's story

hour and regular Sabbath services.

"Three people contributed mightily to the success of the venture," says Pastor Brown. "Khamsay, the supervisor, who speaks Laotian, French, Thai, Spanish and English; his assistant, Agnes, an Asian who speaks Mandarin, Cantonese, Kakkian, Malay and English; and Mrs Nancy Piez, conference Community Services Federation president."

In his opening address, conference president Pastor Adrian Craig observed that the real blessings in life are not in what we can get, but what we can give. John Lynch and Mike Salmond, representing the Department of Youth and Community Services, attended and praised Adventist assistance in times of disaster.

The centre is situated at the corner of Fischer and Broomfield Streets, Cabramatta.

## Ex-Cannibal Country Sees 111 Baptisms



Photo: Rex Tindall.

An Adventist minister in the Eastern Highlands of Papua New Guinea recently baptised 111 people—in a district that previously held the dubious distinction of being the cannibal capital of the area.

"Pastor Okanama, a graduate from the Omaura Bible School, spent two and a half hours immersing people in a cold mountain stream on November 7," says Rex Tindall, who was a volunteer minister in the area during 1987. "At one period he had to leave the water to 'thaw out' near a fire before venturing back to conclude the service. But it was a small sacrifice for such rewards."

"Previously this was the land of 'The Laughing Death'—*sik kuru* the locals call it," Pastor Tindall reports. "But today cannibalism is a thing of the past. No longer do the Fore people eat their dead. No longer do they die prematurely from 'Laughing Death.'"

"Now the valley echoes with hope. You can almost hear the hum of angel wings south of Okapa, and the people of the beautiful Purossa Valley are happy since they have found salvation in Jesus Christ," he says.

## SPD Offers Masters Degree in Family Life Education

The South Pacific Division executive committee has approved a degree course in family-life education. The course requires three years of part-time study.

Bryan Craig, of the Department of Church Ministries, is currently negotiating with Loma Linda University, which will offer the degree. Students will study at Avondale College.

"A maximum of 30 participants will be allowed into the program to be conducted in three Intensives—each running for approximately five weeks," says Pastor Craig. "The first Intensive will be conducted from July 4 to August 5, 1988. Those approved to enrol must have completed a bachelor's degree, though a certification option will also be available to those who do not hold this qualification."

The DCM, in consultation with union and conference administrations, has developed criteria for selecting students to study in this program.

In addition to other ongoing commitments, sponsoring organisations such as unions and conferences will invest some \$3,500 per student per year. Each participant will have to contribute \$250 per Intensive.

Further inquiries should be directed to union or conference Departments of Church Ministries.

### Coming Next Week

- Philanthropic Newsboy Aids Sri Lankan
- Spectacle to the World



## Lord Adds "Such As Should Be Saved," Leader Confirms

There was something about the intensity of the man's eyes that impressed me, but otherwise I would not have given him a second glance. However, it was his query that really stopped me in my tracks.

"How can I become a Seventh-day Adventist mission worker?" Taake questioned. "I would like to go to the people, selling good books as you are." I had been on the island of Abaiang, in the Kiribati group, for just two days.

I noted the rings in his ears and the necklace he wore, and though his sincerity impressed me, I pointed out that only baptised members of our church are considered suitable.

I thought this would discourage any further interest, but not so. I was impressed to listen further to this man—whom I had never met before, and who lived on an island where there were no resident Seventh-day Adventists.

Clearly he was a Bible student. I talked with my working partner, area Publishing director Henry Hicking, who was confident of Taake's relationship with Jesus and his willingness to keep all of God's commandments and to discard his gaudy adornments. I felt convinced that God's Spirit had brought this man to us.

I radiotelephoned Tarawa Mission headquarters to see if an additional student could be accommodated at the laypersons school currently being conducted. There was room. I gave Taake sufficient money for him and his wife and child to take the trading boat.

I haven't seen Taake since that day. But I am well acquainted with his progress through the reports he sends. Following the school, he and his wife were baptised. And in his first week as a literature evangelist, he sold more books than the experienced workers.

