

# RECORD

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## The Chamberlains Cleared: A Time to Rejoice and Reflect

October Is  
Adventist Appeal  
Month



# RECORD

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## EDITORIAL

### The T.W. Rap

Hello SDAs. I'm excited. Really excited! Today and tomorrow and the rest of this month will change my life. I can feel it in my bones. Right down in my bones.

Perhaps I shouldn't have said it that way—because bones are about all that I have left. Or, should I say, bones are about all I've ever had.

Oh, I'm sorry. I forgot to tell you my name—T. W. Needs. You can call me "T.W." Of course, T.W. isn't my full name. But you'd guessed that already.

Even the initials don't stand for my real name. They stand for a nickname someone gave me a few years ago. It sort of stuck. Adventists seem to go for initials rather than names—particularly if referring to someone really important in the church. So I call myself T.W. when I talk to them. Besides, my real name upsets a few people. Anyway...

Oh, by the way, I apologise for my photo. Not that it's poor photography, mind you. It's just that the picture for me is rather dark right now. But that's why I'm excited. Not because things are so bleak, I mean. But because I think they're going to get better—thanks to AA.

No, I'm not talking about Alcoholics Anonymous. Although, they too could do me a lot of good. Alcohol is a big problem for me. It's made my bad situation worse. So much for that. The AA that I'm excited about right now is the other AA—the Adventist Appeal.

But a lot of you don't have a clue about what AA can do for me. You don't see what I can be. A lot of my problems could be solved if a lot more of you would get involved. (That was almost poetic, wasn't it?) If you think that's hard, spend some time with me, T. W. Needs.

Now think about it for just a minute. If I—Third World Needs (Oops! you now know who I am)—have to ask for money, I'm seen as a beggar. I'm so poor, I look like one. So I'm terribly embarrassed when I say, "Hi. I'm T.W. Sorry to trouble you, but will you please give me money so I can have proper medical care, greater educational opportunity, and even clothes to wear?"

But *you* don't come over looking like a beggar. Most of you have all that you really need. And you're not asking for yourselves—you're asking for *me*. And people are more willing to give than you think. The problem is getting you Adventists to go out for me.

But let me tell you something. Those Adventists who have spent a little time with me come away totally different. Do you know what the editor of the RECORD told me? (I think this may have been off the record. But since he didn't say so specifically, I'm going to tell you.)

The editor said that he doesn't find it easy to go out asking for money for me. Says he's too shy—if you can believe that! But he says that the year he spent working for me as a volunteer, back when he was 19, totally changed his values. So he's faithfully promised that he'll be out there collecting—shyness notwithstanding.

Actually, he's quite typical. I've found. People who have associated with me closely come away with a different attitude about a lot of things—including the Adventist Appeal.

Just talk to those who have served as missionaries, who have gone out as volunteers, who have helped with fly'n'build programs. They recognise how much difference a little money can make. And I guarantee that they'll be out on the AA this month.

Think of the little kids who will enjoy better health because of the money you collect for me. Think of the people who won't have to go through life unable to read—just because you cared enough to do something about it. And think of the people who will get to know more about Jesus—because often when people come for medical help or to learn to read they stay on to meet Him.

Well, I'm going to have to sign off. The editor, good bloke that he is, told me I couldn't have more than two columns in the RECORD. He said he doesn't even give the Division president (one of my favourite collectors, by the way) more space than that.

But take it from me. My future, to a great degree, lies in your hands. Please don't let me down. T. W. Needs.



# LETTERS

## A Convict-ion

I've read *Signs* for many years, and have gained spiritual support from it and the sincere fellowship that Adventists have bestowed on my late mother and myself—particularly, some years ago, Pastor Naden.

I must take to task the articles Don Hansen and Russell Kranz wrote in the May edition of *Signs*. Their statements, relating to the background of convicts, left a lot to be desired. We all agree convicts weren't a lilywhite breed. But have the writers really given thought to the socioeconomic conditions of those times?

The advent of the Industrial Revolution pushed thousands off rural land into city ghettos. Undernourished and consumptive, they worked for a pittance from dawn to dusk. Landlords and employers lived in luxury, and it's no wonder they could afford their rental church pews from which they could look down on the poor as idle and sinful.

I find the terms, as quoted, "habitual criminal," "multiple offenders," and "people with a highly developed aversion to work," to be downright offensive and uncharitable. What options were open to them when they were exploited with no voice, no trade union to defend them? Lynden Kent explained the situation perfectly in the February edition.

I also can't see where morals in rural England were worse. On the contrary, because of smaller numbers, any misdemeanours were quickly handled by the local squire.

John Ward, First Fleet descendant,  
Vic.

## Relevant Pamphlets

I read with interest Alice Lowe's letter of explanation regarding the process involved in writing our children's lesson pamphlets (August 27). I was impressed with the effort involved. However, the main point seems to have been missed.

The church is a world church, but surely its challenge is to make its message relevant in whatever culture it finds itself. Attempting to produce a "world church" by producing a distinctively American-flavoured pamphlet is unnecessary. (Regardless of who was on the committee, I find references to "Mommy," "nickels, quarters and dimes," "filling stations," "holidays by

Bear Creek Lake," General Macarthur as the hero that "returned," and so on to be very much American.)

I'm not questioning the theology of the pamphlets. Its relevance—and therefore, impact—in choice of stories for the children is the real issue. Surely by 1988, our church members have come to realise that the Seventh-day Adventist message doesn't have to equate with American Westernisation.

We need to keep our illustrations and stories relevant to the audience—as Jesus did. If this means each Division being responsible for choosing illustrations from its own cultural milieu to communicate the gospel to its little ones, then so be it.

To this end, I suggest that this progressive step be considered for discussion at our next GC session.

(Mrs) Sharyn M. Cameron, WA.

## The SNZ Blues

I have to take exception to the Flashpoint item (September 10) entitled "Bicentennial Tour." It stated that the Melbourne-based musical group New Testament would tour New Zealand in September, and then lists the venues: Longburn, Tauranga, Hamilton, Rotorua, Whangarei, Auckland. This is *not* New Zealand—it's the North Island, only a part of New Zealand.

What about the South Island—equally a part of New Zealand? Why did this group not visit us—Nelson,

Blenheim, Christchurch, Dunedin, Invercargill? Why is the South Island so often by-passed by these travelling groups? Don't South-Island Adventists matter? And why does the North Island become "New Zealand"? S. Beadley, SNZ.

## For the Record

**Question:** What publication or materials on temperance are available in the South Pacific now that *Alert* has ceased publication?

**Answer:** We do not have a publication that is totally dedicated to traditional temperance issues. However, the reformatted *Good Health*, which will be reaching the public in January, will regularly feature articles addressing the problems of alcohol, tobacco and drugs. The new *Good Health*, a 48-page quarterly, is designed to cover the entire spectrum of lifestyle. And temperance must be a part of any total-lifestyle publication. The South Pacific Division Adventist Health Department has other handout materials that may meet your needs. And reprints of some of the 1987 *Alerts* are available.

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.





# Righteousness and Salvation in Paul's Writings

by Bryan Ball

**It appears that Paul's teaching on righteousness can be summarised in seven simple propositions.**

**I**n this year in which we as Seventh-day Adventists commemorate the doctrine of righteousness by faith, it is important that we see this beautiful doctrine in the context of all that Paul says concerning righteousness. The essence of Paul's teaching is that there is a righteousness that saves. Righteousness by faith can be best understood when seen in relationship to Paul's total teaching.

More than 100 times Paul uses the word "faith" in conjunction with the words translated "righteousness," "righteous," "justification," "justify," etc. In addition, Paul uses phrases such as "righteousness by grace," "justified by grace," "justified by Christ," "justified by his blood." He also places emphasis on believers being the instruments and servants of righteousness.

It appears that his teaching can be summarised in seven simple propositions.

**1. The righteousness that saves is rooted and grounded in God.** It is God's righteousness. The classic statement of this is Romans 1:16, 17. The righteousness that Paul speaks of in all his epistles must be understood in the light of this fundamental truth.

The gospel reveals the righteousness of God. Indeed, in every instance in the first three chapters of Romans where Paul speaks of righteousness, it is always—without exception—defined specifically as God's righteousness. (Compare 2 Peter 1:1, 2.) The righteousness that saves is God's righteousness—even when it is appropriated by the believer in what we usually call imparted righteousness. Never at any point does it

become human righteousness.

