

# RECORD

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**GOOD HEALTH! Days**  
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**Today Is  
Radio-Television Offering**



# RECORD

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## EDITORIAL



### A Certain Stopper

A certain man, ignoring the tearful  
pleas of his mother and the stern  
warnings of his father, took his journey  
into a far country with a pack upon his  
back.

Standing in Christchurch, he exam-  
ined a map of South New Zealand and  
sighed with wonder at the possibilities.  
Places such as Lake Tekapo, Queens-  
town, Milford and Te Anau leapt off the  
page and tugged at his imagination.

Not many hours later, his pack began  
to feel heavy. Blisters formed on his feet  
and he wearied of the sheep bleating as  
he trudged along the road.

Why won't one of the motorists stop? he  
asked himself as another number plate  
disappeared. At a distance, and travel-  
ling at 100 km/h, all cars looked the  
same. But he soon learned that there  
were many varieties of motorists.

The next day, he started to categorise  
them. He named the first species the *No-  
stoppers*, and identified three sub-  
species:

1. *Jehu*—1. These motorists drove  
past him furiously, not even noticing  
that he wanted a lift. They were appar-  
ently too concerned with their own busi-  
ness and destination.

The hitchhiker noticed that the *Jehu-  
1s* tended to drive expensive, fancy cars.  
And they were often quite young. He  
wouldn't want to jump to any con-  
clusions, but they looked like Yuppies.

2. *Jehu*—2. These motorists also  
drove past at a furious pace. However, at  
least they noticed him standing with  
thumb outstretched.

Usually they would raise a finger to  
acknowledge him, but they never  
stopped. At times, he's ashamed to  
admit, he was tempted to shake his first  
at them in return.

3. *Accelerators*. Particularly annoy-  
ing, these motorists would slow down as  
if to stop. His hopes would rise. How-  
ever, having had a good look at him, they  
would suddenly accelerate and drive on  
into the distance.

They treated him as a curiosity. He  
might even have provided a topic of con-  
versation at the dinner table that even-  
ing.

"Guess who I just saw out on the high-  
way, Love?"

"I don't know."

"I saw this guy hitchhiking. Crazy. He  
looked really tired. I wonder if he got a  
lift?"

"You didn't give him one?"

"No."

"Was he near a town?"

"No."

"But it's dark out there."

"Honey, it's not worth running the  
risk. You never know what they're like.  
Besides, he should buy himself a car."

The hitchhiker sighed. Some were  
*stoppers*, but they nearly all fell into the  
one category—*Hoppers*.

*Stopper-Hoppers* were of some help.  
They would stop and give him a lift.  
However, they'd only take him as far as  
they were going—which was never very  
far. They did help his progress, but not a  
lot.

Often these people seemed very glad  
to get rid of him. It was almost as if they  
had picked him up in order to appease  
their consciences.

He was just starting to feel his blisters  
again when he saw another vehicle head-  
ing toward him.

Turning his body toward the car, he  
continued walking, backward, and ex-  
tended his hand. But the car was only a  
two-seater with two people inside. He  
lowered his arm, turned around and  
walked on.

Suddenly the car slowed and pulled  
up. Shocked, the hitchhiker ran up to the  
car.

"How far ya goin', mate?" asked the  
driver.

"Te Anau."

"Hop in."

"You sure?"

"Yeah, plenty of room. Or there will  
be when we make some!" The man  
chuckled.

The hitchhiker arrived in Te Anau  
that afternoon. It was well out of the  
motorist's way. But he said it wasn't a  
problem—he was glad to help.

The kingdom of heaven might be like  
unto Te Anau. But whatever it's like, it's  
going to consist of a certain species of  
*Stoppers* who, seeing someone struggling  
on life's highway, went out of their way  
to help him or her reach the  
destination.

Gary Krause.



# LETTERS

## Reason, Not Debate

D. H. Watson says that during 54 years of ministry he had "examined, discussed and debated" various beliefs. I hope he didn't debate.

When I was at Avondale College, Dr W. G. C. Murdoch advised theology students not to debate. He recalled witnessing a debate overseas on the subject of creation and evolution. The Adventist debater was easily defeated.

Paul reasoned from the Scriptures (Acts 17:2) and persuaded the Jews and Greeks (Acts 17:2; 18:4; 24:25). "Reasoned," in the Greek, means "to converse," "to discuss," rather than "to dispute." If we want to debate, I suggest we join the politicians.

Keith R. Peers, Qld.

## Amen!

R. W. Taylor's article on the ordination of women (February 18) was very good. I'm glad someone has spoken up to let us know where we stand. I believe the same. The Word doesn't change with culture and modern-day living. There's plenty of things women can do without being ordained.

How can a mother bring up her family and run a 12-hour day as a minister? Most married women want a job or a degree. What's life coming to? Most of it is pride and greed. God wants us to live a simple life and get a greater blessing in heaven—where I'm sure men and women won't be any different.

H. Erbeck, Qld.

## From the Heart

Pastor Douglas Jenkins's article, "Experiencing New Dimensions" (February 7) is excellent. It was speaking to my heart and from my heart—only I couldn't express myself as precisely and well. Thank you very much, Pastor Jenkins, and RECORD for printing it.

Elvira Seemanu, Vic.

## Enough Is Enough!

I understand that those who own a TV set or read magazines are bombarded with advertisements. Now we're getting almost the same in the RECORD. March 4 had two pages of advertising.

I always believed the RECORD was a church family news feature. Now we have this type of thing in it. If advertisements are needed, I suggest they be done

separately and not take up such good space. (Mrs) D. G. R. Stevens, NSW.

## Not Worldly

I can't agree that the RECORD is a "worldly publication." I enjoy it each week, and it's becoming more and more relevant to the issues facing me as a Seventh-day Adventist living at the end of the 20th century.

It's important that our church paper be relevant to the times. Church history is important—we must remember the lessons of the past. But I live in a world where the issues are IVF, AIDS, abortion, the breakdown of the traditional family unit—and a host of other issues about which the Bible and Ellen White have little, or only obscure things, to say.

I welcome articles that cause me to think and point me to where I might find Biblical principles to answer my concerns. Keep up the good work.

Jennie Porter, WA.

