

RECORD



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The Andrew Stewart

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**RECORD Offering
Next Week**

RECORD

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Cover: A National missionary talks to a headhunter at Lake Kopiago, in the highlands of PNG, in 1968.

EDITORIAL



Don't Take It for Granted

Last night before I went to bed, I set my alarm for 5 am, put my head on my pillow, and was soon oblivious to the world around me. I took it for granted that the alarm would sound at the right time.

When it did shatter my dreams—keeping me from winning the world-class tennis tournament I was playing in (despite the fact that I've played only about three games of tennis in my life!)—I groped for the clock in the darkness and pushed a little button, confident that such an action would stifle its screams.

I got out of bed and flipped a little white switch on the wall, taking it for granted that light would flood the room. And it did.

And when the sun rose an hour or so later, I scarcely gave it a second look—because I really can't remember a morning when the sun hasn't risen.

But why do I bring up such mundane topics? Simply to remind us that in life we take so much for granted. And, of course, there are times when we should.

I really don't think we'd gain much by lying awake at night wondering whether the alarm will in fact go off in the morning. Or whether it will stop when we push the we've-had-enough button. Or whether the electricity might go off during the night. Or whether the sun will rise the next day. Or whether there's going to be enough oxygen in the air to keep us going for the day.

But there are other things that we take for granted that we should think about more—like our many blessings.

How many of us think much about the blessing of health—until it starts to slip away?

How many of us are sufficiently grateful for the blessing of religious and civil liberty—unless some liberty is threatened?

How many of us pause to reflect on the blessing of family and friends—until we go through some tragedy?

How many of us realise how fortunate we are to worship a loving God rather than a pantheon of despots?

And I'd like to mention another bless-

ing of a different kind that too many of us take for granted—the RECORD.

How many of us have ever stopped to think about how different church life would be without it?

How would we publicise major upcoming events throughout the Division?

How would we find out what's happening in the Adventist Church in the South Pacific and around the world? Where else would we find such a variety of devotional, inspirational, provocative and informative material all packaged together—and given to us whether we contribute one penny toward it or not?

Where else in the church are people allowed to share observations and opinions with such a large audience? And where but in the Letters do human idiosyncrasies become so delightfully apparent?

I venture to say that without the RECORD church life would be significantly different, and it wouldn't be for the better.

But a magazine like the RECORD costs money. Quite a lot of it, in fact. Were you to have the RECORD sent to your home, it would cost you \$A25 per year. Bulk-mailed to the churches, it costs about \$A20 per copy per year. But I think the majority of RECORD readers would feel it's well worth that price.

So how is the RECORD financed? Through subsidies. The South Pacific Division pays 50 per cent of the cost, the union conferences 22.5 per cent, the local conferences 25 per cent, the expatriate workers committee 1.25 per cent, and the union missions 1.25 per cent.

And where do they get their money? From each of us as church members.

On Sabbath, February 20, church members throughout Australia and New Zealand will have opportunity to show their appreciation for the RECORD when the annual RECORD Offering is collected. Let's secure the RECORD's future by not taking it for granted. The church just wouldn't be the same without it.

Thanks for your support.

James Coffin.

LETTERS

Lack of Challenge

I think the cause of "The Back-door Syndrome" (November 21 and 28) is the absence of a stirring challenge capable of bringing out the best in our youth. Yet just such a challenge is inherent in Adventism.

M. L. Andreasen wrote: "The matter of greatest importance in the universe is not the salvation of men, important as that may seem. The most important thing is the clearing of God's name from the false accusations made by Satan." —*The Sanctuary Service*, page 320.

To this end, "In the last generation God gives the final demonstration that men can keep the law of God and that they can live without sinning." —*Id.*, page 318.

Our disregard of this places the Lord in a dilemma—for without this convincing test, He can't legally bring His people into heaven, nor can He justly destroy transgressors. He is totally dependent on us for the success of His cause.

This is the challenge to dignify our youth and their concept of Adventism. But, sadly, where today are the preachers with the old-fashioned faith needed to sell them an "unscholarly" idea like overcoming sin for Jesus' sake?

Hayden King, Qld.

Lack of Knowledge

The answer to "The Back-door Syndrome" (November 21 and 28) is found in Hosea 4:6—"My people are destroyed for lack of knowledge." Our young people simply do not know the Adventist message.

When did you last hear a sermon on the Sabbath, or the imminence of the second coming, or the state of the dead, or the sanctuary and the investigative judgment, or any other foundation doctrine of the church? The sense of urgency seems to have gone, and with it, the sense of commitment. And so have the young people.

Instead of the waffling homilies we so often hear, let's get back to basics, explaining and emphasising why we are Adventists and living in the last days. Then the young will stay.

R. H. Wright, New Zealand.

Mixed Opinions

The thing that bothers me as a young person regarding "The Back-door Syndrome" (November 21 and 28) is the dif-

ference of opinion about how to solve the problem.

Some say we need to come to terms with the younger people and make church more interesting and inviting to them, adapting our music, dress, etc., more to their tastes. Others say that would be conforming to the ways of the world.

I believe the church can cater to the youth in some way without losing its standards. We must face the fact that young people today think differently, act differently and live differently than did the older generation. Church must be interesting if it is to encourage commitment.

Upham McCracken, New Zealand.

What Might Have Been

I read with interest the editorial entitled "Letters to the Past" (November 28)—because for a number of years I attended church school and high school with Bob Ellis.

The church we attended was divided down the middle, with the sanctimonious "sheep" on one side, and the "goats" on the other. When the circus came to town, one of the "sheep" hid in the branches of a tree so he could find out which "goats" went to see it. One deacon lost his office because he attended with his son. Of course, Ellen White's writings were always used to support such actions.

One day the new teacher used a ruler

on the hand of one of the "lambs" who was guilty of misconduct. Later that day when he answered a knock at the door, he found himself knocked to the ground by a mighty punch in the face. And I could go on.

Bob saw all of this and much more. That all formed a part of his view of Adventism. And I believe that if the members of that congregation had been more loving and positive in their attitudes, Bob might still be an Adventist.

Name Supplied.

\$20,000?

I read with pleasure about the church's plan to spend half a million dollars on events and advertising related to Australia's Bicentennial celebrations (November 21). Then I read how our fellow Adventists at Fakakakai in Tonga have to worship in a "building" not fit for a chook shed.

Surely \$20,000 or however much is necessary could be spared to provide these dedicated people with appropriate facilities for their worship and evangelistic activities.

Laurie Green, WA.

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. Not all letters received will be published.



“For Such a Time as This”

by James Coffin

The church's viability to a great degree rests upon its ability to be relevant in a world of dramatic change.

At specific points in history the right people, with the right contribution, have appeared at the right time to radically alter the course of human events.

Because of the Biblical Queen Esther, a whole nation escaped annihilation. Because of Martin Luther and a few others like him, Protestantism took root. Because of Winston Churchill, Britain had the courage to hold on in a grim and seemingly hopeless situation. And I believe, graduates, that the challenges we face in the church today are no less daunting than those people faced.

The next 12 years—from now until the turn of the century—are, I would suggest, going to be the most crucial years ever in the history of Seventh-day Adventism. Depending on the course the church takes, it will either become an anachronism that is totally out of touch with the 21st century, or it will once again become a vibrant movement, utilising the knowledge and technology of the 21st century to meet eternal needs and to share eternal truths.

There has been greater social change since the Advent movement began in the early 1800s than there was during the 1,800 years before it going back to the

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be concerned about
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time of Christ. But what adjustments have the church and its members made for such a time as this?