Later I heard his story. Brought up in a devout Catholic home, he had trained as a teacher and taught in Catholic primary schools. When the government took over the schools because of lack of funds, Taake joined the police force. But he was constantly in trouble because of his drinking habits. He was divorced twice, and was finally dismissed from the force. An alcoholic, he drifted in and out of jobs.

Taake is now working on the island of

Beru—where there are no Adventists. He and his wife are building a house and a church so that the 16 people with whom he is currently studying the Bible can worship together.

The people are poor and it is not easy for Taake to earn a living from book sales. But his faith in God, and his joy in service is a positive example. And his success is a fitting rebuke to those who are prone to judge by outward appearances.

*By Clarence O'Neill, Publishing director for the Western Pacific Union Mission.*

## Bible Society Bike for Bibles 87 Proves Highly Successful

The Bible Society expects its Bike for Bibles campaign to exceed its target of \$200,000, according to a Bible Society release.

The money is for the production of New Reader Scriptures under the Society's Overseas Literacy Development Fund. More than 200 riders converged on Canberra on October 10 to participate in the fundraiser.

"As a result of this project, almost a million people in Kenya, Burma and Brazil will be taught to read using God's Word in their own language," says National Coordinator Bob Forrest. "The graded readers we use, which are already in use in over 60 countries around the world, result in adults reaching a standard of literacy, after only three months, that enables them to read the New Testament."

"Next year we are planning to cover similar routes to those followed this year," continues Mr Forrest. "Bike for Bibles 88 will commence in Perth on September 3 and from Cairns on September 10. In addition, a Bicentennial Authority endorsed Cycling Round Australia Marathon will leave Canberra on May 7 in a clockwise direction on Highway 1 and cover 17,500 kilometres before returning to the national capital on October 8."

The target for these rides is \$500,000—to be used for Scripture translation and distribution projects for the Aboriginal communities.

Cyclists interested in participating in 1988 are asked to contact The Bible Society at 133 Rundle Mall, Adelaide, SA 5000; phone (08) 233 3833.

## Avondale Student Makes Video of Electronic Music

Dennis Tilon, who is currently studying theology at Avondale College, has developed a video entitled "Synth Praise," which was launched at a program in the College church on Friday evening, October 30.

The program featured the world of hi-technology music using the electronics of video projectors, computers and synthesizers.

"Through this program Dennis sought to show young people that good Christian music—even electronic music—should bring us closer to God," says communication secretary Chris Hodgson. "His ultimate aim was to lead the congregation into a fresh experience of praise."

Guests taking part in the evening included Pastor Lyell Heise, who played classical variations using computer and synthesizer; Pastor John Oaklands, who used computers to demonstrate numerous variations on a simple tune; and tenor Brian Keitley, who orchestrates his own accompaniment with a computer and synthesizer.

"Dennis feels that his program is unique," says Mrs Hodgson. "In the future he plans an even more ambitious video."

Profits from the sale of the video will go to the Cosmos Club, an Avondale-based association supporting missionary projects in Asia. Inquiries should be directed to Chris Hodgson, c/- Avondale College, Cooranbong, NSW 2265.

## Andrews University Begins New Degree Study in Education

Andrews University recently approved a new degree program—the educational specialist degree (EdS)—to take effect immediately. The course, which will require approximately one year of full-time study beyond the master's degree, will focus on educational practice rather than educational research.

For further information write to the Educational Specialist Secretary, School of Education, Andrews University, Berrien Springs, MI 49104, USA.



## Church News



**Murray Bridge, SA.** The Murray Bridge church used new technology to make a recent cooking series more effective. Bill Kooke (right) operated a video camera that projected the demonstration onto a TV screen. "This is easier than a large overhead viewing mirror, and allows a larger viewing audience," says church pastor Denis Hankinson. May Sandy (left) was demonstrator and Marj Dodd (centre) presented a health lecture.