## Keep Swimming?

The article "Noah Never Took Swimming Lessons" (March 11) is misleading and confusing. Brother Ferris denies that struggle on the part of the believer has anything to do with his or her inheritance to heaven. However, referring to the Apostle Paul, Ellen White says, "He knew that in order to reach Christ's ideal for them, they had before them a life

struggle from which there would be no release."—*The Acts of the Apostles* page 315. (See also *Testimonies*, Vol 5, page 345.)

Further, Noah's ark wasn't a passenger ship to carry sinners through life while Christ's righteousness covered them. Rather, it protected those who had already put on Christ's righteousness through justification and sanctification. Having put away sin from their lives, they entered the ark that carried them through the "time of trouble." Noah certainly didn't have to learn to swim, but he had to build according to God's strict instructions. (Consider *Patriarchs and Prophets*, pages 92-101.)

Brother Ferris also admonishes us to "keep the cross in the Sanctuary." However, the cross was never in it. The blood of the cross is in the sanctuary, where it's applied on behalf of repentant sinners. But the final atonement will be made by the application of the blood of Jesus for those *only* who have shown by their perfected characters that they have indeed espoused the *true* gospel.

Robert H. Parker, SA.

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# Love One Another

by Ed Parker

**People enter the church on the basis of a love-bond relationship, and they leave when it's broken.**

**T**he expression "one another" is full of meaning for the Christian community. And this "one another" motif is based on the good news of the gospel of Jesus Christ.

"All men will know that you are my disciples if you love one another," writes John (John 13:35).<sup>1</sup> And he adds, "A new commandment I give you: Love one another." John 13:34.

Loving one another is a Christian imperative. In his First Epistle, John writes, "We should love one another." 1 John 3:11. And Paul says, "You . . . have been taught . . . to love each other." 1 Thessalonians 4:9.

Footprints rather than signposts guide people to heaven. And people enter the church on the basis of a love-bond relationship, and they leave when it's broken. In short, a Christianity that's not applied is denied.

Paul reminds us that we have a "continuing debt of love to one another" (Romans 13:8) and he adds that we're to have an attitude of brotherly love that's "devoted to one another." Romans 12:10. Peter writes, "Love one another deeply." 1 Peter 1:22.

And in this area, we must operate openly, genuinely and truthfully. Paul

## Footprints rather than signposts guide people to heaven.

told the Ephesians that we must "speak truthfully" to our "neighbour, for we are all members of one body." Ephesians 4:25. And he says that "each member belongs to all the others." Romans 12:5.

Love that only loves the lovable isn't love. "Bear with each other," Paul writes, "and forgive whatever grievances you

may have against one another." Colossians 3:13. This extends further to the injunction of false speech about our brother. "Brothers, do not slander one another." James 4:11. This love isn't only made for the sunshine, it must also operate in adversity. "Carry each other's burdens." Galatians 6:2.

In all of the functions and operations of the Christian community, "its parts should have equal concern for each other." 1 Corinthians 12:25. In no way should we "grumble against each other." James 5:9. (See also John 6:43.)

Then we will be able to have that "spirit of unity among yourselves." Romans 15:5.

Serious implications arise from these texts.

1. If theology has become divisive, it has lost its thrust.

2. If we say we shouldn't have any new light, we lose our sense of community.

3. The Biblical unity isn't uniformity. There's unity-in-diversity in a true Christian community.

4. On the basis of Scripture the priorities are in descending order—Christ, community, theology.

5. Practising community would lead to an evangelism explosion in our church.

6. Practising community tolerates various points of view.

7. Practising community would make us more dynamic and people caring.

In the Gospel of John the word *believe* is used some 98 times. Almost every time it's used as a verb. *Believe* is the key word of the gospel. (This results in another key word, *life*.)

In contrast, the First Epistle of John is keyed to personal experience. It's concerned with the certainty of eternal life and gives "tests" for evaluating the genuineness of one's acceptance of this beautiful gift. We need assurance, and that assurance needs to be reflected in

our personal relationships. The words "light" and "love" are prominent in this epistle.

*Here's an interesting study for you to work on:*

1. Look up the words "belief" and "life" in the Gospel of John. (Use a concordance or, better still, go through the Gospel and pick them out as you read.)

2. Do the same with the Epistle of John, looking for words such as "light," "love," etc.

*Some questions for you to think about:*

1. Do you think that placing the word "believe" in the verb form has any

## If theology has become divisive, it has lost its thrust.

significance? Does this mean more intellectual assent to the claims of Christianity?

2. Adding the information from the epistle to the gospel, does an active belief imply a sense of loving community?

3. Considering the association of the terms "light" and "love" in the epistle, answer the following:

a. If a concern for theological purity causes intolerance, what does that do to the "light"- "love" concept?

b. In reverse, what would a lack of love say about your belief pattern?

c. If belief is more than mental assent to a number of fundamentals, what would happen to us and our neighbours if we focused upon upholding the fundamentals?

God is far better than we ever imagined. "Let us love one another." **14**

*Ed Parker is chaplain at the Warburton Health Care Centre, Victoria.*

1. All Bible texts are from the New International Version.



# Banjo Paterson's Mate!

by Thomas Robinson

**"Dad," he sobbed, "I'm a failure!" Failure? My little eight-year-old a failure? Already?**

I could hear sobbing in the darkness. I groped my way into my little boy's room and sat on his bed.

"What's wrong, Matey?" I asked as I engulfed his little hand in mine.

"Dad," he sobbed, "I'm a failure!"

Failure? My little eight-year-old boy Bryce a failure? Already? It sounded so melodramatic. I suppressed a chuckle. His sobbing continued with greater emphasis.

"Tell Daddy why you think you're a failure."

"Because . . . because . . ." And then it flooded out. "Because I can't make a sound on the trumpet. I can't even make a raspberry sound!"

Wendy and I have three sons. Our eldest, Kent, is a gifted musician. Bryce, like Kent, had commenced learning music on the piano. Now, at eight years of age, he was beginning to learn a second instrument—the trumpet.

But by the time it was Bryce's turn to learn the trumpet, Kent had developed a beautiful trumpet sound and played extremely well. Little Bryce had compared his ability with his elder brother's ability. And, alas, he'd fallen short. In *his eyes*, he was a failure.