The church's viability to a great degree rests upon its ability to be relevant in a world of dramatic change while retaining the truths and purposes for which

God called it into existence. If there ever was a time when we needed wisdom and balance, it is now.

Because the world around us is changing, and because attitudes, thoughts and needs are changing, the Adventist Church must also change or cease to be significant. We cannot refuse to change and still remain viable. We must learn to meet people where they are if we are ever to take them to where we want them to be.

But some church members find any change to be abhorrent. To them, if it was done a certain way in 1920, it must still be done the same way today. If a concept is described in different terms or applied in different ways, it must not be truth. If it doesn't have the ring of traditional language and cliches, it must be heresy.

But such an attitude means that in effect packaging becomes more important than content. Specific applications become more important than principles. And anyone who finds the old forms unsatisfying must be spiritually deficient.

Obviously, independent and creative thinkers are suspect. So this stance all but guarantees that a significant segment of the church, particularly the younger and more educated groups, are disfranchised.

On the other hand, some want to throw out everything that has the smell of antiquity about it. They seem to presuppose that if a thing was believed or done in 1900, or 1844 or 1833, it is to be discarded. Old is bad. New is good. The present generation is wise. Past generations were foolish. But this approach is equally counterproductive.

If we are to succeed in our God-given task as a church in a time like this, we must always look to both the past and the future. The future need not always be a carbon copy of what has happened before. There will be times when we will change—when we *must* change. But we

must understand the principles that prompted beliefs and behaviour in the past. Changes must harmonise with the spirit of our roots, yet be appropriate to our times.

Ellen White, who has influenced the Adventist Church more than any other person, argued that women should be able to harness and drive a horse. And while the principle behind her belief is still valid, the way that principle should be applied as we near the 21st century is radically different. She was emphasising

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female self-sufficiency. She was not suggesting that horse-harnessing should be a major part of the Avondale College curriculum until the second coming of Christ.

It is obvious that in this case the specific is no longer applicable. But in a multitude of other situations many of us persist in clinging to the old even though it is no less outdated than women harnessing horses.

In our worship services, for example, we have too long let tradition rule. We live in a fast-moving, media-saturated society. Yet our worship services have changed little since the turn of the century—except that they have become far more formal and far less spontaneous. And they involve the congregation far less.

We can lament the fact that people do not have the attention spans that they used to have. But all our complaining and lamenting is not going to change people's attention spans. The problem is here to stay. Thus, we need to study how to relate to these people. Then, within the framework of order and reverence,

This article is adapted from the Sabbath morning graduation address presented at Avondale College on November 29, by James Coffin, editor of the RECORD.

we must create a form of worship that captures people's attentions and imaginations, and meets their needs.

Similarly, we must learn to minister to and involve the entire congregation rather than just a few. Unless something happens to make people excited about coming to church, the church's already overused back door is going to be used even more.

However, balance is the key. We should not make our worship services into glitzy Hollywood entertainment that studiously avoids all issues of substance. They must be reverent and well-organised. They must be sensitive to the varied tastes of the members of the congregation. But they must strike a responsive chord in the current generation.

We have many other needs as a church. As never before Seventh-day Adventists need the ability to set priorities in the issues on which we expend energy. We need to cease straining at gnats while swallowing camels. We need to be able to decide what are the truly big issues of life and what lies on the periphery.

Two-thirds of the world go to bed hungry every night. Millions of fetuses are aborted every year. Families are falling apart almost faster than couples can sign the marriage register. Young lives are being ruined daily by drugs and alcohol. The majority of earth's population has never heard the gospel. The majority of our youth are leaving the church. Yet too many of us spend our time discussing things that, by comparison, are of virtually no consequence.

Again, however, balance is crucial. Some people say that the little things are not important at all. That is not true. They are important. While Jesus condemned the Pharisees for their imbal-

ance, He also affirmed the importance of small things. So our task is not to ignore the minutiae, but to ensure that it is placed in proper perspective.

And it is one thing to worry about minutiae as we set rules for our own lives. It is quite another thing to try to impose our values concerning such items on others.

We also need balance in waiting for Christ's return. Some people look for any and every sign that says His coming

We must learn to meet people where they are if we are ever to take them to where we want them to be.

is right upon us. They seek to whip up to white-hot heat the sense of urgency that they felt when they first heard about the second coming. Each change in the economy, each eruption of violence, each major tragedy means that the end is at the door.

On the other hand, many others have all but quit looking for Christ's return. They go about their activities as if the coming of Christ might be a thousand years away.

Unfortunately, both classes of Adventists have used the second coming as an excuse for not becoming involved in the needs of the world. Too many of us have taken the attitude, Why worry about it? That will all be sorted out when Jesus comes.

We forget that when Jesus comes, according to Matthew 25, the questions that He will ask relate to our sense of social concern and what we have done about it. I don't advocate a totally social gospel, but I think the gospel must have social implications.

The second coming should be ever before us as one of the major reasons for our Christian hope. We should be interested in what is transpiring around us. But we should not whip ourselves up into such a frenzy that further delay shatters our faith.

And as we wait, we should be concerned about doing good. When Jesus stood up in His home town to preach He didn't say much. He read a short passage of scripture: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has

sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour." Luke 4:18, NIV.

Finally, the church must become more pluralistic. We must recognise that all of us approach our religion with a world view, with a mind set, with presuppositions (spoken or unspoken) that dramatically affect our perceptions of both spiritual and secular truth. And in the same way that a child's concept of life is not necessarily wrong, simply limited, we must recognise that adult concepts can similarly be different yet still valid.

The historian will inevitably read the Scriptures from a totally different perspective than mine. While I will look at the literal words as they appear in the English, he will be thinking of the social milieu in which the event transpired.

The linguist will understand much about the constraints that language places on communication that I would be unaware of. The geologist works with data that I cannot even comprehend, let alone fit into my model of what reality must be like.

Here again, though, we need balance. One group of people demand that everyone have the same spiritual world view, irrespective of their culture, background, educational level or academic discipline. On the other hand, there are those who would allow such diversity of opinion on all topics that any claim to be Seventh-day Adventist or even Christian would have no meaning at all.

The former will kill the church because of its restrictiveness. The latter will equally kill the church because it will destroy its identity and negate its mission. But in the middle is a balance that can provide strength through diversity.

Graduates, these are some of the challenges we face today. A time like this has big challenges. A time like this has vital challenges. A time like this has difficult challenges. But I believe that you have what it takes to meet them, by God's grace. Paul wrote to Timothy and told him to "fight the good fight, holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith." 1 Timothy 1:18, 19. Let's hold on to our faith and conscience.

May God bless you. And keep in mind, it may be that you have specifically come onto the scene "for such a time as this."

RE

RECORD

Some people say that \$20 doesn't buy much these days. And that is true of most things. But aren't you glad that our church paper is an exception? Give generously to the RECORD next week. Make it a record offering.

Computers and Prayers

by Trudy Rankin

What does using a computer have to do with prayer? In both cases, most of us never get past "basic."

My husband claims to have known of a man who thought he was God. His logic was simple. One day while praying he suddenly realised he was talking to himself. Therefore he thought he must be God!

Fortunately, most of us don't think we're God. But how many times have we felt that we're talking to ourselves when we pray? How many times have we felt that our prayers are dull and boring—that they just bounce off the ceiling?

I've certainly had that problem. At times I've been sure that God wouldn't care if I never prayed again. But then I learned to use a computer.

And what does using a computer have to do with prayer? At first glance, nothing. However, there may be some similarities. In both cases, the big problem is that most of us never get past "basic."