Luther put it clearly and simply: "God does not want to save us by our own but by an extraneous righteousness, one that does not originate in ourselves but comes to us from beyond ourselves, which does not arise on Earth but comes from Heaven."

This saving righteousness of God has a two-fold character. First it has a legal connotation. The gospel reveals that God is just, that He is fair, that the demands of divine law and of moral requirement are fully met. This is clearly set forth in Romans 3:25, 26.

As Luther himself discovered, God is just, or righteous—not because He condemns or punishes sinners, but—because He saves them. He who created humans with freedom of choice and the possibility of sinning has provided a way of escape from the consequences of that choice and sin. The gospel revealed at the cross demonstrates God's supreme justice.

The second aspect of God's righteousness is moral. God's righteousness is what God is. And God is not only just, He is good, pure, holy, perfect. Second Corinthians 5:21 makes clear that righteousness is the very antithesis of sin.

God's righteousness, therefore, is a two-sided coin. It has both legal and moral significance. It can never have one without the other. And if I understand Paul correctly, the legal is always the basis for the moral.

**2. The righteousness that saves is a response to sin.** In Romans 3:5 Paul declares that our unrighteousness commends, or recommends, the righteousness of God. The New International Version says that our unrighteousness "brings out" the righteousness of God. Human unrighteousness is the dark backdrop against which God's righteous-

ness shines brightly. (Compare Romans 3:25 and onwards.)

The righteousness that saves is God's response to sin. If the righteousness of God is to deal effectively with the sin problem in human experience, there must be a recognition of sin, a sense of sin, a confession of sin on the part of those for whom God's righteousness is intended.

This is true not only at the beginning of the Christian life, but at all times throughout its future progress. A fundamental in Paul's teaching is that at all stages of human experience men and women are sinners in need of the righteousness that saves.

**3. The righteousness that saves is revealed in Jesus.** Our Lord, in His life and death, is the incarnation of God's righteousness. It is essential that we understand sin. But it is also essential that we understand righteousness—not merely as a theoretical concept, but as a living reality.

Ellen White puts it clearly and so succinctly in *The Mount of Blessing*, page 18: "The righteousness of God is embodied in Christ. We receive righteousness by receiving Him." The question, however, is How? How is the righteousness of God revealed in Jesus? Again the answer is twofold.

First, the fundamental revelation of God's righteousness occurred at the cross. God reveals His justice through the propitiatory act of the cross, through which humans are justified—declared righteous in God's eyes.

Christ's death, His shed blood, is the seal of God's righteousness, because the cross demonstrates God's essential justice by meeting the moral requirements of the law.

Second, Romans 5:10, 19 says that the life of Jesus also reveals God's

*Bryan Ball is principal of Avondale College. The foregoing article is adapted from a devotional message presented at the half-yearly meetings of the South Pacific Division executive committee in May.*



righteousness. Jesus was obedient not only "unto death," but throughout His life. Jesus' obedience in His everyday living reveals God's righteousness, His holiness, His character. His obedience is therefore the source of human righteousness.

The 20th-century New Testament scholar F. F. Bruce has re-echoed the truth that Ellen White penned repeatedly concerning this aspect of God's righteousness. Bruce says, "The obedience of Christ to which His people owe their justification and hope of eternal life is not to be confined to His death. His death is here viewed as the crown and culmination of that 'active obedience' which characterised His life throughout its course. It was a perfectly righteous life that He offered up in death on His people's behalf. The righteous life in itself would not have met their need had He not carried His obedience to the point of death, 'even the death of the cross'; but neither would His death have met their need had the life which He thus offered up not been a perfect life."

God's righteousness, both judicial and moral, are revealed in Jesus.

**4. The righteousness that saves is received by faith.** We should note two things in particular about this faith, which enables sinful men and women and young people to receive God's righteousness.

First, it is a constant faith. Here we must come back again to the text that is fundamental to the Book of Romans—Romans 1:17. Indeed, this is one of the crucial texts of the New Testament. The New International Version translates this passage, "By faith from first to last." Today's English Version reads, "Through faith from beginning to end." J. B. Phillips calls it "a process begun and continued by their faith."

It is extremely important that we understand what Paul means here. When he says, "The just shall live by faith," does he speak of the present daily life or the future eternal life? When will the just live?

The rest of the Epistle to the Romans makes it clear that Paul is concerned with the life of the justified sinner in the present daily life. The gospel reveals God's righteousness—which is available through faith from beginning to end. It is a process begun and continued by faith. The justified person lives by faith from the moment of justification.

To put it another way, the gospel is not justification by faith and

sanctification by works. God's righteousness is revealed in Jesus and received by faith from beginning to end. The justified sinner lives by faith.

Second, the faith that Paul speaks of is much more than intellectual assent. It goes beyond knowledge. There is something quiet, something submissive, something dependent about true faith. It transcends knowledge, evidence, argument and understanding—although it does not dispense with any of these. Faith is more than what one writer calls "cerebral religion."

**5. The righteousness that saves is realised in justification.** In justification both God and the sinner are declared just. God is declared just, or righteous, on account of the cross and the plan of salvation. The sinner also is declared just, or righteous, on account of the cross and the righteousness of Jesus. Justification concerns the sinner's standing before God. It is a question of relationship.

In Paul's teaching the emphasis is on the justification of the sinner. We may agree with the Australian New Testament scholar Leon Morris when he says, "Justification is in essence a matter of right status or standing in the sight of God. Justification is the name given in the Bible to the changed status, not the changed nature."

Justification is a declaration of human righteousness on account of God's righteousness. Justification is regarding the sinner as righteous. God's righteousness is imputed, credited to the one who believes. The believer is accepted as a child of God.

**6. The righteousness that saves is recognisable in the new life.** God's righteousness is imputed in justification. It is then imparted to the one who continues to exercise faith. But it remains God's righteousness. It is still available only through faith, but it becomes part of the life of the believer and can be seen in the believer's new life.

Since the Reformation there has been debate concerning the Epistle to the Romans. Those in the Reformation tradition have affirmed that Paul's main purpose is to expound the doctrine of justification by faith. Romans has often been preached completely from that standpoint. However, there is a case for a broader viewpoint.

Paul's exposition of justification by faith takes up essentially the first five chapters. Another emphasis appears in chapters 6 to 8 and 12 to 14—an empha-

sis on the life of the one who has been justified.

In these chapters Paul talks repeatedly about personal lifestyle, about victory over sin, about the power and presence of the Holy Spirit, about one's relationship to God and to others. It is in these chapters that Paul uses the phrases "servants of righteousness" and "instruments of righteousness."

Paul's gospel is both justification and sanctification. It cannot be otherwise—because the righteousness of God that the gospel reveals is both a legal and a moral righteousness. Romans 6 to 8 are just as much part of the gospel as are chapters 1 to 5.

This becomes all the more evident when we trace Paul's teaching concerning righteousness in the remainder of his epistles. In 1 Corinthians 15:34 Paul's call is to awake to righteousness and sin not. Righteousness is the antithesis of sin in everyday living.

In Philippians 1:11 he admonishes us to be filled with the fruits of righteousness. He urges Timothy to follow righteousness, and links it with godliness, love, meekness, etc. And in Ephesians 4:24 the new person is created in righteousness and true holiness.

It is abundantly clear that, in Paul's understanding of the gospel, God's righteousness is manifest in the believer's life.

How does this occur? It happens as a result of God's activity through the Spirit, which is the essence of Romans 8. That is why we can say so categorically that even when righteousness is imparted it is still God's righteousness.

Righteousness comes as a result of the outworking of the Holy Spirit in the individual's life. It is what we call sanctification. And I must say once again: There is no gospel of justification alone; the true gospel, the full gospel, is the gospel of justification and sanctification, of forgiveness through the cross and power in the life to overcome sin.

**7. The righteousness that saves is reaffirmed by hope.** In Galatians 5:5 Paul says that through the Spirit we eagerly wait for the hope of righteousness by faith. The final experience of righteousness in the believer's life and the ultimate revelation of God's righteousness are yet to come.

Hebrews 11 reminds us of those who became heirs of the righteousness that is according to faith—but who died not having received the promises. Elsewhere



we are reminded of the new earth "wherein dwelleth righteousness." There is a strong eschatological dimension to the doctrine of God's righteousness, the righteousness that saves.