**Newcastle Slavic, NSW.** Retired pastor Ted Przychodski officiated recently at the baptism of a young Polish refugee, Wieslaw Sobor, at Marmong Point, Lake Macquarie. "Mr Sobor had attended the Wallsend Polish church for a number of years, and the entire congregation witnessed the service," says assistant communication secretary Danuta Wex. "The following Sabbath we welcomed him into church membership and



he participated in the communion service for the first time."

## Weddings

**Anderson—Barndon.** Doug Anderson and Kaye Barndon were married on November 8 at the Geraldton SDA church, WA. They met at the Geraldton church where the writer, who was instrumental in bringing Doug into the church, is a close friend of both Doug and Kaye. The bride and groom, who both have two sons from previous marriages, plan to unite their homes in Geraldton, making one happy family.

H. J. Watts.

**Lem—Kang.** Lem Someth and Kang Imbora (Deborah) were married on December 6 in the Prospect SDA church, SA. Someth is the pastor of the Cambodian SDA church in Adelaide. Deborah, who arrived in Australia in January last year, has inherited an instant family. They will reside in Adelaide.

Ray Dickson.

**Simpson—Hick.** Bruce Simpson, son of Doug and Evelon Simpson (Cooranbong, NSW), and Debora Hick, daughter of Warren and Yvonne Hick (Cooranbong), were married on December 6 in the Brightwaters church. They plan to set up home at Warburton, Vic, where Bruce is an electrician with the Sanitarium Health Food Company and Debbie will teach at the SDA primary school.

Eric White.

**Tibbotts—Koeppen.** Ronald Ethebert Tibbotts and Rosa Maria Koeppen were married on December 13 at the SDA church, Gladstone, Qld. They plan to reside in Gladstone until Ron's retirement in two years' time, then tour Australia with a caravan.

Ken Davey.

## 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.

**Andrews,** Gladys Irene, born October 6, 1903, in Plymouth, England; died December 4 at Mandurah, WA, and was buried at the Mandurah Cemetery. Gladys graduated from the teaching course at Stanborough College in 1923 and then taught in Adventist schools in England. In 1929 she married Charles Andrews. After her husband's death, she came to Australia in 1972, and lived in Adelaide, SA. During 1986 she moved to the Sherwin Lodge retirement village, WA. Baptised at the age of 10, Gladys was an active church member and through the years served as church clerk, treasurer, organist and Sabbath school teacher. She is survived by her brother and sister-in-law, Cyril and Marian Youlden (Mandurah); and four nieces (two living in Australia and two in England). M. C. Bland.

**Blee,** Leonard James Blee, born March 13, 1906, at Wickiepin, WA; died December 2 at the Armadale Hospital after suffering a heart attack a few days previously. Len married Ethel Simons in 1935. After the death of his sister-in-law, they took two of her children into their home and raised them as their own. It was through the ministry of Pastor E. E. Roenfelt that Len accepted the Adventist message. He helped to secure the site for and build the Gosnells church, where he was a member from 1935 until 1984. In November of that year he married Doreen Firth (nee Posselt) and for three years worshipped at the

Armadale church. Len is survived by his wife, Doreen; nephew, Basil (Perth); and niece, Joan Bateman (Castle Hill, NSW). Pastor Eric Howse assisted the writer at the services.

L. Max Miller.

**Borkovic,** Stanko, born March 30, 1914, at Mala Klist, Yugoslavia; died October 18 in Melbourne, Vic. Stan was educated in Yugoslavia as a trading merchant. He owned and managed a general store. A member of the Adventist Church for 50 years, Stan was active in all aspects of local church activity. He is survived by his wife, Jelka; daughter, Angela Lasic; sons, Charles, David and Mirko (all of Melbourne). The writer, a long-time family friend, was assisted at the service by Pastors Eric Greenwell and Dragan Jakovac.