Now BASIC is one of the easiest computer languages to learn, I'm told. But we must use a more powerful language if we really want to unleash the awe-inspiring potential of the computer. And learning a more-advanced language takes a lot of hard work.

It's the same with prayer. Some of us never progress beyond the basics—not that there's anything wrong with the basics. It's just that prayer has so much more potential once we move beyond them. God's power is there to be tapped. But we have to put forth effort.

There's much more to praying than saying, "God bless my family, and please keep them safe." In fact, when people really learn to pray, their whole lives can be turned upside down! As Ellen White says, "The men of prayer are the men of power."¹

Jesus was definitely a Man of power. He put Peter on his prayer list, and told

him so.² It took awhile, but eventually Peter came good, began a prayer life of his own, and did mighty things for God.

Elijah was a man of power. Stopping all rain for three years is no small accomplishment!³ And raising a dead boy as Elisha did isn't done every day either!⁴

In fact, the Bible is full of people who were able to do tremendous things because of their prayer life. But what about today? Can people have prayer lives like that any more? I say Yes. I've seen and



heard what can happen when my "Mum-in-law" prays. If she's praying for you, you'd better watch out—things happen!

The other day, as we talked to her on the phone, she mentioned that she was praying for some people we know. My husband laughed. But after we hung up he went serious. "You know," he said, "if Mum's praying for them, they haven't got a chance!" He's seen results from her prayers time and time again.

It's the same with my grandmother. Once my parents had to go away, leaving "Mama" to look after us five children, who ranged in age from newborn to about seven. A terrible thunderstorm

built up, descending on us with a mighty boom. Deafening thunder shook the house. Lightning crackled nearby. We were terrified! Automatically, we turned to Mama for comfort and protection.

Now we didn't know it then, but since childhood Mama had suffered from a paralyzing fear of thunderstorms. She would have liked nothing better than to hide under the bed until it was all over. But she didn't dare! If she had, five terrified, screaming children would have crawled under the bed with her! So instead, she turned, out of habit, to her Protector.

She didn't ask that the storm be taken away, she only asked that she not show fear to us children. And the storm didn't go away. But her fear did. She's never been afraid of thunderstorms since.

So how can we gain power in prayer? Again, I think it's like learning to use a computer. The more you work with it, the more you use it—always following the rules—the more you can accomplish.

Jesus understood the rules of prayer. The Bible says that when He prayed He left everyone and "went apart,"⁵ sometimes even leaving His closest friends.⁶

Public prayer is good, but we each need to find a time and place to be alone with God. I find that to really talk to God

Stopping all rain for three years is no small accomplishment!

I have to get away from my husband and small children.

We need that type of prayer every day. As the saying goes, "If you don't use it, you lose it." If we don't eat, we starve. If we don't pray regularly, our ability to pray powerfully withers away.

In fact, the Apostle Paul says we

Trudy Rankin lives in Warburton with her husband, David. When not occupied caring for their two children, she plays the French horn.

should "pray without ceasing."⁷ To me, that means two things: to keep my mind open to Christ at all times, and to be persistent. The more persistent we are in asking, the more willing we'll be to do what's necessary to get what we want.

Jesus repeatedly told His disciples that if they would ask and believe they would have their requests.⁸ But first we have to ask.⁹

Also, the Bible says we're to ask in Jesus' name.¹⁰ "To pray in the name of Jesus is something more than a mere

God's power is there to be tapped. But we have to put forth effort.

mention of that name at the beginning and ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works."¹¹

But just because we have asked doesn't mean we can sit back and relax. A teacher can respond to a student's request for help by providing the answers or by pointing him or her toward the right resources. The first option is easier in the short term, but the student doesn't learn much. God isn't a foolish teacher. He'll show us how to appropriate His resources.

Finally, it's crucial that we not violate the laws of health if we want a good prayer life. When I haven't had enough sleep, I can't hold an intelligent conversation with my husband, let alone with God, who I can't even see. And proper eating and exercise are equally important if we really want to increase our prayer potential.

God isn't a magic box, nor is prayer a guaranteed "three wishes." However, prayer, used properly, becomes a powerful tool for good in the hands of those who want to risk seeing what God and they can do together. **RE**

References

1. Ellen G. White, *Patriarchs and Prophets*, page 509.
2. Luke 22:31, 32.
3. James 5:17, 18.
4. 2 Kings 4:32-37.
5. Matthew 14:23.
6. Mark 6:45, 46.
7. 1 Thessalonians 5:17.
8. Mark 11:24.
9. John 15:7.
10. John 14:13, 15:16.
11. Ellen G. White, *Steps to Christ*, pages 100, 101.

STORY

The Echidna

by Rob Durward



The Smiths were off to the country for a weekend and the children were excited. There were many things to see and do at their aunt and uncle's farm.

It was a long drive, and before long the sun had set and it was dark. When Mr Smith put on the car lights, the children watched carefully in case any animals crossed the road.

"Look," said Robyn, "there's an echidna [spiny anteater]!" Her father stopped the car and everyone dived out to view the spiky little fellow as he shuffled across the road.

Then Mr Smith suggested they put the echidna in the car and have a good look

made a dash for the car.

"Where is he?" asked Mrs Smith, who was looking in the back of the car.

"He couldn't have got out," said Mr Smith, more to himself than to anyone else.

"Here he is," yelled Rob. "He's under the brake pedal." But, try as they might, no amount of pulling would move that stubborn echidna. "Get Uncle," someone suggested.

When Uncle arrived the echidna was stuck fast, and everyone looked helpless. "Well," he said, "it's a case of push and not pull. Every time you pull his quills come up and he will get stuck all the harder."

Leaning into the car, Uncle gently poked at the tail end of the echidna. And to everyone's delight, he came out.

"How did you know that was the way to do it?" Robyn asked.

Uncle smiled. "If you look in your Bible and find what it tells us in 1 Corinthians 12:8, you will understand.

"You see, by living on a farm for many years, I have learned the ways of many of the animals. And as the Bible says, each of us learn different things about life because each of us have different experiences." **RE**

Rob Durward lives at Mittagong, New South Wales.

Everyone forgot about the echidna.

at him before releasing him next morning. "That will get him away from the danger of the road," he said. Mr Smith picked up the echidna and put him gently on the floor in the back of the car. Then they continued on their way.

When they arrived at the farm there was so much excitement that everyone forgot about the echidna until breakfast-time the next morning. "Oh! I do hope he is all right," wailed Robyn as they all

Weekend of Prayer

This weekend, February 12-14, has been designated as Bicentenary Weekend of Prayer for Adventist churches throughout Australia.

Positions Vacant

The Far Eastern Division is in urgent need of volunteers to staff a number of their schools. The following positions are vacant: Indonesia—17 positions for teachers; must have BA degree in education/religion; could be married couple; assistance with fares and monthly stipend. Korea/Japan—require student missionaries or retired personnel to teach English and Bible; must have completed two full years of tertiary education; assistance with fares and stipend. Other positions are available in Thailand, Guam, Micronesia and Taiwan. For further information, contact:

The Associate Secretary, South Pacific Division of SDAs, 148 Fox Valley Road, Wahroonga NSW 2076; phone (02) 489 7122.

Home Upgrade

The Coronella Retirement Village in Nunawading, Victoria, is to have a \$57,000 upgrade with special emphasis on fire-safety provisions. The village—the first retirement units built by the Seventh-day Adventist Church in the South Pacific Division—accommodates 117 people.

Speakers Seminar

A seminar for radio speakers is scheduled for July 24 to 28 at Avondale College. Pastors or laypersons interested or involved in radio outreach are invited to attend. The cost is \$150 per person, in addition to travel expenses. Inquiries should be directed to the Communication di-

rector in each local conference.