Its full consummation is not realised through any of the descriptions we have traditionally used. It is not totally encompassed even by the words justification and sanctification. "Those he justified, he also glorified," says Paul (Romans 8:30, NIV). Kittell's *Theological Dictionary of the New Testament* says that the righteousness that Paul speaks of is the object of hope. It is something not fully attainable in this life.

Indeed, many times, especially in Romans and Galatians, Paul uses the words "justify" and "justification" in a future tense, particularly in relationship to judgment and the last days. It is as though the future will put the final and ultimate seal on the human experience of righteousness.


Perhaps the clearest statement of this particular aspect of the righteousness that saves is Paul's statement to Timothy: "Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that day." 2 Timothy 4:8, NKJV.

Frankly, I do not know what a crown of righteousness is. It is clear that he cannot be talking of a literal crown. It is equally clear that there is something future about the consummation of the human experience of righteousness that is an important aspect of this doctrine.

We do know that the future will set the seal on God's righteousness—which is the beginning and the end of the plan of salvation. We do know that, even

### The justified person lives by faith from the moment of justification.

though we may have misunderstood some of the details, the crown of righteousness will be available. Therefore we must always allow that future to beckon us on. We must always stretch forward in faith, encouraging others to do likewise.

May God's righteousness—the righteousness that saves, that is revealed in Jesus and received by faith, that is realised in justification and recognisable in the new life—may that righteousness be ours today and every day until it is fully and ultimately achieved in glory. 

# A Time to Laugh: Chamberlains Cleared

by Gary Krause

**"You could write it up in terms of the old tag, 'Great is truth, and it will prevail.'"—Manning Clark.**

On September 15, 1988, the Northern Territory Court of Criminal Appeal quashed the six-year-old convictions of Michael and Lindy Chamberlain. The hearing, which officially ended the most sensational criminal case in Australian history, took only two minutes. But its ramifications will last for many years.

We were all eight years younger when Azaria Chamberlain disappeared. A lot has happened during those years, and the tragedy has touched each of our lives in various ways. The Chamberlains can never be the same again. Nor can we as a church.

Melbourne *Age* cartoonist Nicholson summed up the wider implications of the case with a few brushstrokes. He pictured a dingo with "The Azaria Case" written on its back, running away from the bottom right-hand corner of the cartoon, leaving a trail of destruction behind it.

In the cartoon, people standing behind a podium entitled "Jury System" have parts of their legs bitten off. A judge holding a book entitled "Law" has blood dripping from his left foot, as do representatives from the media and forensic science, respectively. Nicholson titles his cartoon, "Wild Dog Horror: Australian Institutions Mauled."

At the personal level, the Chamberlains and their supporters have experienced the pain of disappointment on several occasions. On Friday evening,

October 29, 1982, news of the guilty verdict spread quickly.

Thousands of Adventists who had just completed opening Sabbath worship gathered their families together and knelt again. They have knelt many times since. Though they may have left the question unspoken, few Adventists have not asked Why? And few answers have come forward.

Solomon once said that there's a time to weep, and a time to laugh. Now's the time to laugh. It's a time of rejoicing for the Chamberlains and their supporters. "It's a great relief," says Nonie Hodgson, editor of "Azaria Newsletter." And it has been a long battle for her and other Chamberlain supporters. Nonie has been involved in the fight since the second inquest.

"I'll probably need to do only one more issue of the newsletter. But I always told myself that I'd do the newsletter until Lindy was exonerated—so that I could actually print that in the newsletter," she says, laughing.

"The right thing has finally been done," says Dr Norm Young of Avondale College. Dr Young recently presented a paper entitled "Dingo Girl—A Study in Antipodean Intolerance" at a meeting of the Australia and New Zealand Society of Theological Schools.

"I feel relief for the Chamberlains—and for the church," he says. "As I said when I first took up the cudgels, I'm not only angry about what's happening to the Chamberlains, I'm angry at what's

Gary Krause is associate editor of the *RECORD*.



happening to the church. The church was as innocent as the Chamberlains."

The case has taught the Adventist Church in this Division many lessons. In the public eye, the association between Michael and Lindy Chamberlain and the Adventist Church was strong. In fact, ignorance about the church led to some quite fantastic interpretations—particularly early in the case.

"The Chamberlain case illustrated forcibly that the majority of people knew very little or, worse, possessed many false images and confused ideas about Seventh-day Adventists," says Division Communication director Pastor Ray Coombe. "Hence, they were prepared to accept—even reinforce such bizarre notions as human sacrifice and secret, cultic rites. We need to do much more to remove such prejudices and misunderstandings."

The Chamberlain acquittal will go some way toward removing misunderstandings about the Chamberlains' church and its practices. However, to many Australians and New Zealanders, the Seventh-day Adventist Church remains a mystery. As Adventists, we are not as well understood, or seen in as positive a light, as we might like to think.

"The church has continued its unwavering support throughout the past eight years," says Division president Pastor Walter Scragg. "Naturally we're delighted at the outcome. We've always believed that justice would be done and believe this represents the best possible outcome for a very unhappy and tawdry piece of history."

The church, which underwrote much of the legal cost, employed Michael on a part-time basis as archivist at Avondale College. He is also on a stipend from the church.

"I'd like to pay tribute to the many people who have supported the Chamberlains with their prayers and gifts—which have been quite considerable," says Pastor Scragg. "We're delighted that this decision has cleared the character of the Chamberlains. It also frees the church from any burdens some church members might have thought it carried."

"Some people have been reluctant to go out and witness because they might meet problems associated with the case," he adds. "Adventists should feel pretty good about going out into the streets at the moment."

As a result of the Chamberlain case, the church has lost any innocence it may

have had regarding the media. "The media's distortions should cause Adventists to be slow to believe similar reports about misconduct on the part of other religious persons or organizations," says Pastor James Coffin, editor of the RECORD. "Traditionally we have been too willing to believe the

### **"Now is not the time for us to be angry, or to say 'I told you so.'"**

worst about others—perhaps because it made us feel superior or because it fitted in nicely with our doctrinal and prophetic understandings."

"I think that this case should be a learning experience for Adventists," says Dr Young. "Now is not the time for us to be angry, or to say 'I told you so.' We need to realise that probably some of our own style of relating to fellow Australians caused some of the misunderstanding. We ought to examine our attitudes to the rest of society."

Writing to conference Communication directors at the height of the Chamberlain case in 1982, Pastor Russell Kranz, then Division Communication director, said, "Through these tragic events, lessons in communications can be—must be—learned. Let's hope the experience will make us wiser, kinder, more sociable, better persons, so that God's name will be glorified and His church honoured." Only time will tell whether we, as Adventists, have learned those lessons.

Dr Young points out that at the end of the trial, the *Daily Telegraph* ran a headline that asked the Chamberlains, on behalf of Australians, "Lindy, Why?"

## **Coming in Signs**

### **How to Say No to Alcohol**

### **Christians and Alcohol Getting the Best From Your Holiday**

"That question is now transposed," says Dr Young, "and the Chamberlains are asking, 'Australia, Why?' And that's a fair enough question to be asked—if it's not asked in the context of accusation or condemnation."

I put that same question to two prominent authors and social commentators—Australia's foremost historian, Professor Manning Clark, and psychologist Dr Ronald Conway.

Dr Conway, author of *Land of the Lost Weekend*, and *The Great Australian Stupor*, says Australians' readiness to believe the worst about someone belonging to a minority group is a worrying feature of Australian society. "In many ways I think it's the tyranny of the peer group," he adds.

"Australians like to talk a good deal about their resentment of authority. But I don't think I've met a group anywhere else in the world who are more terrified of the opinion of their peers, and more willing to fall in with the prejudices held by them."

"For example," he continues, "when it was suggested early in the case that Lindy was involved in some strange devil cult, everyone took up the same theme. I find this 'Me-tooism' very depressing. Which, of course, basically speaking, is the sort of mentality that brought Hitler to power—a rather disquieting thought."

Dr Conway also says that Australians are a people in search of an ideal or an idea. Because most haven't found that idea or ideal, he says, they've become antagonistic toward anyone else who has—particularly if they happen to be in a minority.

Summarising the Chamberlain ordeal, Professor Clark says, "You could write it up in terms of the old tag, 'Great is truth, and it will prevail.' And I always like to believe that's true. In this particular case, for truth to prevail, there had to be great suffering for these two people. And quite a number of others."

In 1985 Justice Michael Kirby reminded an audience at Avondale College that there were unknown Mrs Chamberlains who may have similar grievances. "They may have no church supporters, family, or others to look to," he said. "They may have criminal convictions. They may even be outcasts. But if they have suffered an injustice, it should be equally our concern."