M. Radovanovic.

**Chick,** Thomas Arthur, born 1891 at Fendleton, New Zealand; died November 15 at the Bethesda Homes for the Aged, Auckland. On June 3, 1913, he married Elizabeth Turner. Trained as an engineer, in 1927 Tom left this field of employment to become a colporteur. After working for 10 years in New Zealand, he was transferred to Australia, where he worked in Tasmania and other states. When he retired in 1951, he returned to New Zealand. Not wishing to be idle, he set up a market garden at Onerahi and shared his Christian faith by scratching words such as "God Is Love" onto the pumpkins when they were small, so the words would grow with the size of the pumpkin. Tom was very involved with his church and wherever he went held church office, usually that of elder. He was also a diligent worker for the Adventist Appeal. He is survived by his son, Arthur (Dargaville, New Zealand); and grandchildren, Snow, Glenys, Graham, Nyron, Leath and Camela.

Ken Bird.

**Hoffman,** Jack, born October 1, 1894, in London, England; died December 10 in Hobart, Tas, after a prolonged illness. Jack married Ella May Smith on November 2, 1933, and they lived on a property at Kaooota. Later they moved to Collingsvale. Baptised as a result of the witness of the Roy Stanton family, Jack was a member of the Collingsvale and later the Glenorchy churches. He is survived by daughters, Lucie Johnston (Cooranbong, NSW) and Margaret Eastham (Windalle, NSW). Murray Lloyd, Glenorchy church elder, assisted the writer at the service.

R. M. Kingdon.

**Hunt,** Valma Joyce, born June 6, 1939, at Ipswich, Qld; died December 6 at New Norfolk, Tas. The eldest of a family of 13, Val married Frank Hunt on May 15, 1963, at Ipswich. Baptised by Pastor Ken Low on May 15, 1963, Val had been a member of the Ipswich and Harrisville churches before the family's move to Tasmania six and a half years ago. There she joined with the New Norfolk church, and served as a deaconess, as she had in both of the churches where she had previously held membership. Pastor John Gate assisted at the service.

R. M. Kingdon.

**Lawrence,** Olive Myrtle, born July 9, 1893, at Wallsend, NSW; died November 29 at the Kings Langley Nursing Home and was buried at the Northern Suburbs Cemetery. The daughter of William and Margaret Parkinson, Olive was the 10th child in a family of 11. A faithful Adventist from the time of her mother's baptism, she was a member of the Stanmore church from 1927. Her husband, Frank, predeceased her by 30 years. She is survived by her son, Mervyn (Parramatta); two grandchildren, Shirley Ranaletta (Wollongong) and Michel Wicks (Kings Langley); four great-grandchildren; and sister, Mrs Muriel Anderson (Cooranbong). Pastor O. K. Anderson, Olive's brother-in-law, assisted the writer, a nephew, at the service.

C. T. Parkinson.

**Lewington,** Henry John ("Jack"), born March 10, 1915; died December 4 at the Malvern Nursing Home, Malvern, SA, after a prolonged illness. Born in Western Australia, Jack's family moved to Adelaide when he was a child. He worked as a gardener all of his life. Forty years ago, after a tent mission conducted by Pastor F. McFarlane at Unley, Jack became an Adventist. He was a member of the Southern Memorial church, Edwardstown. He is survived by his brother, Ern.

A. J. Croft.



**McConnell, Dorothy-Amanda**, stillborn November 18, at Wellington, New Zealand. Left to mourn are her parents, Adrian and Eteline McConnell; brother, Russell; and sister, Sina. Rein Muhlberg.

**Pretzman, Ella May**, born November 23, 1913, in Adelaide, SA; died December 5 at the Adventist Nursing Home, Kings Langley, NSW, after a prolonged illness. Born into an Adventist family, Ella was a member of the Wahroonga church for more than 50 years. She did the nursing course at Sydney Adventist Hospital during the years 1936 and 1937 before leaving to care for her sick mother, then father. She is survived by her sister, Mrs Alan Tilley; brother, James Tyrell Pretzman (both living in Wahroonga); and nieces and nephews. The writer, a friend of Ella's, had visited her over a number of years.

George W. Maywald.

## Advertisements

**House for Rent.** Immaculate, white LS B/V family home. 3 B/R and study. Large bathroom. Beautiful landscaped garden. Close to Pine Rivers SDA church and school. 15 min to beach/bush/mountains. 30 min to Brisbane. Phone (07) 888 2285.