"Breath of Life"

A three-week evangelistic crusade in Mandeville, Jamaica, yielded nearly 250 baptisms. The tent meetings, conducted by Charles D. Brooks, General Conference field secretary and speaker for the "Breath of Life" television ministry, ended on November 7.

Greek Congress

Pastor Nick Yantzaklidis, pastor of the Adventist church in Thessalonica, Greece, is to be guest speaker for the first Adventist congress for Greek-speaking people in Australia to be held at Crosslands, near Sydney, March 31 to April 4. "We are expecting up to 70 people to attend," says Greek pastor Dino Mastromihalis, "and we would welcome attendance by descendants of Greeks living anywhere in the South Pacific." Contact Pastor Mastromihalis, 89 Deakin Street, Auburn NSW 2144; phone (02) 648 2051.

Cuban Baptisms

Last year was a banner year for baptisms in the Cuba Union Conference. With a total of 945 baptisms for 1987, church leaders logged the highest baptismal total ever for the territory, says Adalgiza Archbold, editor of the *Adventist Review*, Inter-America edition. The previous baptismal record was 814 in 1970.

Jewish Outreach

On December 20, more than 50 people from six Adventist churches in New York City participated in a Hanukkah celebration as an

outreach for non-Christian Jews. The social featured several traditional Jewish dishes and a lecture on the meaning of Hanukkah in relation to the Messianic prophecies, says Michael Curzon, pastor of the Bay Ridge Adventist company. "These occasions have become opportunities for evangelism," Pastor Curzon explained. "We had a baptism in October, and more people are preparing for baptism."

Thai King Honoured

Bangkok Adventist Hospital recently launched a community outreach to commemorate the 60th birthday of Thailand's King Bhumibol Adulyadej. One event, a marathon, attracted 6,800 runners. Part of the course included a bridge built for and named after the king, reports Cari Hammonds, hospital spokesperson. Many of the runners also received free medical evaluations. And the hospital staff distributed 5,000 health and religious pamphlets.

Worker Retires

After 41 years working for the church—since 1955 in the Avondale College office—Daphne Were has retired. "Daph always had a kind word and a smile for everyone," says Public Relations officer John Banks. "She will be greatly missed by the college staff and students."

British Award

Josiah Smith, an Adventist on the Caribbean island of Tortola, was recognised by the British Government as a member of the Order of the British Empire. The award was given to honour Mr Smith's long record of community service.



Photo: Matupit Darius.

Marching Mothers Impress Onlookers

Dignitaries who were guests at the closing of the Mainland Community Service Congress in Lae, Papua New Guinea, late last year congratulated the women on their marching. "The discipline shown by the ladies in their drill is a reflection of the well-organised work of the Seventh-day Adventist Church," said the MP for Morobe, Utula Samana. "I was speechless when I saw their precise movements," commented a news reporter. The women had been drilled by Benjamine Pakau, a young man from Unitech.

Currently he is serving as director of Tortola's social security boards, reports Jansen Trotman, North Caribbean Conference secretary.



Photo: Marion Parry.

Rare Honour

Eleven-year-old newsboy Anthony Jensen, whose story of sponsoring a boy in Sri Lanka appeared in last week's **RECORD**, has received an award certificate from World Vision. Area manager John Prince, who made the presentation, explained that this honour is given only on rare occasions.

Brazilian Baptisms

Elbio Manezes, Ministerial Association director for the Rio Grande do Sul Conference in southern Brazil, baptised 121 people as a result of his crusade held in Alvorada, Greater Porto Alegre, reports *Revista Adventista*. Conference officials formed a new church, and the Sabbath school enrolled 180 members.

Radio Survives

Adventist World Radio-Asia stayed on air during Typhoon Roy, which struck Guam on January 12 and 13. "The storm provided a good test of the facility's construction," said general manager Allen Steele. "The antennas sustained no damage in spite of winds in excess of 160 kilometres per hour." Acting chief engineer Elvin Vence reported that it

took less than 30 seconds for the emergency generator to supply power when the station lost local electric power during the storm. The staff asks church members to join them in thanking God for His protection.

New Video Series

The Adventist Media Centre is pleased to announce the release of a new series of evangelistic video cassettes featuring Pastor Graeme Bradford. Entitled "Bible Prophecy in Our Day," the set comprises 15 presentations available on five tapes from your Adventist Book Centre at \$99.95 per set.

Gypsy Church

What is believed to be the first gypsy church is being erected for 55 young people in Santiago, Chile (though there may be an older congregation in Rumania). Recently General Conference vice-president Pastor Ken Mittleider spent three hours with these gypsies. Their Romana language is understood by 10 million gypsies around the world. Because a gypsy does not gain individuality until he is 60, work among them has been difficult. However, three who were 65 years of age were recently baptised in Santiago—a real breakthrough for this young congregation. Two of the young couples have indicated interest in working for gypsies in other countries. When Pastor Mittleider asked how soon they could be ready, they replied, "You forgot; we're gypsies. We can be ready to go tomorrow!"

More Languages

Two more languages have been added to the number Adventists are using to spread the gospel—the Romana language spoken

by the world's 10 million gypsies, and the Bambarra language, spoken by 80 per cent of the population of Mali, in Africa. According to General Conference statistician Don Yost, this makes a total of 172 languages in which Adventists publish, and 644—plus hundreds of dialects—in which oral work is done.

Fever Outbreak

A severe outbreak of yellow fever in the Republic of Mali has necessitated the evacuation of two missionary wives and three children. Doris Maeder, wife of the mission president, returned with their infant son to Switzerland, and Carmen Mahlum, wife of the ADRA director, has taken their two preschoolers to Abidjan. Larry Mahlum and Patrick Maeder have stayed in Mali to nurture a development program. Wayne Herbel, a senior engineering student from Walla Walla College in the USA, is also with them, specialising in water-development projects. The Seventh-day Adventist Church has purchased land near the village of Wolodo, Mali, to build a complex to house the new outreach projects.

Christmas Singers

The Christian Army Singers of Saraga, Papua New Guinea, provided seven Christmas carols at short notice for the Niugini Television Network. "Your songs are just what I wanted. They are nice and crisp," said production manager John Shulties. The carols were aired before the news each evening during Christmas week.

RECORD Offering

Next Sabbath, February 20, the annual offering to support the distribution of

the **RECORD** will be collected. Personal subscriptions cost \$25, and the bulk copies to the churches cost about \$20 per subscription.

Seniors Serve

Former New South Wales state school principal Edgar Butler is serving as acting principal of Beulah College in the Central Pacific Union Mission on a volunteer basis during 1988. And Bill Driscoll, who is retired and living in Victoria, is serving as a volunteer relief teacher at Betikama High School in the Solomon Islands. Pastor Nelson Palmer will be serving as a teacher at the Lay Training School in Aore, Vanuatu, for six months, from February 21.

Youthful Volunteers

Seven young women from the South Pacific Division are serving as volunteer teachers at the English Language Centre in Nepal—Lynette Brown, Wendy Lane, Judith King, Tracey Leaf, Karen Raymond, Jennifer Beaden and Lorna McDowell.

Thanks for Books

Pastor Errol Wright expresses appreciation to all who have freighted books, Bibles, hymnbooks and religious literature to him for use in the Western Pacific Union Mission. He writes that his address is now c/- Eastern Solomon Islands Mission, PO Box 513, Honiara, Solomon Islands. Pastor Wright reports that "there is still an urgent need. The people of the Solomons would love your unwanted reading material."

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.

Pilot Recounts History of Andrew Stewart



Photo: Len Barnard.