This should be a time to laugh. But not if we ignore those who still weep.



Photo: Wapole Talematoga.



## Dorcas Aid to Needy Appreciated in Fiji

Dorcas welfare workers in Fiji recently received official thanks for helping needy people. Communication director for the Fiji Mission Wapole Talematoga says that the Fijian Housing Assistance and Relief Trust appreciated the 18 bags of rice, flour, sugar and split peas that the Suva Dorcas society workers (pictured) delivered for families in need.

## Mission Appeal

"Their Needs—Our Opportunity" is the theme for this year's Adventist Appeal. "In ministering to the needs of others, God has given opportunity to meet our own personal needs," says Appeal director Peter Jack. "The gospel of Jesus that overcomes evil with good has power to transform human needs into opportunities for joy and blessing. We want the positive nature of the gospel to be reflected in this Appeal campaign."

## 75th Celebrations

A building to seat 5,000 people is being built at Viru Harbour, on New Georgia in the Solomon Islands. It will accommodate crowds expected in December to attend the 75th anniversary of the landing of pioneer missionary G. F. Jones.

## ABC in Honiara

An Adventist Book Centre opened in Honiara, Solomon Islands, on August 28. Situated at the rear of the Kukum Adventist

church, the centre sold \$2,000 worth of books on its opening day. The centre is the second to open in the Pacific region—the other is located in Suva, Fiji.

## Auki Mission

Pastor Michael Browning's mission to Auki, on the island of Malaita, in the Solomons, attracted crowds of up to 900 each night for three weeks. Many of those who attended could not be accommodated in the school hall.

## 5-DP on Video

George Drinkall, Western Australian Conference Health director, has produced talks on videotape for those wishing to run 5-Day Stop Smoking Plans in their home, or for those who have no access to suitable health professionals. Roy Richards, of the Cottesloe church, videotaped the speakers. According to Pastor Drinkall, interest in conducting 5-Day Plans has resurged. At Midland, Roslyn and Geoff Browne arranged to run a plan at their

workplace. The managing director made the boardroom available for the sessions and the company supplied the drinks.

## Comings and Goings

Dr Paul Truscott has accepted an appointment to the Hong Kong Hospital. Pastor Wayne Stanley will return from study leave to teach at Pacific Adventist College. Pastor Bill Sleight will transfer from the Greater Sydney Conference to Ministerial secretary of the Central Pacific Union Mission, in Fiji.

## Back to Carmel

Carmel College, in Western Australia, will hold a bi-centennial homecoming from October 28 to 30. All former students and friends are invited to take part in the celebrations. For further information phone Russell Skipworth (09) 293 5203 or Peter Baskin (09) 291 6853.

## Profits to Good Use

Victoria is the first Australian state to return money recovered from drug traffickers to the community. The Victorian Drug Research and Rehabilitation Fund, set up under a nationwide scheme, has received over \$1 million from the proceeds of penalties, fines and forfeitures. It has distributed \$630,000 to 25 drug rehabilitation, research, education and prevention projects across the state.—*Temperance Advocate*.

## Marijuana Risks

Recent research in the USA suggests that marijuana smoking poses risks four or five times greater than tobacco. The study showed that marijuana increases tar deposits in the lungs, carbon dioxide in the

bloodstream, and the risk of lung cancer.—*Temperance Advocate*.

## Free Video

A videotape entitled *Don't Be the Last to Know* and presented by Mike Willesee has been distributed to video shops across Australia for free overnight use. The Drug Offensive has funded the production.—*Temperance Advocate*.

## Kiwi Gamblers

New Zealanders gambled some \$NZ250 million on lotto by July 31—the first year of its operation in that country. Lotteries Commission's chief executive Mr David Bale says that the prize total has climbed from \$250,000 to an average of almost \$1 million a week.—*NZ White Ribbon Digest*.

## Circulation Doubles

Circulation for *El Centinela* magazine, the Hispanic missionary journal printed by Pacific Press, USA, recently reached 100,000 subscriptions—a 113 per cent increase over the 47,000 subscriptions logged in 1987. Pacific Press sales director for international periodicals, Jose Campos, attributes the success to a new low subscription price of \$US3.49 (compared with \$US6.95 last year) and better marketing methods.

## Expo Success

The Bible Society will have distributed almost one million pieces of Scripture through Brisbane Expo's Pavilion of Promise by the time it finishes this month. The society is currently distributing almost 800 *Good News Australia* New Testaments each week—and people still have to queue



## Australian Sanitarium Shops Sold

After several weeks of negotiation, the Sanitarium Health Food Company has signed a contract for the sale of their retail shop chain in Australia. Ownership will transfer on October 3, and the new owner hopes to retain many of the present staff. Prominent shop-window notices will announce new ownership until signs are altered. "The SHF management want to thank those who have supported our shops over the years," says managing director Eugene Grosser. "We trust that all will continue to buy our products."

for more than an hour to get into the pavilion. To complement the Scripture pieces, The Bible Society has mounted a display on the history of Bible printing. Also displayed is the revolutionary computerised *Smart Book* that puts the complete Bible on a credit card-size module.

## 3M Donates to SAH

The General Manager of the 3M Health Care Group, Mr Ray Mills, recently presented Sydney Adventist Hospital with two new infusion pumps worth more than \$4,000 for use in the new maternity wing. "Both units are lightweight and easy to operate," says associate director for Public Relations and Development at SAH Neroli Zaska. "They have features reflecting technological excellence and will be used extensively."

## Kenyan Crusade

A crusade conducted in Nyamira, Kenya, by Ronald J. Wright, East African Union Ministerial secretary, resulted in 4,246 baptisms, reports N. O. Ogeto, union executive director. More than 50 ministers and students from southern Kenya assisted Pastor Wright.

## West Irian Crusade

A three-week evangelistic crusade in Jayapura, West Irian, resulted in 143 baptisms, reports Ted Jones, Atlantic Union Conference Communication director, who conducted the crusade. Pastor Jones's sister, Donna

Chachere, a Roman Catholic nurse from Little Rock, Arkansas, gave health lectures and heard the Adventist message for the first time.

## Best-Seller

Twenty thousand copies of the film *Jesus* have been sold as video cassettes through department stores and Christian outlets in West Germany. Produced by Campus Crusade For Christ International, this film on the life of Christ is based closely on the Gospel of Luke and has been translated into the major languages spoken by 96 per cent of the world's population. Filmed at Middle East locations indicated in the New Testament narrative, more than 260 million people in 110 nations have viewed it.—*World Evangelisation Information Service*.

## Tribe Awaits Help

Marc Scalzi, a missionary with Adventist Frontier Missions—a privately funded organisation working with the SDA Church to reach unreached people—reports on a visit to the island of Mindoro, in the Philippines. "The Mangyan inhabitants are largely untouched by modern civilisation. . . . A number of years ago some Adventist visitors from the coast were invited to help. The visitors began building a small school from local materials, but the mission was unable to send a teacher. So the

unfinished pole frame stands today as mute testimony to the hopes of the Mangyans. We need to move quickly or the opportunity will pass us by. I believe this whole group of Mangyans will turn to the Saviour if we show them what He is like."

## Honoured in Chile

Mario Veloso, secretary of the South American Division, has received an honour few Adventists can claim—recognition in the literary circles of his country. Chile University has published two books of poems he wrote in his younger years. Dr Veloso is an accomplished writer, with 20 books to his credit. He is presently completing one on righteousness by faith.

## Student Honoured

The University of Technology in Sydney, NSW, recently awarded René

Burkhart The Bradfield Award. A recent graduate in Civil Engineering, René was awarded the prize for a presentation on Pavement Technology. The prize included \$1,000 and the opportunity to select an area in the Department of Main Roads where he can work for six months during vacation. René, whose parents migrated from Germany in 1980 and now attend the Erina church in New South Wales, completed his high school education at Sydney Adventist High School.

## Mexico Campaign

Evangelical churches in Mexico City are rallying behind an ambitious plan to establish 10,000 house churches in that city by the year 2000. The strategy emerged from an intensive 15-month survey, which revealed that this city of over 19 million people had only 1,015 Protestant churches.