**Position Vacant.** Sydney Adventist Hospital seeks an experienced and competent professional to be Personnel Manager. The hospital is a 330-bed organisation with many sophisticated ancillary services and employing 1,100 people. Good communication and relationship skills and familiarity with industrial awards, payroll, in-service training, occupational health and safety and a variety of occupations and professions would be an advantage. Formal qualifications would be desirable but not essential. Inquiries or applications should be made to Pastor J. B. Trim, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 487 9346, A/H (02) 487 1913.

**Wanted.** Volunteer youth pastor for busy, outreaching Sydney church. One-year appointment with possibility of extension. Ring Pastor Parr on (02) 639 6235 (reverse charges if necessary) for details of financial and other conditions.

**Position Vacant.** The South Pacific Division office currently has a position vacant for a clerk in the accounting department. The successful applicant would need to be a Year 12 graduate (1987) with the potential to undertake further study to become a fully qualified accountant. The position would be for one or two years. The incentive scheme to subsidise Avondale College fees would be available to the person holding this position. Please apply to V. B. Parmenter, Associate Secretary, South Pacific Division of the SDA Church, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 489 7122.

**Employment.** If you have real expertise in secretarial and computer input work, we could have a position for you in the SHF wholesale branch, Windsor, Vic. We need reliable, mature personnel who have a desire to work in this organisation. We believe that we offer good conditions and salary for work in our well-equipped office. If interested, please phone (03) 529 5855 and ask for Mr Robson.

**Book for Sale.** Stan Wanke, a master cabinet-maker has written the book *How to Make Your Own Kitchen Storage and Wardrobe Units*. This step-by-step, very simple method requires tools most handy people would already have. The 240 mm x 180 mm, 94-page book has an attractive colour cover and over 90 photos and drawings. This book is available to Adventists at the special price of \$13 plus \$2 postage (normal retail price \$19.95). All profits will go to the training of workers in our mission fields. Order from Stan Wanke, 5 Bowering Street, Millicent SA 5280, enclosing cheque or money order. Phone (087) 33 3966 for Bankcard and Visa (evenings).

**For Sale.** Pitman's books: Shorthand/English dictionary, Modern Course, Instructor, Students Review, How to

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**Volunteer Workers Needed.** Volunteer, missionary-minded couple needed urgently in Derby in the north of WA. Facilities provided for church work and for promoting the dignity of labour on small tropical orchard. Challenge to retired couple or committed Christians to work for aboriginal and white populace. Phone (09) 457 0918, or write to Mr R. Boyle, 2 Freemans Drive, Rossmoyne WA 6155.

**Professional Help Wanted.** Qualified SDA obstetrician/gynaecologist to serve in modern, progressive hospital in Hong Kong. Excellent opportunity in growing department. Housing, denominational compensation and benefits provided. Contact The President, Hong Kong Adventist Hospital, 40 Stubbs Road, Hong Kong. Phone 5-746211.

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**Budget Accountant.** Sydney Adventist Hospital seeks a highly motivated qualified accountant (AASA) with good people-relating and communication skills to serve as Budget Accountant. Previous hospital experience useful but not essential. Duties include preparation of operating and capital budgets, compilation of statistics, and assisting the Finance Officer in financial planning. Contact the Employment Officer, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga NSW 2076, or phone (02) 487 9111.

**25th Anniversary.** Dundas church (Greater Sydney) will be celebrating its 25th anniversary on March 26. Charter and former members and friends are invited to spend that day with us. For details, phone Noeleen Bryant on (02) 872 3158 after 8 pm.

**Springwood Church Opening.** A warm welcome is extended to all previous members and ministers to the official opening of Springwood church, Qld, on Sabbath, March 26. Sabbath School 9.30 am; Worship Service 11 am; Official Opening 3.30 pm; Basket Tea 6 pm; Concert 7.30 pm. If you would like to share this day with us, or if you have any inquiries, could you please contact us as soon as possible? Opening Day Committee, Springwood SDA Church, Hall Road, Springwood Qld 4127.