The visitation of mission aircraft to primitive areas in the Oksapmin Valley in the highlands of Sepik Province, PNG, created great excitement.

Looking for the first time upon the crumpled wreck of a crashed fighter aircraft in Papua New Guinea in 1942, an earnest Adventist soldier envisioned a dream. He felt deeply impressed by these machines that could fly the sky with the ease of an eagle and within his heart was born a longing that one day such a craft could be used in mission service.

It was 1942. War was raging in the South Pacific, and such aircraft carried death and destruction. But as Len Barnard saw the needs of the mission field, he conceived the possibility that they could be messengers of mercy.

Once the war was over, Len set about making his dream come true. It was with eagerness he set about earning his wings. This he had achieved by 1946. Perhaps it was just as well he did not realise he would have to wait 18 years before his bold new concept would be accepted by his church. Often he would talk of his dream to church leaders. Several of them pleaded with him to give up his notion, but he would not be deterred.

During those years he served as a missionary in Papua New Guinea, tramping the precipitous mountain trails accompanied by the dedicated national workers and their wives and families. And always as he slogged slowly on, he dreamed of a different way.

"Well do I remember the day in 1963," says Len, "when I met our new mission president, Pastor Freeman McCutcheon, in the highlands of New Guinea. I unburdened my heart and asked if the mission would accept an aircraft if I could acquire one. Pastor McCutcheon agreed it was a good idea, and my heart was further gladdened when that very evening he called a quorum of his committee together and they accepted the proposal in principle."

Some time previously, a doctor friend in the USA, with whom Len had shared his hopes, had sent Len \$500 toward the plane project. Augmented by personal funds, it became the beginning of a trust fund. A dedicated lady teacher in Colorado, USA, also caught the vision.

She was retired and said the last thing she wanted to do was to help buy a mission plane, says Len. She sent every cent she earned, amounting to several thousand dollars.

Toward the end of 1963, Len proceeded on furlough, travelling via Hong Kong, where another friend gave him a substantial donation toward the plane project. Others continued to contribute.

Back in Australia, Len took the mission news in Wahroonga church, and although he did not mention the plane project, one member of the congregation had heard of his dream previously and felt moved to contribute a sizeable donation.

In his homeland of New Zealand, Len visited a friend from college days. "He asked how much we needed to purchase a mission plane," says Len. "When I told him that \$4,000 would make the difference between a new and a used one, he told me 'You've got it from Dad and me.' My heart leapt with joy."

In faith, Len had already asked Dr Glenn Reynolds in the USA to search for a good used Cessna 180. When Len cabled him the news that the fund now totalled \$16,400, Glenn replied, "Praise the Lord from whom all blessings flow." The amount was only \$8.75 short of the cost of a new plane!

"Many friends participated in the miracle of this historic event," says Len. "A pilot offered to fly the plane from the factory to Washington, DC. There volunteers crated it for shipment to Sydney, where it was assembled by Rex Aviation." Although informed that no specific registration would be approved by the Department of Civil Aviation, Len applied nevertheless, and was granted the appropriate lettering VH SDA—a further evidence of the leading of the Lord, Len believes.

An expectant crowd gathered at Bankstown airport on June 27, 1964, witnessed the dedication of the plane by the then Division president Pastor L. C. Naden. It was named the *Andrew Stewart* in honour of the veteran pioneer missionary to the South Pacific. Pastor Stewart, then aged 82, offered the dedicatory prayer.

"Three days later, the *Andrew Stewart* entered mission service in Papua New Guinea. Immediately, hours of arduous foot-slogging gave way to minutes of effortless flying," says Pastor Barnard, "I'm sure if the plane could have spoken, it would have asserted it wanted to make up for the years of slow marching over the muddy mountains of that rugged land."

But now that the dream had become a reality, other challenges followed. Who was to check the pilots into the hazardous airstrips? Another New Guinea missionary, Colin Winch, had acquired flying skills, but both he and Len had only 300 hours' experience each, and practically none in New Guinea.

Len prayed. "Lord," he said, "again it is You and me alone. You gave us the plane, please help us now to fly it." Thus commenced a flying partnership—a tradition which has been carried on by all mission pilots who always invited the Master Pilot to be the honoured Guest and Navigator on every flight.

It is to Him that Len gives the glory for the record of not one insurance claim or injury in over eight years of mission service with the *Andrew Stewart*.

In 1972 Len returned to Australia permanently, but his interest in flying did not diminish. On December 28 of that

year, the *Andrew Stewart* was traded in on a larger plane for the mission. A new era dawned in the home field when two other returned missionaries, Pastors John Lee and Sydney Stocken, joined Len in promoting the use of a plane to cover the vast expanses of territory in some of the Australian states.

Although the idea was initially resisted by some, Pastor Rex Moe, then president of the North New South Wales Conference, visioned its potential and eventually the Adventist Aviation Association was formed on April 1, 1973.

The association set about raising funds to purchase the *Andrew Stewart* for \$10,000, with the North New South Wales Conference making an initial donation of \$3,500. The plane would be used for conference visitation, while the association would plan to use it for aerial evangelism. Soon the *Andrew Stewart* was again flying for the Lord.

On September 25, 1974, the Cessna was traded on a new model 206. But two members with properties in the western wheat belt, took the initiative to purchase the *Andrew Stewart* back again. Pastor Geoff Helsby piloted it over the

shimmering opal plains of Lightning Ridge as he endeavoured to encompass his Texas-sized parish.

Again the plane was traded on a newer Cessna 182 on November 4, 1975, and until 1981 it was owned by a Queensland pastoralist. While parked at Longreach, the *Andrew Stewart* was blown over in a storm, but Mr Bill Dwyer of Bundaberg effectively restored the plane. It was test flown on September 19, 1981, when the Adventist Aviation Association purchased it back again. Once more it served the conference and AAA.

Following an accident in which the engine was being ground-tested on June 3, 1985, when the propeller struck the ground, it was reluctantly decided to deregister the plane, even though it had flown only 9,000 hours.

The *Andrew Stewart* now stands as a mute but eloquent testimony to the providence of God, and there is no doubt that many people will be in the kingdom because of its service, says Pastor Barnard.

Pastor Barnard is now retired and lives at Kanwal, New South Wales.



The then Division president, Pastor L. C. Naden, presented Pastor Len Barnard with the keys of the *Andrew Stewart* when the aircraft was dedicated at Bankstown airport, NSW, June 27, 1964.

Photo: Len Barnard.

Andrew Stewart Installed at Sunnyside



Photo: Laurence Gilmore.

The pioneer aircraft used by the Adventist Church in the South Pacific, the *Andrew Stewart*, was installed as a memorial at "Sunnyside," near Avondale, on November 29. Next day a twin-engine Aztec was dedicated.

The first plane purchased by the South Pacific Division for use in mission work has been installed in the grounds of "Sunnyside," Cooranbong, NSW, close to the museum.

On November 29 SPD treasurer Pastor Tom Andrews unveiled a plaque commemorating the event.

"Just as the *Pitcairn* became the fore-runner of a fleet of mission boats to serve in the South Pacific islands, so this plane, the *Andrew Stewart*, has become the leader of a squadron of aircraft that are still serving the church," said veteran pilot Len Barnard in reviewing the plane's history.

"It is most appropriate that this plane should be preserved, as it has come to epitomise the leading of the Lord and His protection to those who implicitly trust in Him. This plane has never been lifted off an airstrip in service for the Lord before a prayer has been offered. The Lord has ever been its Master Pilot, and I want to thank Him publicly for His mercy to me personally."