Photo: Sharon Tolhurst

## SPD Youth Attend European Congress

A number of young people from the South Pacific Division attended the Trans-European Division Youth Congress held in Aarhus, Denmark, from July 26 to 31. They included (from left): Back row: Greg Gadowski (Vic), Michael Pupovac (NSW), Les Mazurh (Vic), Andrew Plewa (Vic), Michael Pietsch (Vic), Alan Tiller (Qld). Second row: Anne Tolhurst (NSW), Marilene Matic (NSW), Jenny Cox (Qld), Barbara Gadowski (Vic), Kay Draegar (Qld), Marci Neal (nee Costello, NZ). Front row: Sharon Tolhurst (NSW), Jolanta Waszczuk (Vic), Jenny Cappe (NSW), Lizzy Wawrzyniak (Vic), Felicity Butler (NSW), Melissa Jacob (NSW) and Debbie Lovett (NSW).



## Jakovac Attracts Largest Crowds Ever in Rabaul, PNG



Photo: George Porter.

Key personnel involved in the Rabaul crusade included (from left): Pastor Mathias Matua, Melbourne businessman John Jeremic, Pastor Steve Jakovac and the crusade organist Tom Mitchell.

The largest crowds ever to attend an Adventist-organised meeting—conservatively estimated at more than 20,000—heard Pastor Steve Jakovac's presentation on the Mark of the Beast in Rabaul's Queen's Park, PNG, on August 21. The evening climaxed with 10,000 people indicating a desire to stand for truth.

The previous day Pastor Jakovac had participated in an outdoor seminar in the same venue. Child preachers from Sunnybird church took part, and Pastor Jakovac recounted his escape from Yugoslavia 30 years ago.

"By 11.30 am about 4,000 people had assembled by Rabaul's seawall to witness the baptism of 61 new members," says New Britain New Ireland Mission president Pastor George Porter. "At the conclusion of the service a further 78 people responded to a call by Pastor Nathan Mano to prepare for the next baptism. And this is just the beginning."

Local ministers will commence Revelation Seminars at strategic centres to nurture the new members and educate those showing an interest in church membership.

"Negotiations for the evangelistic crusade commenced three years ago," says Pastor Porter. "The South Pacific Division allocated Pastor Jakovac to Rabaul and earmarked \$7,000 for the venture."

"Pastor Jakovac recruited his long-

time friend, Melbourne businessman John Jeremic, as manager. Joseph Jakovac served as technician, and Tom Mitchell as guest organist. In addition, a team of 20 ministers and 12 trainees assisted during the meetings, as well as 50 ushers and security personnel, 10 church choirs and countless lay members."

Crusade advertising included the distribution of 20,000 handbills and four strategically placed street banners. "But perhaps the best part of the crusade was the way God 'prepared an east wind' that kept the rain away," says Pastor Porter. "This is a miracle for tropical Rabaul, and has helped to maintain the nightly average of more than 10,000 people."

"And crowds increased as the Sabbath truth was presented. Interest coordinator Pastor Maisi has his hands full sorting the hundreds—no, thousands—of decision cards and requests for further studies."

Free-will offerings collected during the campaign totalled \$8,000 and will be used to offset expenses, which will be in excess of \$35,000. Mr Jeremic has provided much of the additional funding needed.

"Adventists agree that this is the greatest event on the Gazelle Peninsula since pioneer Pastor G. F. Jones anchored off Matupit, Rabaul, in 1929, bringing the three angels' truth to the New Guinea islands region," says Pastor Porter.



## First Church for Asian Refugees Organised in Perth

Fred and Val Franklin (pictured) recently saw one of their dreams become a reality, with the official organisation by Western Australian Conference president Pastor Peter Colquhoun of a church for Asian refugees in Perth.

The Franklins have been volunteer welfare workers among the migrants for the past eight years.

"It is two years since we started meetings with five adults and Pastor Malcolm Stanley as teacher," says Mrs Franklin. "But the group grew by 500 per cent in the first year. We used our savings to purchase Cambodian Bibles and song books."

"We appreciated the assistance given by Judy Aitken, who worked among the refugees in the camps in Thailand. We also appreciated the help from the Adventist Development and Relief Agency."

An average of 60 now attend the weekly meetings, held at 3.30 on Sabbath afternoons in the Mount Lawley church hall. The Franklins would now like to see churches organised for the Chinese, Vietnamese and Laotian refugees.

"These languages are all entirely different, so each group needs a church that uses its own language," says Mrs Franklin. "It is only through God's grace that we have come this far, and we urgently need help and prayers in every aspect of our work."



## Appeal Contacts Prove Double Blessing

A husband and wife in North America have developed a unique way of doing their annual Appeal—they stand at the doors of supermarkets and solicit from customers.

After working the same territory for a number of years they find that people recognise them and even expect them at that time of year. During the past five years this couple has collected a total of \$12,212 for the Appeal.

"Repeatedly people express willingness to give because of their personal knowledge of the outreach program of Seventh-day Adventists," they say. "One woman told how well she was treated when she was in an Adventist hospital in the Philippines. Another declared, 'I have been in one of your hospitals, and it seemed like it was run by angels.'"

For American taxi-driver Hulen Gregory, the annual Adventist Appeal is a way to share his love for Jesus Christ.

So he does his Appealing in his taxicab—placing leaflets and a money-box between the seats. And his idea has proved a great success. So far this year he has received more than \$1,000, and several of his contacts have attended church with him.

A few years ago Denise and Brady Barbre were baptised by New Zealander Garrie Williams, and became members of the Spokane Valley Seventh-day Adventist church in Washington, USA. Denise and Brady's first contact with Adventists was through the Appeal campaign. They responded to an offer for Bible reading guides, and soon they began Bible studies that led to baptism.

A few months later Siobhan Rafferty was also baptised and joined the same church as the result of an Appeal contact. And through Siobhan's influence, her twin brother began studies and was baptised.

Experiences similar to these are waiting for those who respond to the call to go on the annual Adventist Appeal. "No wonder the enemy tries to keep us from going," says George Knowles, of the

General Conference Church Ministries Department.

The annual Adventist Appeal has a number of goals: to cover all the territory, to contact the people, to involve the church membership, and to raise funds.

## Age No Bar to Pleasure of Annual Adventist Appeal

I love it," says American Sam Scaggs, of doing the annual Adventist Appeal. And you can tell by the light in his eye that he means it. But it wasn't always so.

Sam admits he is like Paul—who spoke of loving some things he once hated. He once hated the Appeal. And he once had little use for Adventists. But he is now the Personal Ministries leader in the Adventist church in the town where he has lived for many years.

It's a long story, but one day, about 50 years ago, two Adventist ministers stopped at Sam's farm to solicit for the annual Adventist Appeal. Sam describes himself at that time as a "one-horse" farmer. He says that as he met them at the gate, he was ragged and dirty.

"How much do you want?" Sam asked.

"Ten dollars," the men replied.

"Ten dollars! That's as big as a wagon wheel!" He made a few rude remarks about the good clothes and nice car the men had—and sent them on their way.

When some time later Sam suffered a major financial crisis, he turned to the Bible for answers. He gradually became convicted that the Adventists were correct in their beliefs—but he did not want to be an Adventist.

After a couple of years Sam gave in and was baptised. And soon he found himself even going out on the Appeal.

One of the reasons Sam gives for enjoying the Appeal is that he likes people, and it gives him opportunity to become acquainted. Through the years he has studied people's reactions, and has found key words to use that encourage pleasant and liberal responses.

Sam's wife, Lillian, drives the car as they cover their wide territory every year. He keeps at it until it is all done, and last year they raised \$1,500.

Although nearing 90, Sam Scaggs will be out Appealing again this year, health permitting.

By Charles R. Beeler, Southwestern Union Record.



Photo: Wayne Boehm.

## Couple Walk into Church and Join

Warren and Julie Barnett (right) have recently joined the Ferntree Gully church in Victoria, almost 10 years after Warren first came into contact with an Adventist who invited him to attend church.

For a time Warren did attend church, but never made a commitment. Following marriage and the birth of a son, Saher, Warren and Julie responded to what they now recognise as the promptings of the Holy Spirit, and simply walked into the Ferntree Gully church one Sabbath morning.

Soon afterwards they commenced Bible studies with Barry Whelan, who was then church pastor (left, with his wife, Faye). This led to their baptism and the dedication of Saher.



## Centre Manager Lists Providences

Joan was desperate. Lying on her bed she cried aloud to God for help. Then, in an effort to find some distraction, she switched on her radio.