Bryce's struggle with his first week of trumpet was, for him, a life-and-death struggle. A struggle to be someone. Yet he didn't realise that he already was loved for what he was—not for what he could or couldn't do.

Taking his hand again, I squeezed it gently. With my other hand I wiped away his tears.

"Matey, you're *better* than Daddy."

"No, I'm not!" He spat the words out.

"Yes, you are. You can play 'Twinkle, Twinkle, Little Star' on the piano. Daddy can't. And what about 'Baa, Baa, Black Sheep'? I've heard you play that." His sobbing stopped for a moment.

"Kent can play that on the piano—and on the trumpet too!" Again he began to wail.

"Wait! Wait, Matey! You've had only *one* trumpet lesson and Kent has had many. Besides, you're different from Kent. Why, you can write poetry—and Kent can't do that!" Bryce suddenly stopped crying. There was a long pause.

"That's right, Dad. I really can."

"I tell you what we'll do," I said, glad to have succeeded in encouraging him at last. "We'll collect all your poems and print them in a book."


"Really, Dad?" His voice had an air of purpose. "Can we call it 'The Best of Bryce Robinson'?"

Bryce loved the poetic works of Banjo Paterson and treasured the book *The Best of Banjo Paterson*. His simple poetry

could hardly be compared to "The Man From Snowy River," but it was Bryce-Robinson-eight-year-old speaking to the little world he knew, in the way he knew.

Over the next few weeks, Bryce and I copied by hand all of his poetry onto sheets of paper. Then, using a spirit duplicator, we printed 10 copies of "The Best of Bryce Robinson"—first edition! That little book was a turning point in Bryce's life. He gave autographed copies to his teacher, to his friends, and to his brother Kent.

I still have a copy of that little book. From time to time I look at it. And it always reminds me of how important it is that we realise that we are somebody—somebody unique and loved.

When we discover that truth, our lives, like Bryce's, become completely changed. 

## Our Brother's Keeper

Footprints in the lunar dust  
Reveal Man's costly probe  
When hunger calls for mouths to feed  
And famine stalks his globe  
Craving stomachs twist and turn  
While missiles multiply  
Ignoring others' deathly plight  
And little children die.  
O when will mankind realise  
That blessings we can share  
To give a little happiness  
And show some human care  
Is really what our sad world needs—  
That golden rule by far—  
Our brother's keeper, all should know  
Is really what we are.

—Kenneth A. Davey

Thomas Robinson writes from St Heliers, New Zealand.



# The Desire of Ages: Under the Microscope

by Arthur Patrick

**The Veltman research helps to identify the distinctive character of the writings of Ellen White.**

A decade ago Adventists entered a period of ferment concerning Ellen White and her writings. It seemed as though a whole filing cabinet full of cards bearing previously-unknown information had been upended on the Adventist table. The sorting process appeared an unnecessary diversion to many, daunting to some, and disillusioning to others.

In hindsight, this painful experience has forced us to answer crucial questions we had ignored for far too long. Some questions centred on the church's best-loved life of Christ, *The Desire of Ages*.

Was *The Desire of Ages* trustworthy? Or is it a conglomeration of ideas plagiarised from other nineteenth-century authors? In November 1988, the Ellen G. White/SDA Research Centre at Avondale College received a 100-page document that helps answer these questions.

Ellen White's first depiction of the controversy between Christ and Satan, published during 1858, included eight chapters on the life of Christ. She expanded this in two of her four volumes entitled *The Spirit of Prophecy*, in 1877 and 1878.

The life of Jesus became the high point of her writing during her nine Australian years, culminating in three books: *Thoughts From the Mount of Blessing* (1896), *The Desire of Ages* (1898), and *Christ's Object Lessons* (1900).

It's evident that early in this century some Adventists understood how *The Desire of Ages* was written—and how it should be understood and used. It became a point of discussion after the 1919

Bible Conference at Takoma Park during meetings of Bible and history teachers. Transcripts of those dialogues were stored away for six decades. The church largely forgot numerous important insights.

Late in the 1970s when Walter Rea and others deluged us with new questions, we had to search anew for the answers. During 1980 the General Conference officers chose Dr James Cox to investigate Ellen White's use of other authors in her writings on the life of

## 500 books on Christ's life and related topics were collected.

Christ. Dr Cox was appointed as principal of Avondale College while still in the early stages of the investigation.

Dr Fred Veltman replaced him. He came to the task well-equipped as a pastor and Bible teacher with a strong background and training in the language, text, interpretation, and theology of the New Testament.

Dr Veltman's "Summary and Conclusions" fill 100 of his 2,500-page report. He has completed his assigned task in a thorough and professional manner, with the help of a corps of research assistants.

Why should one of the church's best New Testament specialists devote much of seven years of his life to a project of this nature?

*The Desire of Ages* is an important work within Adventism. It also helps illustrate the nature of Ellen White's other writings. And the claims and denials of the late 1970s demanded painstaking evaluation.

Some observations from the report are

worth considering. It proved a huge task. Fifteen of the 87 chapters in *The Desire of Ages* were selected for detailed scrutiny. Some 500 books on Christ's life and related topics presumed to be available for Ellen White were collected. Less-permanent potential sources, such as sermons and journal articles, couldn't be traced effectively.

The research isolated 32 works from 28 authors yielding "literary parallels" within 15 selected chapters; 23 proved to be more influential than the others.

Ellen White used as sources William Hanna's book on the life of Christ in 13 of the 15 chapters given special scrutiny. Two volumes by Daniel March were used in four chapters; the work of John Harris was used in another two chapters. The other sources were concentrated largely in one chapter each.

Dr Veltman believes about 31.4 per cent of *The Desire of Ages* is verbally parallel or similar to the sources she used. Beyond this literary relationship, a given chapter may reveal a broader "similarity of ideas" or "reflect the same thematic development as found in the sources."

The picture of Ellen White emerging from this study is different to that held by most Adventists until recent years.

Ellen White, though "not strong physically and had only minimal formal



*Dr Patrick is on study leave from Avondale College to complete a PhD in history.*



education," was "a person of great natural intelligence and through the years became widely read." "Over and over she demonstrates that she was able to take the essence of the source commentary and adapt it to her purpose." She shows "her ability to recognise the better literary construction of her helpers and of the sources from which she borrowed."