**Record Ad Rates.** As of the first issue of February, the rates will be \$10 for the first 30 words and a dollar per word after that. The cost increase is designed to encourage brevity and succinctness in ads.

**Grapes.** Based upon Jesus' parable of the vine and the branches, this important look at the union between Christ and His followers is long overdue. Available from your Adventist Book Centre.

**Travel.** For all your travel requirements contact Cunard Travel, Wahroonga. Phone (02) 489 0495. Plaza Travel, Melbourne. Phone (03) 602 5344. Special consideration given to SDA members. Friendly, helpful assistance assured.

**Attention.** Home owners/new home builders/renovators—stop painting your home forever. We will supply and fit a high-tech weatherboard or chamfer board to your wooden/fibro home and give you an unconditional 50-year guarantee for materials, installation and workmanship. You will save 30 per cent on heating and cooling costs. Call now for our special business plan that will save you many dollars and give you more time to do the things you really enjoy, instead of painting on your holidays. Areas covered include SA, Vic, NSW and Qld. Phone (07) 289 8257 for details.

**Castle Hill and Hills District.** Ross Bramley is now employed at L. J. Hooker Real Estate Agent, Castle Hill. For personalised service on all your real estate require-

ments, please phone (02) 680 1888 or A/H (02) 484 4405.

**Videotapes for Hire or Sale.** Evangelism, health, children, and music topics. Reasonable prices. Ask for free catalogue. Write to Radiant Life Videos, Davison Drive, Lilydale Vic 3140, or phone (03) 739 1766.

**"Melody Park."** Adventist Retirement Living. Situated at Nerang, between the hinterland and Queensland's Gold Coast beaches. Interested persons should address inquiries to: The Manager, "Melody Park," Gilston Road, Nerang Qld 4211.

**New SDA Hymnal Recordings.** All the new tunes (over 300), one verse, on 3 cassettes (total 4 hours), piano, \$39 per set. Also 150 hymns on 5 90-minute cassettes, all verses, organ, \$16 each or \$14 each if 3 or more. Postage included. Romney King, 16 Sweetland Road, Mooroolbark Vic 3138. Phone (03) 726 6631.

**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.

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

**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.

**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.

**Alternative Plan.** We offer a genuine opportunity for you to seek alternative to home, contents and car insurance Australia- and New Zealand-wide. Try our rates, conditions and service, and your local congregation will receive 10 per cent of commission. Trade in your present policy—trade up and win with better benefits for less cost. Have friends on your side when you make a claim—when you need help most! This is an international company insuring exclusively non-drinkers in 13 countries around the world. The company is doing something positive to combat alcohol problems, and dedicates profits solely to the benefit of total abstainers and the promotion of this ideology. For full details, completely obligation-free, send your name and address to: Specialist Funding Consultants (Nominees) Pty Ltd, Freeport No 9, PO Box 963, Crows Nest NSW 2065. (Agencies throughout Australia and New Zealand.) No postage stamp required.

**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 30 words, \$10.00; each additional word, \$1.00. For your advertisement to appear, your payment must be enclosed with a recommendation from your local pastor or Conference officer.

### Finally, Sisters and Brethren:

A pessimist is a person who absorbs sunshine and radiates gloom.



## HAPPY 75TH ANNIVERSARY



- \* Longburn college is synonymous with Christian education in the South Pacific Division.
- \* 1988 will mark the 75th Anniversary of the college on its present site. This significant event will be marked by a weekend of celebrations on campus during the 1988 Easter weekend, April 1-3.
- \* All ex-students, staff and friends of the college are invited to come and wallow in nostalgia for a whole weekend. Participate in class reunions. Enjoy the Anniversary Tea and Concert. We will even serve up the famous "Sunday Sinker", guaranteed to hold body and soul together until the next reunion.

## Longburn Adventist College

**1913-1988**

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Please send me more details about the 75th Anniversary Celebrations  
to be held at Longburn Adventist College, PO BOX 1, Longburn, New Zealand

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