Living alone, she had endured 18 months of continual pain in her muscles and joints. It was almost impossible for her to cope with even basic housekeeping. Even the smallest task left her utterly fatigued. As well, she had recurring fever and memory lapses.

But that was not the beginning of this story. Some months earlier I had been invited to give a public lecture in Adelaide, South Australia. Wanting to capitalise on such a long journey, I arranged to speak at other locations en route. One of these lectures was in Canberra, on the night of February 25. My accommodation was with a Catholic lay preacher and his wife. To publicise the evening program, this man had arranged an interview on ABC radio on the morning of my arrival.

Toward the end of the interview I mentioned some of the treatments used at La Mancha Health Centre. These caught the interest of the person doing the interview, and I answered a number of additional questions regarding the effects of these treatments.

It was just at this stage that Joan switched on her radio. She caught the last part of the interview and felt that this was the answer to her prayers. Immediately she contacted the station, obtaining details about La Mancha. When she phoned our health centre, she decided to book in for treatment.

She arrived late in April, so weak she could not carry any suitcases. She had to be assisted to her room. But before I could be of any assistance to Joan, I needed to have additional information—and even this had been “arranged.”

The Monday before Joan's arrival, a local minister's wife had phoned me with details regarding a seminar to be held in Lismore the following Thursday on ME—myalgic encephalomyelitis. She thought I should attend. The featured speaker, Professor Boughton, is conducting a research program into this auto-immune disease that is afflicting many people in Australia. After attending the afternoon lecture, I was invited to the evening session for medical practitioners.

When I talked with Joan the following

Sunday, I soon realised she had all the symptoms of ME. As I described the symptoms, she exclaimed, “That's me!” She had even had glandular fever, a common trigger of this disease.

During the next two weeks Joan followed a strict routine. Three days of fruit-and-vegetable-juice fasting led to a carefully planned diet, massages, heat treatment and walks, followed by plenty of rest.

The results were dramatic. Joan's mobility increased, the pain decreased, her blood pressure dropped allowing reduced medication, and her memory improved.

On her final Sabbath with us, Joan came to church. She has high respect for Adventists largely because of an Adventist assistant in the Sanitarium shop in Canberra. After the service, Joan was invited to lunch, enjoying the hospitality and fellowship with two other guests.

The next morning Joan began her journey home. When I arrived she had her bags packed and had already carried them to the foyer, with no difficulty. She was a different person compared to her arrival two weeks earlier.

Of course, the end of the story has yet to be written. But this I do know—it is exciting to watch the Holy Spirit at work.

*By Matthew Steele, proprietor of the La Mancha Health Centre, Wollongbar, New South Wales.*

## Sanitarium Gives “Extra” Effort

The Sanitarium Health Food Company was established for two main purposes: to introduce people to a better lifestyle through an improved diet, and to provide funds for use by the Seventh-day Adventist Church in its humanitarian activities in the South Pacific.

This dual mandate is still Sanitarium's guiding principle. Undoubtedly, over the nearly 100 years that the company has existed in the South Pacific, tens of thousands of health-conscious people have been influenced in a positive way.

There is ample evidence that the eating habits of both Australians and New Zealanders have changed, particularly in the area of breakfast foods. In addition, funding generated by the company has been channelled into educational and

medical work throughout this Division.

Perhaps it is not generally known that a report tabled at the past quinquennial session of the Adventist Church in the South Pacific, held in 1985, faced the possibility of retrenchment of workers in the mission fields of this Division. There was strong financial rationale for this disquieting news.

The Sanitarium delegates, concerned that such action could seriously curtail church growth, decided there might be a way out. After consultation, they proposed that the company provide additional funds. It would be Sanitarium's contribution to Harvest 90 to provide for the maintenance of as many national workers as possible.

The proposal pleased church administrators, especially those with direct involvement in the South Pacific. Many of them wrote appreciatively of the scheme.

“On our local mission budget it is difficult to adequately provide for every department of the work in this area,” wrote Pastor A. K. Gersbach, president of the Samoa Mission.

“We give priority to employing the maximum number of workers possible on our budget, and it is therefore difficult to provide for additional expenses. So I would like to thank the Sanitarium Health Food Company for their support of our evangelistic outreach in the Harvest 90 program.”

R. L. Herbert, then treasurer of the Papua New Guinea Union Mission, wrote: “Please pass on our thanks to the workers in the Sanitarium Health Food Company for their efforts on our behalf. Let me assure you that your contributions are of great benefit to the work in Papua New Guinea at this time.”

“Up until the end of 1985, there had been constant retrenchment of workers in this union. Your contribution has enabled this trend to be arrested, except in the Central Papua Mission, which did not benefit this time from the funds made available to us from the SHF.”

“On behalf of all the church members in French Polynesia, and our mission committee,” wrote Marcel Doom, president of the French Polynesia Mission, “I would like to thank you for your financial help to support the work in our islands.”

Colin Winch, president of the Central Pacific Union Mission, wrote: “Wishing you God's continued blessings as you carry the heavy responsibilities that have



been placed upon you, and assuring you of our thankfulness for the part that the Sanitarium Health Food Company plays in the support of the mission field . . ."

This additional financial assistance provided by the SHF is possible only because a dedicated staff have sacrificed to make the scheme possible, and loyal church members have supported our products.

*By Eugene Grosser, managing director of the Sanitarium Health Food Company.*

## Tertiary Students Plan Convention 88

It happens every year—somewhere in Australia. From out of libraries, from behind desks, from out of laboratories and away from exam pressures, Adventist tertiary students rendezvous at a predetermined spot. For the next week or so they discuss, feast, laugh, worship, play sport, socialise and generally celebrate.

"The whole idea of convention is to bring Adventist students together," says convener Steve Sleight. "Normally, tertiary students are so busy they see little of each other. Convention gives opportunity to become better acquainted and to gain better perspectives of their role in the Adventist community and their place in the secular community."

According to Mr Sleight, Adventist students have a unique contribution to make to Adventist spirituality. "Because they work among people following many alternative lifestyles and beliefs, they need to be able to communicate effectively and to maintain their identity and intellectual integrity," he says.

This year's convention will be held at Bundeena, on Port Hacking, near Sydney, from December 11 to 18. The program is designed to focus on The Values of Smaller Cultural Groups, Australians and Religion, Social Pressures in Relationships, Christianity and Faith, and Christianity and Art.

Other activities will include a harbour cruise, concert, *agape* feast, daily soap-box (for those willing to brave the eggs), devotionals, fellowship and good food.

"Such diversity is bound to generate much ongoing exchange," says Mr Sleight. "The convention committee consider they have put together an ideal program. The venue is also ideal—just metres from the beach. And the time—

following final exams—is also perfect. Every tertiary student is welcome, and application forms are available from

local societies, conference offices, or from: The Convener, 9 Patten Place, Kings Langley NSW 2147."



Photo: Steve Sleight.

Convention 88 for all tertiary students, will be held at Bundeena, NSW, from December 11-18.

## By Chance? Or by Design?

Once upon a time a young man from Hawaii, holidaying on Australia's Gold Coast, chanced to meet a young woman from Sydney, also on holidays. As she sat on the beach, he asked her to guard his clothes while he swam. After some initial hesitation, she agreed.

After his swim, they fell into conversation. The young man had just become a Pentecostal. He was bubbling with enthusiasm about his beliefs and began to tell his new friend. Then she told him about her faith. She was a Seventh-day Adventist.

Oh, dear! He'd heard about those people—who were legalists and kept the Jewish Sabbath. Somehow he had to rescue this young woman from their clutches.

The holiday ended, and the young woman returned to Sydney. But the young man had a problem—how was he to reach Sydney with no money? Nevertheless, he felt impelled to save his friend from Adventist delusions.

In faith, he booked a seat on a bus to Sydney. The cost was \$35. "Now, Lord," he said, "You'll have to get me there, because I have no money."

As he stepped from the phone box, a man in a car pulled up beside him and asked him where he was going, and how. After being told, the man pulled \$40 out of his pocket and handed it over. With a smile, the benefactor said, "May God bless you," and drove away.

Arriving in Sydney, the young man found things rather different to what he had expected. Instead of "straightening out" the young woman, he began to take Bible studies—first with Pastor Graham White, and later with Pastor Frank Tassone.

The young man was fascinated by the Bible truths presented, and each study continued for hours. Eventually he became convinced that the Adventist Church followed the Bible and was, indeed, the remnant church.