The Veltman research helps to identify the distinctive character of the writings of Ellen White. Her original writings exhibit a high level of readability, clarity and literary force. But, the "peculiar character" of her writings includes a practical approach to Scripture, a stress on "spiritual realities," a sense of certainty, and "devotional, moral, or Christian appeals."

To ponder Dr Veltman's comments is to conclude that God has not given in *The Desire of Ages* what some expected, but what we most needed as a religious movement.

Now that this report is available we can better address some of the other significant questions about Ellen White's writings. What is the nature of her inspiration? How did she use Scripture? What's the proper use of her writings in meeting the various needs of the church and of the individual Christian?

We can thank God that in Ellen White he chose a "voracious reader" and a writer with creative talent. "She, with the aid of her literary assistants, built out of the common quarry of stones not a *replica* of another's work but rather a *customised* literary composition which reflects the particular faith and Christian hope she was called to share with her fellow Adventists and the Christian community at large."

We can thank our church leaders for commissioning Dr Veltman to spearhead this study on our behalf. The assurances this research has given means we can seek to proclaim more winsomely the essential message of *The Desire of Ages*: "to know God is to love Him." Page 22.

\*Unless otherwise indicated, all expressions placed in quotation marks in the above article are drawn from Dr Fred Veltman's "Summary and Conclusions," pages 858-958.

Copies of the 100-page summary are available at cost from the Ellen G. White/SDA Research Centre at Avondale College. The complete report is available for \$US75 from Dr C. R. Taylor, Office of the President, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW, Washington, DC 20012, USA.

## PUZZLE

# BIBLE PLANTS

by today's names

by Gwen Pascoe

"Then God said, 'Let the earth produce fresh growth,' . . . plants bearing seed according to their kind and trees bearing fruit." Genesis 1:11, 12, NEB.

## Word List

(a few words appear twice)

Acacia, aloes, anemone, apple, blite, bramble, broadbeans, carob, cassia, cedar, chickpea, cotton, coriander, cummin, cypress, darnel, date palm, dill, elm, fig, fir, flax, frankincense, garlic, grapevine, juniper, leek, lentil, lily, mallow, mandrake, millet, mint, mustard, oak, oleander, olive, onion, papyrus, pine, pistachio, plane, pomegranate, poplar, poppy, reed, rue, rush, saffron, senna, sorghum, spikenard, sycamore, tamarisk, terebinth, turmeric, walnut, wheat.

P L A N E M L E K A R D N A M  
I O L E E K V O L E A N D E R  
S P M K S I R A M A T T N I M  
T I O E L A I C A C A L O E S  
A N N O G W A L N U T R E E D  
C E D A R R E P I N U J U T E  
H L K A O X A L F L A U R E L  
I P S B L I T N E L E T I L B  
O P P O P P Y D A T E P A L M  
N A I G A R L I C T A A B I A  
I I K S Y C A M O R E P R M R  
O S E A Y L I L T A P Y O C B  
N S N F I G M T T L K R A O D  
I A A F C R U U O P C U D R R  
M C R R Y A H R N O I S B I A  
M M D O P P G M D P H E E A T  
U A A N R E R E I R C N A N S  
C L R W E V O R L I O N N D U  
E L N H S I S I L F A A S E M  
D O E E S N E C N I K N A R F  
A W L A N E M O N E T T L E I  
R U E T E R E B I N T H S U R

Reference: *Plants of the Bible*, by Michael Zohary, Cambridge University Press.





Photo: Ken Long.

## Australian Champion

Ron Lamplough (pictured) is a modest champion. He didn't even tell his friends when he took out the Australian Professional Stroke Play Putt-Putt Championship. He won the title with a round of 25—par for an 18-hole putt-putt course is 36 strokes. Ron, who attends the Kellyville church, in Sydney, had to forgo the opportunity to play in the Australian Match Play titles, for which he would have been favourite, as they were scheduled on Sabbath. "There's never a temptation to play," says Ron. "After all, Sabbath is Sabbath."

## Seminar Blowout

The Papua New Guinea Union Mission headquarters in Lae recently exhausted its supplies of Revelation Seminar materials following a visit from Allan Tagai. More than 344 students at the Kainantu State High School registered to attend a seminar conducted by Mr Tagai, a recent Pacific Adventist College graduate. "That is nearly three-quarters of the school enrolment," says PNGUM Ministerial secretary Chester Stanley. "And the number is even more remarkable

considering each student has to pay around \$A10 for their supplies."

## Church Grows

A fly'n'build team from Mildura (Victoria) flew to Moa Island on April 6 to pour a concrete slab for the first Seventh-day Adventist church to be built in the Torres Strait Islands. A second team will follow next month to erect the building that will accommodate 80.

## Bendigo Campaign

"Focus on Living" presenter Pastor Geoff Youlden commenced an evangelistic campaign in Bendigo, Victoria, this weekend. Meeting venue is the J. B. Osbourne Theatre at Kangaroo Flat.

## Celebrations

Adventists in the Philippines are marking 1989 with celebrations underscoring the church's progress in the area. Nearly 8 per cent of the Seventh-day Adventist Church's world membership is located in the Philippines.

## Mexican Baptisms

A three-week crusade during February in Merida, Yucatan, Mexico, resulted in 855 baptisms, reports Salim Japas, Inter-American Division Ministerial secretary.

## Choir Wins Award

The Holloway Seventh-day Adventist Youth Choir, from London, won the Local Radio Award for a New Gospel Choir in the 1989 BBC Gospel Choir of the Year competition. Greater London Radio nominated the 50-member choir, and its six-piece band. According to choir leader Nerry John, the choir was formed in 1982 as

something for the church young people to do together to serve the church. Their winning repertoire included "Lord, We Thank Thee" and "Give Us This Day." BBC Radio 2 recorded their performance for a national Easter broadcast.

## ICPA Instructs Police

Thomas Neslund, executive director of the International Commission for the Prevention of Alcoholism, recently taught drug-prevention strategies to officers of the Abu Dhabi police force. Pastor Neslund gave a two-day briefing on the worldwide drug and alcohol scene and showed the clear link between drug and alcohol use and crime. Abu Dhabi is one of the United Arab Emirates bordering the Persian Gulf.