Pastor Colin Winch, the Division's senior pilot, also paid tribute to God's guidance in the flying program. "I saw God's hand move in wonderful ways as I flew VH-SDA into rugged, isolated and inhospitable areas. I saw the clouds part and storms dissipate," he said. "But above all, it was a real inspiration to me to see souls brought out of darkness and misery because of this wonderful aircraft."

The following day, a new twin-engine Aztec, Papa Alpha Charlie, was dedicated at the Cooranbong airstrip. This aircraft, which will be used for evangelism in western New South Wales, was purchased with funds donated to the Adventist Aviation Association of North NSW.

"I believe that the great technological advances have been approved by the div-

ine hand to hasten the work of the gospel so that Jesus can return," said North New South Wales Conference president Pastor Rex Moe. "Our prayer is that God will bless those who fly in this plane, and that many lives will be touched as a result."

By Mary Stellmaker, communication secretary, Avondale Memorial church, Cooranbong, NSW.

13th Sabbath Offering Aids Madagascar

The African country of Rwanda, and the island of Madagascar, off the south-eastern coast of Africa, will be featured in Sabbath schools during the first quarter of 1988, and will receive money from the 13th Sabbath Special Projects Offering.

Eleven million people—known as the Malagasy—live on Madagascar. Approximately one-third of the Malagasy are Christians and 2 per cent are Muslims.

Madagascar's 18,000 Seventh-day Adventists and Rwanda's 159,000 share a common problem—they desperately need permanent church structures in

which to worship. "Church buildings in the cities of these two countries need to be permanent and respectable," reports Noelene Johnsson, editor of *Mission*, who visited the two countries.

"Local members will supply most of the labour for the building of their churches, but they need help to buy the cement and roofing materials," says Mrs Johnsson. "The 13th Sabbath Special Projects Offering will mean much to members in these two countries. On their low incomes, church builders in Rwanda and Madagascar cannot complete their buildings without help next 13th Sabbath."



Many congregations in the landlocked African country of Rwanda will no longer have to meet in the open following the 13th Sabbath Offering on March 26. They badly need church buildings.

Avondale Holds 1987 Graduation



Photo: John Banks.

Avondale College principal Dr Bryan Ball (left) and Lake Macquarie Mayor Alderman Ivan Welsh, congratulate Kimberlie Gibbs (Business Studies) and Andrew Lawson (Diploma of Teaching).

One hundred and forty-eight students graduated from Avondale College during services held November 27 to 29.

Four students received distinctions and eight graduated with credits. Class officers were Vladka Kovacic (president), Kim Rule (vice-president), Warren Evans (treasurer), Michael Bradshaw (chaplain), Lea-Anne Morgan (secretary) and Dr Barry Hill (staff adviser). The graduation theme was "Sincerely Yours."

Award winners included: Clifford Anderson Award—Gilbert Cangy, Vladka Kovacic, John Skrzypaszek; Graham Miller Award—John Horvath, Clayton Werner; Bill Marr Award—David Edgar; Alf Chapman Award—Humberto Rivera; Applied Art Medallion—Garnet Dale; Department of Education Citizenship Award—Julie O'Neill (primary) and Mark Hansen (secondary); Avondale College Foundation Award—Kerri-Lee Krause and Jacques Calais.

Former principal Dr Eric Magnusson, currently a senior lecturer at the University of New South Wales, delivered the graduation address. The Friday night consecration service was conducted by senior lecturer Dr Don Hansen. Graduates conducted the Sabbath school, with assistance from Theology department lecturer Dr Rudy Van Moere. And Pastor James Coffin, Signs Publishing Company editor, preached the sermon during

the worship hour, challenging the class with the thought that they have been called "For Such a Time as This."

A Sabbath morning baptism conducted in the new church saw 21 young people witness publicly to their commitment to their Lord. Musical programs on Sabbath afternoon and evening attracted large attendances.

"I am sure that all graduates leave Avondale with a greater vision," says Public Relations director John Banks. "Avondale College is committed to academic excellence, wedded to the ideals of the Seventh-day Adventist Church."

"Graduations come and go, but their effect can be seen in the lives of young people, who leave Avondale College to make the world a better place because they have caught 'a greater vision of world needs.'"

Division's Oldest Church Turns 100

So Far, So Near" was the chosen theme for a weekend of centenary celebrations held at the Ponsonby church, New Zealand—the first Seventh-day Adventist church built in the South Pacific Division—November 13 to 15, 1987.

General Conference associate treasurer Pastor Frank Jones preached during the

worship service, and SPD president Pastor Walter Scragg also attended.

Other special guests who took part in the program included Pastor and Mrs Geoff Ratcliffe and their son Errol (Pastor Ratcliffe was a Ponsonby church pastor); Pastor J. T. Howse, who was the church's longest-serving pastor; and Pastor Ray Swendson, who conducted an evangelistic campaign in the church following the celebrations.

Local officials who participated in the program included the Labour MP for Auckland Central, the Hon Richard Prebble, and the Mayor of Auckland, Dame Cath Tizard.

"It was such a thrill to worship with many who had travelled from various parts of the world and throughout the Pacific islands," says communication secretary Mary Strickland. "The music was a highlight of the program, with many artists and groups bringing inspiration and pleasure."

Ponsonby church resulted from a tent mission conducted by Pastor A. G. Daniells soon after he arrived in Auckland on November 14, 1886. The church was built by not-yet-baptised members and organised in October 1887 with a membership of 67.

"On several occasions the members decided to sell the church because of financial difficulties and fluctuating membership, but the plans were never carried through," says church historian John Hoeft. Polynesian members, who had been meeting in a separate group, began attending, and in the early 1960s the church was extended. Since then Ponsonby has spawned a number of other congregations and today is one of the largest and most cosmopolitan Adventist churches in New Zealand.

The present minister is Pastor Ritchie Way. He is assisted by Paul Rankin.



Ponsonby's oldest member, Lady Donald—"Aunt Dotty"—was baptised in 1917.

Photo: Mary Strickland.

NOTICEBOARD

Life-Sketches



David Ferris. David Andrew Ferris was born shortly after his twin brother, Walter, to Jessie and Arthur Ferris, near Dookie, Victoria, in 1904, five months before his parents were baptised as Seventh-day Adventists. All three sons in the family—Norman, Walter and David—became ordained ministers.

David spent his early years on Norfolk and Lord Howe Islands, where his parents were missionaries. He attended Avondale College, and graduated from the Sydney Sanitarium in 1934. The following year he married fellow nurse Edith Candish, and together they left for mission service on Ambrym, New Hebrides. Their first home had a roof but no walls. After seven years they moved to the Solomon Islands, where "Doctor" Ferris, as the local people called him, was in charge of the Adventist hospital on Malaita.

World War II interrupted their mission service. After wives and children were evacuated, seven Adventist missionaries—Pastors H. Perry, J. Howse, J. Gosling, J. Cormack, Mr C. Tucker and the late Pastors Barrett and Ferris—stocked the mission ship *Melanesia* and miraculously reached Australia safely.

After the war, David Ferris and his family served on Atchin in the New Hebrides. They also established a leper colony on the neighbouring island of Malekula.

Returning to the homeland, Pastor and Mrs Ferris served in North New Zealand and Western Australia, where the young people at Karalundi called him "Jamu" (loved grandfather). They retired to Cooranbong in 1969. Edith predeceased David.

The Ferrises had four children—Colleen, whom they buried on Malaita when she was three, Kevin, Warren and Glenda. Two sisters, Muriel (Mrs Peter Ferris) and Edna (Mrs Vern Heise) also survive.

By Edna Heise, who lives in Port Macquarie, New South Wales.