On Sabbath, August 13, the young man, Brian Bussell, gave public acknowledgement of his belief in, and commitment to, his new understandings of Christ's will when he was baptised at the Concord church in Sydney.

The epilogue to this story will be enacted in a few weeks—when Brian and Daniela Gajinov will be married.

Originally I said they met by chance. But I don't think that is really true. In the life of a consecrated Christian, things don't just happen. They are part of a plan.

*By Marie Munro, communication secretary, Concord church, Sydney, New South Wales.*



# NOTICEBOARD

## 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.

**Cooper, Marjorie Ethel**, born September 1905, at Guildford, WA; died August 11 at the Charles Gairdner Hospital, Perth. One of 10 children born into the Mather family, Marjorie married Athol Cooper in the Osborne Park church in 1932. Her husband predeceased her in 1959. A member of the Osborne Park church, Marjorie was baptised by Pastor Tom Bradley, WA Conference president during the early 1930s. She is survived by four sons, 10 grandchildren, and seven great-grandchildren (all of Perth).  
Cyrus S. Adams.

**Craig, Grace Louisa**, 84, died September 7 at the Chinchilla Hospital, Qld, after suffering a heart attack. She was brought up in the Kingaroy district, where her father was the first local Sabbath-keeper. She married Bernard Standquist and they had three children. Always an active church member, she was baptised at the Nambour church in 1966 and soon after married her second husband, Harry Craig. She is survived by her children, 12 grandchildren and 18 great-grandchildren.  
Phillip Downing.

**Dyson, Violet**, born October 25, 1899, in Scotland; died September 1 at the Sherwin Lodge Retirement Village, Rossmoyne, WA. In 1913 she migrated to Western Australia with her family, and in 1918 married William Dyson. Violet and her husband were baptised as a result of a tent mission, and for the past 19 years, while a resident at Sherwin Lodge, she was a member of the Rossmoyne church. In her retirement, Violet kept busy with welfare activities and voluntary work for nursing-home patients. Her husband predeceased her in 1961, and her son David and his wife Isobel were killed in a plane crash about six years ago. She is survived by her grandchildren, Irwin Dyson (Geraldton); Lee Skipworth (Carmel College) and Kingsley Dyson (Lesmurdie). The writer is the chaplain of Sherwin Lodge Retirement Village and has known the Dyson family for many years.  
M. A. Chapman.

**Few, Lola Eunice**, born 1909 in Perth, WA; died August 6 at the Freeman Nursing Home, Rossmoyne. A lover of nature, she was particularly interested in, and had a good knowledge of, flowers. A member of the Adventist Church throughout her life, she attended Osborne Park church until moving to Sherwin Lodge. She is survived by her brother, Jim Few; niece, Pat Sharp, and other relatives (all of Perth).  
Cyrus S. Adams.

**Fraser, Ruth**, born January 1900, in Kaeo, North New Zealand; died August 9 at the Esther Somerville Nursing Home, Normanhurst, NSW, and was buried at the Avondale Cemetery, Cooranbong. Ruth was the wife of the late Pastor Archie Fraser. She is survived by her three sons: Ian, who is in charge of the Pharmacology Department, Loma Linda University, USA; Colin, 10 years teaching in the mission fields and now carpenter at the Division office, Wahroonga; and Graham, chemical engineer, Sydney; along with their wives, seven grandchildren and one great-grandchild. Pastor Ralph Tudor was associated with the writer at the service.  
A. H. Forbes.

**Fryer, Dorothy Blanche**, born June 2, 1913, at Prospect, SA; died August 24 at Hampstead Centre, Clear View, after a prolonged illness. Her mother, Kadelia Ivy, attended a tent mission conducted by Pastor Erwin Roenfelt on the site of the present South Australian Conference office. Dorothy had been an Adventist from childhood. She is survived by her son, Robert (Adelaide). Pastor Brian Pepper and Vincent Wilkinson from the Adelaide City church, were associated with the writer in the service.  
C. V. Christian.

**Grubb, Stanley George**, born September 26, 1912, in Hastings, New Zealand; died August 29 in Perth, WA. His early years were spent in New Zealand. At the age of 18, he left to attend Avondale College and later joined the SHF Company. He is survived by his wife, Honor; son, Warren, and his wife Kaye; and grandchildren, Geoffrey, Carole and Kim. Pastors Eric Howse, former World Food Service director, Peter Colquhoun, WA Conference president, Dr Ivan Scale, project manager, Sanitarium Health Food Company, and Trevor Matthews, Carmel SHF Factory manager, were associated with the writer in the service. A life-sketch will appear next issue.  
Dale Arthur.

**Kenyon, Arthur ("Artie") Oliver**, born December 16, 1910, in New Plymouth, New Zealand; died August 25 in the Waikato Hospital after a short illness. He was a hard worker who never did a job by halves. In 1945 he attended a mission run by Pastor George Burnside in Hamilton, and was baptised in 1960. A man of strong opinions, he was totally committed to what he saw as truth. Artie is remembered by his family as being caring and kind. He is survived by his wife, Helen (Hamilton); and children, Ruth Worboys (Sydney, NSW); Peter (Hamilton), Margaret (Christchurch) and Ngaire Holden (Rotorua).  
I. B. Rankin.

**Ludbey, Theresa Esther ("Essie")**, born March 1, 1910, at Zeehan, Tas; died September 1 in the Royal Hobart Hospital after a short illness. On March 30, 1929, she and Hurley Ludbey were married at Queenstown, and 33 years ago they moved to Hobart. Her husband predeceased her by three years. Twenty-four years ago she joined the Adventist Church after attending a mission conducted by Pastor John Colheart in Hobart. Essie was a member of the Moonah, then the Glenorchy church. She is survived by her children, Eileen Murray (Hobart), Kay Kinzel (Chicago, USA), Carol Simpkin (Hobart), Max (Hobart) and Peter (England); sisters, Gertrude Abel (Gold Coast, Qld) and Mollie Tronerud (Queenstown); five grandchildren and two great-grandchildren.  
Robert M. Kingdon.

**Morris, Clair**, 89, died August 21 at Bethesda Hospital, Auckland, New Zealand. As a foundation member of the Glen Innes church, Clair did much to support the building of the church in that district. It was the writer's privilege to lead Clair and Ted to Christ and baptism by Pastor A. V. Bambury in 1964. Clair is survived by two sons, Rolly and Keith. Pastor Jan Veld assisted the writer in the service.  
J. L. Lansdown.

**O'Hara, Alexander**, born August 27, 1921, in Glasgow, Scotland; died August 9 at the Alfred Hospital Melbourne, Vic. In his earlier years, Alex was a successful cyclist. In 1942 he married Zillah Davis. During the same year Alex joined the RAAF and subsequently spent 14 months serving in Papua New Guinea. A successful businessman, his life direction changed significantly after becoming an Adventist under the ministry of Pastor Hector Kingston. He sold his business and went to Avondale College where he graduated from the primary teachers course. He held positions in denominational work, with Commonwealth services in Papua New Guinea and with the State Education Department in Victoria. He is survived by his wife; children, Dennis, Susan, Ron and Margaret; sister, Peggy; and brother, Ronald.  
K. W. Andrews.

**Opetia, Aitu Fatitaua'i**, born 1908 in Western Samoa; died August 25 in Sydney, NSW, two weeks after returning from Western Samoa. He was baptised in 1943. A builder, Aitu helped with the building of the first Adventist church in Samoa. He is survived by his wife, Loua; 13 of their 16 children; 64 grandchildren and 41 great-grandchildren. Pastor Tasi Tesese, from Brisbane, was associated with the writer in the service.  
Aleni T. Fepulea'i.

**Smith, Frederick Lloyd**, born February 17, 1923, at Kyogle, NSW; died August 4 at Concord Hospital after a prolonged illness. Lloyd grew up and was educated in Kyogle, and later at Avondale College. In 1942 he joined the RAAF medical corps and served in Bougainville,

Papua New Guinea, for two years. He and his wife, Hazel, were married in Bundaberg in September 1946. They moved to Sydney, and Lloyd served with the Central District Ambulance for 37 years. An Adventist from an early age, for many years Lloyd was senior elder at the Fairfield and Auburn churches. He is survived by his wife; children, Warren (Perth, WA), Charmaine Miller and Ken (both of Sydney); brothers, Joe (Lismore), Gordon (Kyogle) and Len (Sydney); and 10 grandchildren. Ron Hicks, an elder who served with Lloyd, assisted the writer, and Ambulance officers formed a guard of honour after the service.  
Tui Rosevear.