## A History

A new book entitled *The Seventh-day Adventists: A History*, by Anne Devereaux Jordan, has recently been published by Hippocrene Books of New York. Aimed at the general reader interested in basic facts, it is written in simple language. According to Humberto Rasi, of the General Conference, the book is free of the critical attitude often found in similar books.

## Caledonian Epidemic

Dengue fever has broken out in New Caledonia, with 250 confirmed cases in the first six weeks of this year. Authorities have requested assistance from Australia.

## Marijuana's Effects

Research shows that marijuana interferes with the immune system by suppressing the body's killer cells, the first line of defence against infection and tumour cells.—*Adolescent Counselor*.

## SS Outreach

Lord Howe Island operates a children's Sabbath school for 16 youngsters, most of whom are non-Adventists. Lord Howe, 700 kilometres north-east of Sydney, is 11 kilometres long and 1.6 kilometres across at the narrowest point. It has a population of 280, with only two churches—Seventh-day Adventist and Church of England.

## Deceitful Advertising

Only 20 per cent of fourth- to sixth-graders thought of coolers as alcoholic according to a *Weekly Reader* survey of 500,000 elementary students in the USA. Yet coolers have an alcohol content of 4 to 6 per cent. "They're packaged to look like soft drinks," says Gretta Ware, director of Adult Prevention programs for CompDrug in Ohio, USA. "They're light and sweet and very inviting. It's a simple way to slip into alcohol usage."



Photo: Paula Chestnut.

## Warrior's Weapon

The power of the gospel to transform lives was driven home to Elwyn Ferris, of Dundas, Sydney, on a recent fly'n'build on Malaita, Solomon Islands. An old warrior presented Elwyn with his prized possession—a club that had



been used to kill many people. Elwyn's uncle, Pastor David Ferris, brought the gospel to the area. The now-converted warrior made the presentation in appreciation for the new church the visitors erected in their village in three days.

## USSR Health Study

Minnesota lay leaders Garwin and Marilee McNeilus have joined Harold and Rose Otis of the General Conference in preparing a study on healthful living in the Soviet Union. They are investigating prospects for a vegetarian restaurant in Moscow, and the possibility of church involvement in the manufacture of soya bean products in the USSR.

## GDR Losing Ground

The Seventh-day Adventist Church in East Germany is facing a serious problem of decreasing membership. In three years only 634 people have joined the church—while 924 have died. Nor does this take into account the emigration factor. However, the country's 9,238 Adventists are continuing to conduct 5-Day Stop Smoking Plans, weight-control seminars, evangelistic meetings and Bible studies.

## Dorcas Aid

The Titikaveka Dorcas Society, in the Cook Islands, has received a grant from USAID of \$5,600 to purchase equipment to present cooking demonstrations and health lectures. A sewing machine was also included in the aid package.

## Booming Sales

During 1989 the Philippine Publishing House expects to print literature valued at more than \$US3.5 million to serve the division's 3,000 literature evangelists. Late last year

the publishing house installed a new four-colour press that publishing leader F. B. Conopio expects to easily handle production demands.

## Prison Visit

Dr Russell Standish, Health director for the Far Eastern Division, recently visited Mrs Lorraine Cohen—the New Zealander who is under sentence of death for drug dealing in Malaysia. "It was a testing experience," says Dr Standish. "I felt an obligation to speak to her concerning the Lord and left her a copy of *Steps to Christ*. I found both Mrs Cohen and her son, who is serving a life sentence for similar charges, in need of urgent dental care and offered to arrange this through our dentist at Penang Adventist Hospital at no cost to her. Please pray for my witness."

## Groundbreaking

Church leaders and guests participated in groundbreaking ceremonies on February 1 at the new campus of the Adventist International Institute of Advanced Studies. The new campus is located near Silang, Cavite, 25 km from its current location at Philippine Union College. Academic activities are expected to begin in 1990. The site will include 96 student housing units, 46 faculty-staff housing units, an auditorium, library, three classroom buildings, an elementary school and an administration building. Established in 1986, AIAS is the Far Eastern Division's graduate-level educational institution. Programmed primarily to train Adventist students for service in various church agencies, the institute offers 14 degree programs within its two schools.

## Centre for Brazil

The Adventist Church has established a community development centre about 40 km from the nation's capital, Brasilia, and handed it over to the Pedregal community. The centre offers services in health education, medical and dental attention, shower rooms, a laundry and potable water from 90 metres underground. Most of the funding for the project came from Canadian International Development Agency. At the official opening local residents expressed appreciation that they will now not have to walk two kilometres to get water. Some 3,000 families will benefit from the service made possible through Adventist Development and Relief Agency.

## Sydney Camporee

Some 650 Sydney Pathfinders spent Easter in the wilderness setting of Appin. The youth, under the leadership of Pastor Eric White, reenacted the wanderings of the children of Israel from Egypt to the crossing of Jordan. Guest speaker on Sabbath, Bill Winterton, introduced them to the sanctuary services and how even the furniture represented Jesus.

## Family Life Focus

The 1989 Christian Family Life Conference will feature a one-day workshop conducted by renowned family scholar Dr David Olson from the University of Minnesota, in the United States. The conference will take place from July 3 to 5 in the Opal Room at the Wahroonga Activities Centre, adjacent to Sydney Adventist Hospital. Other speakers include Dr Ian Chand, from Loma Linda University, and his daughter, Ivonne, who will conduct a workshop on Parent-

Teen Relationships; Ruth Webber, author of the newly released book *Living in a Step-family*; Dorothy Ginn, director of Child Abuse Prevention Service in Sydney; Betty Weule, coordinator of Credit Line, Sydney; and Graham Stacey, director of Family Life Ministries for the SDA Church in Victoria. Bookings or inquiries should be directed to National Christian Family Life Conference, c/- Pastor Bryan Craig, 148 Fox Valley Road, Wahroonga NSW 2076; phone (02) 489 7122.

## Cook Is Mission

Fijian evangelist Pastor Asake Kabu conducted an evangelistic campaign on Aitutaki last month.

## Teachers Institute

The South Pacific Division will conduct an Institute for Christian College Teachers over a two-week period in early 1990.