Weddings

Bednarz—Jencik. Robert Bednarz, son of Kazimierz and Mirosława Bednarz (Melbourne, Vic), and Eva Jencik, daughter of Julius and Anna Jencik (Melbourne), were married on December 27 at the Lilydale SDA church. Robert and Eva first met at the Oakleigh Polish church, then in England where both worked for a time. They plan to establish their home in Canberra, ACT, where Robert has been working as an engineer and Eva as a computer programmer. Bruce Manners.

Bladin—Ferris. Michael Bladin, son of Grant and

Pamela Bladin (Alice Springs, NT), and Carissa Ferris, daughter of Kevin and Lorraine Ferris (Townsville, Qld), were married on December 20 at the Aitkenvale SDA church. Michael and Carissa plan to set up their home in Townsville. Grant Bladin.

Calais—Thoresen. Jacques Calais, son of John and Marie Calais (Perth, WA), and Tania Thoresen, daughter of Nolene Thoresen (Canberra, ACT) and the late Dale Thoresen, were married on December 13 at the Avondale College church. Both working in the teaching profession, Jacques and Tania will be living in Melbourne. D. G. Stacey.

Caldwell—Hoult. Gregory Caldwell, son of Mr and Mrs Fred Caldwell (Ringwood East, Vic), and Narelle Hoult, daughter of Mr and Mrs Donald Hoult (Rossmyrne, WA), were married on January 3 at Kenlock Chapel, Olinda, in the Dandenong Ranges. Following his graduation as an orthodontist in Melbourne, Greg took up employment in Perth where he met Narelle, who works as a secretary. They plan to set up home in Rossmyrne, a suburb of Perth. E. I. Totenhofer.

Durrant—Mowbray. Maxwell Bruce Durrant and Lorna Kay Mowbray were married on December 30 on the veranda of the old chapel at Avondale College, following the toll of the chapel bell. Bruce is in charge of the Art department of the college, while Lorna is a supply school-teacher, who also visits schools promoting a program of teaching skills. They will establish their home in Dora Creek. H. W. Hollingsworth.

Garrick—Rankin. Des Garrick, son of Bruce and Fay Garrick (Mullumbimby, NSW), and Margaret Rankin, daughter of Ian and Beryl Rankin (Cooroy, Qld), were married on December 13 at the Eight Mile Plains church, Qld. Both 1987 graduates from the Teaching Course at Avondale, Des and Margaret plan to set up their home in Albury, where Des has a teaching appointment. Ray Fraser.

Hiscox—Heath. Stephen Aubrey Hiscox, eldest son of Barry and Olive Hiscox (Victoria Point, Qld), and Melissa Jane Heath, daughter of the late Eva Mary Heath, were married on January 3 at the Park Ridge SDA church. Stephen and Melissa plan to set up their home in Bougainville, Papua New Guinea, where Stephen will continue his trade as a carpenter. Charles O. Lowe.

Hort—Brown. Rodney Stewart Hort, son of Fred Hort (Swan View, WA) and the late Merrill Hort, and Raelene Joy Brown, daughter of Ronald C. and Patricia B. Brown (Busselton), were married on November 29 at the Maida Vale SDA church. They plan to set up their home close to Carmel, where Rodney works at the SHF factory as fitter and machinist. Neil Watts.

Jackson—Golenia. Gary Jackson and Neroli Golenia were married in the grounds of the Camden Haven church, NSW, on December 13. Pastor Rex Robinson was associated with the writer in the service. Gary and Neroli will be involved in state school teaching, but will also use their talents in support of the church, in the area to which Gary is appointed. S. R. Goldstone.

Kaitu'u—Fahina. Inoke Kaitu'u, son of Seleti and Eseta Kaitu'u (Nuku'alofa, Tonga), and Niuola Fahina, daughter of Semisi and Manuhina Piutau (Haateiho), were married on December 20 at the Manurewa SDA church, Auckland, New Zealand. Inoke and Niuola first met in their early schooldays in Tonga. They each have master's degrees from Auckland University, and plan to reside in Auckland, where Inoke will work in the area of business and Niuola as a teacher. J. L. Lansdown.

Kalinowski—Knapp. Robert James Kalinowski, son of Joseph Kalinowski (Woodburn, NSW) and Helen Parkes (Nelson Bay), and Delys Aileen Knapp, daughter of George and Dawn Knapp (Nollamara, Perth, WA), were married on November 15 at the Scarborough SDA church. Robert and Delys met while both were working at

Sydney Adventist Hospital, Robert as a purchasing officer and Delys as a secretary. They plan to establish their home in Perth, with Robert taking up employment as a purchasing officer with the SHF and Delys becoming a homemaker. L. J. Evans.

Kenealy—O'Hara. Douglas Kenealy, son of Paul and Lorraine Kenealy (Brisbane, Qld), and Sharon Joy O'Hara, daughter of Raymond and Barbara O'Hara (Cooranbong, NSW), were married on December 20 at the Eight Mile Plains church, Qld. Doug, a contracts administrator, and Sharon, a teacher at the Pine Rivers Adventist School, plan to set up their home in Brisbane. R. Keith Miller.

Lillioja—Goldring. Vaino Lillioja, son of Harry and Ilma Lillioja (New Zealand), and Susan Maree Diana Goldring, daughter of Rex and Lurline Goldring (Papatoetoe), were married on December 20 at the Royal Oak SDA church, Onehunga. Vaino and Susan will set up their home in Sydney, NSW. Susan is a secretary at the South Pacific Division office. T. T. Turner.

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.

Craig, Flora Elisabeth, 74, died December 17 at the Bethesda Adventist Home for the Aged, Auckland, New Zealand. Flora was baptised by Pastor H. Hollingsworth after studies through the New Zealand Bible School. She was a friendly and faithful member of the Glen Innes church. C. Flinn, senior elder of the Glen Innes church, assisted in the service at the Purewa Crematorium chapel. Jan Veld.

Ferris, David Andrew, born February 23, 1904, in Dookie, Vic; died December 11 at the Charles Harrison Nursing Home, Cooranbong, NSW. David and his wife served as medical missionaries in the New Hebrides (Vanuatu) and Solomon Islands. He is survived by three children, Kevin, Warren and Glenda (Mrs Jevtovic), and nine grandchildren. Pastors L. C. Coombe and Alan White conducted a graveside service and at a memorial service in the Avondale Memorial church, Pastor Coombe was assisted by the writer. A life-sketch appears elsewhere. V. J. Heise.

Harder, Adam Scott, born January 10, 1972, died November 17 in Auckland, New Zealand. Adam was a student at Auckland Adventist High School, and well-liked by his fellow-students. Left to mourn are his parents, Neville Harder and Lorraine Marr (both of Auckland). A memorial service was conducted at the Papatoetoe church by Pastor John Denne and the writer. T. T. Turner.

Howell, Myrtle Alice (nee Palmateer), born 1901 at Bickley (then called Heidelberg), WA; died December 22 at the Kressville Hostel, Cooranbong, NSW. Myrtle received the whole of her education in Adventist schools—firstly in a little school near her parents' home, and later at the church school in Bickley. This was followed by attendance at Carmel College (Darling Range School). She trained as a nurse at the Sydney Sanitarium and, after graduation, married Cecil Howell. Their first appointment in the work was to Papua, where they spent seven years. Upon their return, the Howells joined the staff of the SHF Company and were located in a number of places in Australia and New Zealand. She is survived by three children, Bryan (Wantirna, Vic), Rhae Samuel (Toronto, Canada) and Patti Wastrosdosky (USA). Pastor C. R. Stanley assisted at the service. R. H. Abbott.