## Advertisements

**Flowers for All Occasions.** Anniversaries, weddings, birthdays, parties, special occasions, funerals. Avondale College students a speciality. Contact Martinsville Flowers, Cooranbong, NSW 2265. Phone (049) 77 2547.

**Wanted.** Persons looking for a challenge to be met successfully. Persons with a sense of "mission." Persons who hate to get stuck on a treadmill but have a love of excitement. Persons willing to accept remuneration according to success. Persons who still believe "God is a faithful paymaster." If this appeals to you write for further information to the Publishing Department, South Pacific Division of the SDA Church, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 489 7122.

**Drink Maker.** Make your own sparkling fruit drinks, simply, quickly, with unbreakable unit. Only \$38.50 posted (Australia). Money-back guarantee. Kingston, 390 Goonoo Goonoo Road, Tamworth NSW 2340.

**Accommodation Wanted** for an active pensioner from November. Small flat, furnished or unfurnished, in the area from Wyong to Woy Woy, within 3 km of a station. Charles Pointon, 5a Alton Road, Cooranbong NSW 2265. Phone (049) 77 1493.

**Wanted to Rent.** Undercover storage space for car. West of Sydney, long term. Contact Ian Wright, 22 Narrabeen Park Road, Warriewood NSW 2102, or phone (02) 913 8242.

**Back to Croydon,** November 12. Past members and friends are invited to a celebration of the 25th anniversary of the dedication of the Croydon (Vic) Seventh-day Adventist church. Details from A. Raymond, phone (03) 723 1967.

**Adventist Aviation Association.** Notice is hereby given that the Annual General Meeting of the North New South Wales branch of the Adventist Aviation Association will convene on November 5 at the Avondale Memorial Church Hall at 7.30 pm. Members, guests and interested persons are welcome. N. J. Bryant, Secretary, PO Box 7, Cooranbong NSW 2265.

**How to Have a Happy Home**, by Clifford R. Anderson, MD. A doctor outlines the basic principles for a happy marriage and family. Available from your local Adventist Book Centre.

**Home Schoolers.** Dr and Mrs Raymond Moore will visit NZ, NSW, Vic, Tas and Qld, Oct 4-Nov 3. For details of meetings and seminars, contact Mrs Beverley Hogg, "Truro," Pleasant Hills NSW 2658. Phone (060) 29 0167.

**Employment Opportunity.** If you are skilled in the furniture workshop industry, are interested in production, quality and detail, are self-motivated and able to accept responsibility and leadership, would like to work in the Avondale College environment with Christian education and fellowship, Oakland Manufacturing offers you full-time employment and above-average conditions. Provide references, experience details, etc, to Ron Burns, c/- ACF, 8 McIntosh Street, Chatswood NSW 2067. Phone (049) 77 1177 B/H (043) 90 9826 A/H.



**Position Vacant.** We need to employ an additional cook and an experienced kitchen hand at the Warburton Health Care Centre and Hospital. Applicants should contact our chef, John Power, for an application form. Phone (059) 66 9010, or write to PO Box 300, Warburton Vic 3799.

**Avondale College Bookshop** also carries stationery, cards, gifts, watches, calculators, Parker pens, T-shirts, posters, jigsaws, squash racquets, blank video and audio cassettes, typewriters, Commodore computers. Located in Turner Building. Everyone welcome.

**Car Repairs.** For all your car repairs come and visit us. Member Waitara church. 10 per cent discount on labour and parts for church members. Glenn Xavier High Performance Cars Pty Ltd, Unit 2/1-5 Chilvers Road, Thornleigh NSW 2120. Phone (02) 484 1991 or (02) 484 7171.

**Modern Holiday Cottage.** Central coast, NSW. All the comforts of home. Minutes from beach, lake and shops. Suitable for family up to six plus cot and highchair available. Phone (043) 32 9597.

**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. Single or double occupancy. Private or share bath, \$US30 or \$US40. Emma Sargeant, 47-600 Hui Ulili Street, Kaneohe, Hawaii 96744. Phone (808) 239 7248.

**Cooranbong Retirement Village.** Private company offering 2 B/R, self-care units, first stage. \$59,000, ongoing hostel care. For information, brochures, etc, contact L. J. Hooker, 3/4 Tyrrell Street, Wallsend NSW 2287. Phone (049) 51 5899, A/H (049) 73 2391 or G. & J. Neale (049) 77 2257 A/H.

**"Melody Park."** Adventist retirement living, Gilston Road, Nerang Qld 4211. Situated between the Gold Coast

hinterland and beaches. For information write to the manager or phone (075) 35 9464.

**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.

**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.

**Real Estate.** Cooranbong and surrounding areas. Licensed real estate, stock and station, business agents and auctioneers. Your Adventist agency. Country acres, residential and waterfronts. Investment property management. Contact Grant Lawson, Raine & Horne, Cooranbong NSW 2265. Phone (049) 77 1222 A/H (049) 77 2131.

**ACF Investments Ltd** can help you while you help Avondale. We offer you attractive terms and rates of interest in an investment company whose profits are used to help Avondale College. A double blessing. For details: ACF Investments Ltd, 8 McIntosh Street, Chatswood NSW 2067. Phone (02) 411 7622.

**You Don't Need to Be Alone.** Buying a house or a business can be a confusing experience. If you need individual and discreet personal legal service, contact Ken Long, solicitor, Long & Company, 16-20 Barrack Street, Sydney. Phone (02) 29 4081.

**Accountant.** Ronald Magerl, AASA, CPA. Certified practising accountant. Income tax, corporate, trust and property management. 125 Melville Parade, Como. PO Box 761, South Perth WA 6151. Phone (09) 367 6133. Member of Wanneroo church.

**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.

**Family Videos for Sale.** Professional quality—evangelistic, health and Christian music videotapes available in English, French, Tongan, Fijian and Pidgin English. Pacific islands scenery and singing a speciality. Heritage Singers and Endless Praise music videos. Send for free catalogue or ask at your Adventist Book Centre. Adventist Media Centre (Pacific Videos), PO Box 15, Wahroonga NSW 2076, or phone (02) 487 1844.

**Williamstown Transport Service.** Furniture removals: local and interstate. Storage provided. Packing supplied. Reasonable rates. All goods insured. Free quotes. Reverse charges for long-distance calls. Phone (03) 729 1811 B/H or (03) 397 7190, (03) 391 1999 all hours. PO Box 214, Williamstown Vic 3016.

**Ansvar.** The insurance company for non-drinkers only, specialising in motor and household. Contact your local agent or the Ansvar office in your state: NSW (02) 683 4166; Vic (03) 650 9711; Qld (07) 221 8449; SA (08) 232 1272; WA (09) 321 6291.

**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:** The difference between learning to drive a car and learning to drive a golfball is that when you learn to drive a golfball you don't hit anything.

# HAWTHORN REUNION and FAREWELL

## Camberwell Civic Centre October 22

Season to Worship	10.00 am
Season to Praise	3.00 pm
Season to Remember	8.00 pm

Pre-booked lunch and tea available.

If you have not received an invitation by now, please contact the school immediately as we are not aware of your current address.

48 Oxley Road, Hawthorn, Vic 3122

Phone: (03) 819 3646 or (03) 818 2540



# Warburton Health Care Centre



**E**ver since the Warburton Sanitarium and Hospital took in its first client, who arrived suffering from nervous exhaustion, the centre has specialised in preventive health care and rehabilitation. For some time it was known as simply "The Hydro" because of its extensive use of hydrotherapy as an integral part of its treatment. Even today, almost 80 years later, the daily visit to Warburton Health Care Centre's treatment rooms is a highlight for its clients. Located an easy-to-travel 77 kilometres east of Melbourne, the centre nestles comfortably in the spectacular Yarra Valley in the Great Dividing Range. The tranquil surroundings provide the perfect setting for you to regain your health. Or for you to just relax for a few days.

Warburton Health Care Centre hasn't lost its vision or its unique atmosphere. After all, it's had 78 years to develop it.

## Did You Know That:

- 1.** Church members are always welcome at WHCC?
- 2.** Church members can receive special discounts?
- 3.** A special free video is available for health secretaries? Just write and ask for it.
- 4.** The courses WHCC offers include Stress Management, Weight Management, Looking Good—Feeling Great?

For details, write to Doug Davidson, Marketing Director, Warburton Health Care Centre, Warburton Vic 3799.