## Young Composer

Annette Wells, a 1985 Avondale College music graduate, composed the Dedication Song performed at the opening of Holy Trinity Anglican church at Kawana, on Queensland's Sunshine Coast, on March 5. Annette presented the song together with Melbourne soloist Pam Risk. Distinguished guests included the Anglican Primate of Australia, Sir John Grinrod and Lady Grinrod, and the Premier of Queensland, Mr Mike Ahearn, and Mrs Ahearn. Four hundred people attended the two-hour service.

*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.*



## Volunteers Give Useful Service



Photos: Ron Clarke.

Sue and Adrian Butcher are into their second year of volunteer service at Aore High School. Adrian uses his mobile workshop when repairing engines. The couple have four young sons.

**L**ike the legendary phoenix, a brand-new sawmill will soon be operating at Aore, in Vanuatu, on the same spot where a rusted petrol engine and a few pieces of rotted timber bear testimony to an almost-forgotten sawmill of yesteryear.

The new mill is the result of the hard work, fundraising, planning and expertise of volunteer missionary Adrian Butcher.

At the time of writing, the mill has just completed a "dry run" test in the workshop and is ready to move to its prepared site.

Some people regard Aore as the "last paradise on earth." Call it what you will, this tropical island is currently home to volunteer maintenance man Adrian Butcher, his smiling wife, Sue, and their four young sons, Deane, Andrew, Bradley and Jason.

Adrian first visited Aore on a fly'n'build project. He then returned to repair the slipway. After recognising the great need for a maintenance worker, he decided—with his wife's support—to donate a year to the mission field.

He and Sue closed their profitable mobile repair business in New South Wales, rented their house, packed their necessities plus a large supply of paint and materials into the back of his mobile workshop, and shipped the lot to Santo. And all at their own expense.

When the year was over, Adrian realised it wasn't long enough. He still had

many things to accomplish. So the family decided to stay on for 1989 as well.

Adrian and his various helpers have cleaned, sorted and reclaimed much of the disused and damaged workshop equipment and workspace. He has also repaired and painted houses, overhauled mission boats and cared for the daily breakdowns of ageing pumps, motors, tractors, chainsaws, mowers and whatever else decides to "fall to bits."

Sawn timber is almost non-existent at Aore—and expensive. So Adrian decided on a plan that would have daunted lesser mortals—start a sawmill!

*Cost? Around \$A30,000. Available funds? Nil. Give up? Not likely! Solution?* Increase his already hectic program to include Sundays at nearby Malo Island repairing vehicles that the appreciative locals drive or have towed to the beach and patiently wait their turn for "big man belong fixim truck."

With the money earned, Adrian flew to Sydney and worked with his father while searching for and/or scrounging from his mates the needed parts. Before long Adrian had accomplished his purpose, and was ready to return to Aore with the necessary equipment. It included used pulleys, cables, bearings, etc, donated by the Sanitarium Health Food Company maintenance section.

It was my privilege to help build the new-concept mill Adrian had planned. The log stays stationary while twin saws travel along an adjustable track, cutting

a sized piece of timber at every pass.

Aore principal John Reynaud is ecstatic at the new mill. "It looks like it just came from the factory!" he exclaims.

Adrian next plans to paint and repair the 20 staff houses on Aore campus. He would welcome help from carpenters, painters and handymen/women. Any offers?

I'm returning for the third time in May or June—or both! So I probably don't need to warn you that mission work is contagious.

There's an old furnished house available for volunteers' use. If you would like to know more, contact me on (085) 32 4404 or at 4 Hawke Road, Murray Bridge SA 5253.

Or, for further details of volunteer service appointments in general, write or phone Karen Sabbo at the South Pacific Division office, 148 Fox Valley Road, Wahroonga, NSW 2076; phone (02) 489 7122.

Let's encourage Adrian and Sue by letting them know we're coming to help! And if you can't go personally, you can send a tax-deductible donation through Adventist Development and Relief Agency, PO Box 129, Wahroonga NSW 2076.

*By Ron Clarke, a recently returned volunteer who lives at Murray Bridge, South Australia.*

## Yugoslav Pastor Ordained in Gympie



Photo: Ken Dove.

**P**astor Frederick Miroslav Stilinovic (pictured with his family) was ordained to gospel ministry in his new parish centred at Gympie, Queensland, on February 11.



South Queensland Conference president Pastor David Lawson, Dr Alwyn Salom from Avondale College, and Pastors Cedric Wallace and Bill Baines participated in the service. Pastor Stilinovic's parents travelled from New Zealand to attend.

Born in Yugoslavia, Frederick Stilinovic was 11 years old when his family migrated to New Zealand. When he was 18 and attending Longburn College, he felt called to full-time ministry. He completed his Bachelor of Arts in Theology at Newbold College, UK, in 1977.

He then completed a Master of Divinity degree at Andrews University, USA.

While in England he met Maria Simic, a graduate of the Adventist Theological Seminary in Yugoslavia, and they were married. After his studies, they moved to Yugoslavia in 1982, and three years later they accepted an invitation to serve in the South Queensland Conference.

He pastored the Warwick, Stanthorpe and The Summit churches before moving to Gympie and Cooroy this year. Pastor and Mrs Stilinovic have two children, Mireya (6) and Mervyn (4).

## Homu Helpers Bring Darkness Into Light



Eddy Knopper, brother of murdered missionary Peter Knopper, and two men from Perth, WA, completed building the church at Homu, near Goroka, Papua New Guinea, during a fly'n'build.

**T**wo men from Perth, WA—Ross Turner and Gary Pickering—joined Eddy Knopper, from Cooranbong, NSW, on December 7, for a fly'n'build at the Homu Layman Training School, near Goroka, Papua New Guinea.

Eddy's brother, Peter, was killed at Homu in March last year.

The men planned to complete the section of the church built by a previous fly'n'build group, and repair the generator, which had been out of action for about 18 months.

"Thanks to assistance from the local church members, these objectives were achieved in the allotted time," says Eddy Knopper. "In addition, we used some money that had been donated for benches to build seats in the church for about 350 people."

The group also poured the concrete floor, raised the frame and put iron on the roof of a "back room" that can be utilised for children's Sabbath school

and Pathfinders. Local church members will make bamboo walls.

"When we arrived in Goroka, the Brian Bell hardware company told us there were no parts available anywhere in the world to repair the diesel generator at Homu," says Mr Knopper.