Porter, Lillian V. (Rose), born September 18, 1902; died April 29, 1987, at her home in Hamilton, Vic. Formerly a member of the Church of England, Rose had studies with Pastor Peter Raymer and was baptised by Pastor Ray Swenson in the early 1970s. She is missed by the members of the Hamilton church. She is survived by her two sons and their families. Clement H. Cook.

Ritter, Robert, born July, 1918, in Melbourne; died December 18 at Epworth Hospital, Melbourne, Vic, after suffering a heart attack. Brought up in an Adventist family, during the years 1954-87 Bob served as an elder at Spotswood, then Glenhunting churches. An excellent French teacher, Bob wrote three French textbooks for the secondary school education program in Victoria. These were also used in Tasmania, and in the Roman Catholic secondary school curriculum for many years. Bob was a talented instrumentalist and conductor. He also won many awards for his photography and had exhibitions at national and international level. He is survived by his wife, Peggy; daughter, Heather; sister, Lorna Malouf (all of Melbourne); and brother, Brian (Sydney, NSW). Phillip Brown, church pastor, and Ron Millett, elder, assisted at the service. Merv Sparrowhawk.

Satchell, Irene Lydia, born February 22, 1908, in Sydney, NSW; died December 10 at the Charles Harrison Home, Cooranbong. Rene was a student at the Adventist church school in Burwood. After spending the year 1927 at Avondale College, Rene gave 40 years of denominational service. This included one year at the Sydney Sanitarium; five years at the TTUC; 8 years at the Australasian Union Conference; 26 years with the Sanitarium Health Food Company, serving in Cooranbong, Sydney, Adelaide, Warburton and Warrong. In 1949 she went to Fiji. From there she returned home to care for her mother after the death of her father. Rene took an active part in the churches she attended. She was predeceased by her brothers, Eric and Keith; and sister, Estelle Hardymont. L. C. Coombe.

Tibbetts, Sara Louise, born December 24 at the Royal Women's Hospital, Brisbane, Qld; Baby Sara died just eleven hours after birth and was buried at the Redland Bay Cemetery on December 31. She is survived by her parents, Ian and Wendy; grandparents, Roland and Sally Tibbetts (England) and Pastor and Mrs Fred Nash (Hornsby Heights, NSW), and their families. R. J. King.

Wishart, James Andrew, born August, 1922, in Invercargill, New Zealand; died November 29 at the Dunedin Hospital and was buried at the Oamaru Servicemen's Cemetery after a service conducted by the writer. James's parents first attended the SDA Church when he was six years old. Baptised as a young person, he held many major positions in the church. On December 21, 1944, he married Edith Greaves. His work was an engineer-mechanic. A memorial service held in the Dunedin church was conducted by the pastor, Wolfgang Kissener, assisted by James's brother-in-law, Brian Townend. Stewart S. Presnall.

The best things in life are free. But some very good things cost money. Give generously to the RECORD next week. Make it a record offering.

The Smiley Man. Ken Gray, from Barnardo boy to South Seas missionary. Book-length biography written and read by Goldie Down. Four 90-minute cassettes \$15, plus \$2.50 (NZ \$4.65) postage. PO Box 341, Hornsby NSW 2077.

Country Property for Sale. 50 acres, 12 km from Lismore. Featuring banana plantation, bearing avocados and other fruit trees. Good packing shed with plant and equipment. Church school at Lismore. \$87,000. Phone (066) 85 3275.

House for Sale, Marsden. 15 min from Brisbane, 45 min from Gold Coast. Three B/R, lowset brick, tiled, carpeted, carport. Lots of eucalypts. Handy to rail, school, shops. \$48,000. Phone (049) 77 1175 A/H.

For Sale. Block of land at Warburton. Approx one-third acre. Cleared, with view of valley. Phone (059) 62 3103.

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; Divine 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.

Aussie Maintenance Services. For pests, white ants and weed control; roof tile cleaning and recolouring; landscaping and concrete garden edging. Phone Robert Porter on (08) 251 2900.

Vegetarian Cooking Instructors Course. Enjoy five days of fellowship and learning at La Mancha Health Centre. Train for a certificate or improve your cooking skills and nutrition knowledge. For details of next course phone Matthew Steele on (066) 29 5138.

Retired Ministers. Are you still looking for a way to serve the Lord? Then South New Zealand needs you. We would be happy to provide you with two trans-Tasman air tickets, a house and a car. In return we would ask for six to nine months of your time to serve in one of the most beautiful areas of our Division. If you can help, please contact Pastor Bill Townend, South New Zealand Conference, PO Box 25-085, Christchurch, New Zealand.

Pilgrim Tours. The following tours are planned for 1988—May 2, Brisbane to Katoomba, Canberra and Brisbane Expo (14 days). May 16, Brisbane to Northern Territory, fully accommodated (24 days). June 8, Northern Territory Camping Safari (24 days). July 3, Safari and Adventure, five days on Whitsunday sailing, with 10-day tour of North Coast. These and other tours. If you would like to know more, just phone (071) 71 2527 or write to Pilgrim Tours, 9 Station Street, Bundaberg Qld 4670.

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, Warrong NSW 2076. Phone (02) 487 9346, A/H (02) 487 1913.

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, Warrong NSW 2076, or phone (02) 487 9111.

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.

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.

Pianos and Organs. Yamaha, Tokai, Hoffner, Elka. Professional advice, unbeatable prices. Tom Mitchell, 357 Main Road, Norville NSW 2263. Phone (043) 96 4595.

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.

Hawaii. Guestrooms in our modern, spacious home in a beautiful mountain valley. Minutes to beaches, shopping and island attractions. Private entrance, kitchenette, dining and lounge. \$US25 per night, for one or two persons. Emma Sargeant, 47-600 Hui Ulili Street, Kaneohe, Hawaii 96744. Phone (808) 239 7248.

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.

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

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

"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. Phone (075) 35 9464.

Advertisers Please Note: All advertisements should be sent to RECORD Editor, Signs Publishing Company, Warburton Vic 3799. Advertisements approved by the editor will be inserted at the following rates: first 30 words, \$10; each additional word, \$1. For your advertisement to appear, payment must be enclosed, with a recommendation from your local pastor or Conference officer.

**Finally, Sisters and Brethren:
Opportunity knocks but once, but
temptation leans on the doorbell.**

Advertisements

Record Ad Rates. The new rates are \$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.

Volunteer Nurses Needed. Two female nurses are needed to serve as volunteers at the Scheer Memorial Hospital, Nepal, for 12 months. Write to The Associate Secretary, South Pacific Division of SDAs, 148 Fox Valley Road, Warrong NSW 2076, or phone (02) 489 7122.

Lord Howe Island. The Lord Howe Island church celebrates its 75th anniversary on February 27. There may be some who would like to be with us at that time. Phone (065) 63 2049.

For Sale. Land at Lawson, Blue Mountains. This double block covers 2.3 acres, is classified as residential A1 and has a sealed road to within approximately 150 metres. Access is by 4W/D vehicle from that sealed road. All services are available and our negotiable price is \$27,000. Further inquiries, phone (02) 644 1553.



Sam Smith likes to begin his week aware of what is going on in the world.

Sam knows he has to pay dearly for this privilege. But it's worth it.



Sam likes to end his week aware of what is going on in his church.

Sam doesn't pay dearly for this privilege—just enough to appease his conscience.

Sam doesn't realise that in one year his RECORD reading costs someone \$A20. Please keep that in mind when next week's RECORD Offering is collected. And if Sam happens to be sitting next to you in church, quietly shame him with your generosity.