"They offered us an 8KVA Lister diesel for K5,000. But we found we could get a 10KVA in Sydney that would be much more suitable for Homu's 2,100-metre altitude. Engines, as well as people, tend to lose a degree of power at that height!

"We thought this was the way to go until we found it would have to be in customs for 10 days! That delay would not have given us time to get it installed.

"Then the manager of Brian Bell's head office in Port Moresby offered us a 12.5KVA unit for the same price as the 10KVA. And it was nearby in Mount Hagen! So we took delivery two days later."

The group poured a new concrete slab, wired the generator shed, and replaced or repaired other wiring on the compound.

"The people can now worship at night in the renovated and extended church, with lights—instead of in the dark or under the stars," says Mr Knopper.

Before the volunteers left, people representing 25 churches from the area where Pastor Peter Knopper had worked joined the union mission president, Pastor Bert Godfrey, at the dedication of the church and the unveiling of a memorial to the murdered missionary.

"Behind glass in the church foyer lies Peter's Bible—open to Acts 20, from which he preached his last sermon," says Eddy Knopper.

"The local people desperately want the layman's school to continue training men to preach the gospel. But the buildings at Homu are not yet completed.

"Peter had hoped to erect a new dining hall for boarders and a men's dormitory, because the current one is entirely unfit for human occupation.

"Currently, the Adventist Development and Relief Agency Knopper Memorial Fund for Homu holds \$20,000, but another \$20,000 is needed to complete the work planned. All donations toward the project are tax-deductible."

## Pastors In-service Training Held at Avondale College

**S**ixty pastors from Australia and New Zealand gathered at Avondale College during December for a 12-day training session in church-centred evangelism.

The workshop climaxed with an evening communion service during which pastors shared their commitment to the Lord and His church.

Dr Alwyn Salom, director of the Institute of Church Ministry and Evangelism, based at Avondale College, led out. Dr Eoin Giller, an expatriate of the South Pacific Division who currently is pastor of the Buffalo Seventh-day Adventist church in New York State, USA, was a guest presenter.

South Pacific Division Ministerial Association secretary Pastor David Currie, Trans-Australian Union Conference associate Church Ministries director Pastor Eric Winter, and Dr Kerry Hortop, from



the Theology department of Avondale College, also assisted.

Participants studied the model of evangelism recorded in the Book of Acts, which facilitated the amazing growth of the early church.

Other topics included the revitalisation process in the local church, the unique strengths and problems of the small church, ministry to inactive and former members, network evangelism, assessing the church's community and its needs, and equipping church members for their ministry.

Lectures and discussions were interspersed with practice sessions, case studies and examination of resource materials—as well as short breaks for fellowship and recreation.

## New High School Under Way in Melbourne's West

**K**eilor Seventh-day Adventist High School opened this year with an enrolment of 30 students and a staff of four under the leadership of Ron Hiscox.

Local church leaders expect the school to grow quickly and soon encompass full high-school curriculum.

"If families are interested in getting away from the rat-race of city life, land is still cheap and plentiful in this area," says Coburg church clerk Jenny Saunders. "The educational standards set by the staff at the school are high, and discipline is required. Each student knows what is expected of them."

At present the school is meeting in the St Albans church complex until ground work is completed for placement of new buildings. According to Mrs Saunders, the students are expected to occupy their new classrooms by April 23.

"The new buildings will allow teaching of Manual Arts and Domestic Science, as well as providing excellent science and library resources," says Mrs Saunders. "As well, the students have all the local sporting facilities available to them—a soccer centre, indoor cricket, skating, ten-pin bowling, etc. Just talk to any student at Keilor SDA High School and they will give you a positive reaction toward this new school."

The official opening date is still to be announced. Inquiries may be made at the school by phoning (03) 366 1818.

## Two Ordained to Ministry in Nth Queensland



Photo: Leigh Rice.

John Watson (left, with his wife, Mollie), and Alvyn Goldsmith (with his wife, Rhonda), were ordained to gospel ministry at a regional meeting in Townsville, Queensland, on February 4.

**J**ohn Watson, conference secretary-treasurer and Stewardship director, and Alvyn Goldsmith, church pastor for Home Hill and Ayr, were ordained during the Sabbath worship service at a regional meeting at Townsville on February 4.

Around 300 people from the central district of the Northern Australian Conference attended.

Trans-Tasman Union Conference president Pastor Harold Harker led out in the service, assisted by friends of the men being ordained. Conference president Pastor Don Mitchell has been friends with Alvyn since they studied together at Avondale College. And TTUC secretary-treasurer Pastor Ron Evans has been friends with John since they were in their late teens.

John, whose mother travelled from Western Australia for the occasion, has been secretary-treasurer in Townsville for 10 years. He and his wife, Mollie (nee Davey), are under transfer to North New Zealand. They have served in Adelaide, Sydney, Canberra and Papua New Guinea.

Alvyn Goldsmith came into ministry later in life, after years of active church membership in Victoria. He completed ministerial training at Avondale in the 1950s. He and his wife, Rhonda (nee Darko), who have been in the Northern Australian Conference for two and a half years, will continue to pastor in the Home Hill-Ayr district.

*By Leigh Rice, Communication director for the Northern Australian Conference.*

## OJA Seeks Wider Participation

**A**nti-drug magazine *One Jump Ahead* now has junior reporters and a junior editor assisting editor Nainie Magnusson.

Claudette Bateup (13), Karen Fermin (12), Debbie Judge (13), and Matthew Newitt (12) were chosen as a result of a Talent Quest Competition run by the magazine last year. Mrs Magnusson hopes that the junior members on the production team will not only increase the appeal of the magazine for pre-teens—toward whom it is directed—but will also boost the level of involvement among the members of the magazine club.

Participation by the young people is an important part of the *One Jump Ahead* strategy for getting its message across. "People are more likely to stick to an ideal they have worked for than one they have only read about," says Mrs Magnusson, who expresses gratitude to the people who have encouraged participation in the magazine by sponsoring the *One Jump Ahead* prize program.

Besides competition entries, *One Jump Ahead* is anxious to receive contributions (letters, stories, drawings, puzzles etc) from its members. There is a small monetary prize for any contribution that is accepted for publication.

By using junior talent, Mrs Magnusson believes *One Jump Ahead* is helping to create a peer-support program throughout Australia and New Zealand. Children know they are not alone when they decide to take a stand against drugs.



# South Pacific Division Launches GOOD HEALTH! Days

**G**ood Health! Days are sweeping through Adventist campgrounds like a storm, in both Australia and New Zealand. And if camp attenders did not know the magazine existed before, they certainly know it now.

The Good Health! Days are part of an initiative to increase the circulation among Adventists of the new-look *Good Health!* It involves juniors selling *Good Health!* subscriptions to people on the campgrounds.

Signs Publishing Company launched its first *Good Health!* Day at the North New Zealand campground on Christmas Day, last year. Since then, *Good Health!* Days have been held in South New Zealand, Tasmania, Victoria, South New South Wales, and Western Australia. Other conferences will have their turn later in 1989.

At the beginning of this year, only about 3 per cent of Adventists in Australia and New Zealand were subscribing

to *Good Health!* "I hope that figure increases dramatically this year," says Division Health director Don Bain. "It's important for every Adventist family to receive this magazine. Our families need to be constantly reminded of Adventist health principles, and *Good Health!* is doing this in an attractive, readable way."

*Good Health!* Day sales have ranged from 70 subscriptions (at the Tasmanian camp-meeting) to some 300 (at the larger Victorian camp-meeting). Some 40 juniors took part in the first *Good Health!* Day at the North New Zealand camp, selling 150 subscriptions.

"We were very pleased with that result, particularly in view of the relatively small numbers that were on the campground for Christmas Day," says Signs Publishing Company periodicals manager Rod Nixon.

On the evening following the *Good Health!* Days, participating juniors are

presented with commissions for the subscriptions they have sold. As an additional incentive, Neville Wilson of Graecross Industries, in Melbourne, has donated a 10-speed bike to the junior who sells the most subscriptions at any camp-meeting *Good Health!* Day. The prize will be presented at the end of the year.

"The atmosphere at the *Good Health!* Days is terrific," says *Good Health!* editor Gary Krause, who has supervised four of the special days. "The juniors rise to the occasion, and many adults comment on how well the kids present themselves and the new product. I've told publishing department directors that *Good Health!* should be receiving payment for training future literature evangelists!"

Each person who subscribes to *Good Health!* receives a sticker that says, "I Have Good Health!" "The sticker is the only thing that protects people from being harassed by juniors all day—the pressure isn't intended to be subtle!" says James Coffin, editor-in-chief at Signs Publishing Company. "Those stickers are in great demand."

Signs Publishing Company is currently designing a special package for young people who wish to sell single copies of *Good Health!*—and subscriptions—in their neighbourhoods.

"Many of the juniors who take part in these *Good Health!* Days are eager to continue selling once they get home," says Mr Krause. "They've realised that it's a great way to do something worthwhile, and to earn good pocket-money at the same time."

## First Baptism for New Melbourne Church Group



Photo: Barry Whelan.

Highlight of the first baptism that added a member to the recently formed Rowville church in Melbourne was the rendition by the candidate of "Low at Thy Pierced Feet," depicting the sinner's recognition of sin and acceptance of Jesus as Saviour. "It was a day of celebration as Judy Waters [centre] was baptised and her two children, Matthew and Rebecca [front], were dedicated to the Lord," says church pastor Barry Whelan (pictured right), and his wife, Fay (left). Lilydale church members Bob and Judy Gilchrist contacted Judy and referred her to Pastor Whelan. He soon discovered she had attended an Adventist church in Queensland in her early years. "Rowville members met Judy at a social gathering and warmly welcomed Judy into their fellowship. Soon she began attending church. This was the first baptism at Rowville, but it also marks the beginning of a new life for Judy and her children," says Pastor Whelan.

## CHURCH NEWS

### Albion Runs VBS

The Happy Holiday Club conducted in late January by the Albion church, in Brisbane, climaxed with a concert that featured the children acting out the story of Daniel in the lions den. Mata Goss organised the series, which Pastor David Lamb compered. "A new feature this year was the serialising by Wilma Fox of the book *Swift Arrow* with the final episode told at the concert," says reporter Alice Bloom. "Another new innovation that proved popular with the children was a daily Bible quiz with scoring in the form of naughts and crosses on the blackboard."



## Smorgasbord Luncheon

Westridge church (Toowoomba, Qld) Community Services workers invited visitors who had attended the church during the year to be their special guests at an end-of-year celebration held in their church hall on November 22. "Usually we go to a restaurant, but this year we decided to provide a smorgasbord luncheon, and it was much appreciated by all who attended," says Community Services secretary Joan Chapman.

## Hospital Visitation

A young couple, who were visiting New Zealand when the husband was diagnosed as suffering from a brain tumour, broke down and wept when women from the New Lynn Samoan Dorcas society visited the hospital and presented gifts of fruit and money. "Leader Laina Sauni and secretary Susana Minoi, accompanied by members, also visited Pastor Nese Fuatavai, on sick leave from the Samoa Mission, and other hospital patients," says communication secretary Melive Fatua.

## Paraplegics Lead

Paraplegics conducted a special service for members of the Nambour church (Qld) late in November, taking the main address and the scripture reading. The service highlighted the abilities of the disabled. Rodney Silvester, a chaplain for Brisbane hospitals and a Task Force volunteer with the South Queensland Youth Department, compared the need for medical care for the sick with the care Jesus provides for the spiritually sick.

## Avon Valley Celebrates

The Avon Valley church (Northam, WA) celebrated the liquidation of their church indebtedness on December 3 last. "Members, ex-members and friends attended an afternoon Sabbath service followed by a basket tea and concert," reports communication secretary Wini McKenzie. "We greatly appreciated the help we received toward this project."

## Samoan Mission

The New Lynn Samoan church (NZ) climaxed its 1988 mission with a baptism of 12 people on October 15. "Following the immersions, a call was made and many indicated their desire to be baptised," says church communication secretary Melive Fautua. "These are now studying for the next baptism."

# NOTICEBOARD

## Weddings

**Benham—Perry.** Brian William Benham, son of Roy and Cheryl Benham (Home Hill, Qld), and Alanna Kathleen Perry, daughter of Graeme and Glenys Perry (Cooranbong, NSW), were married on March 5 at the Parramatta SDA church, NSW. Brian and Alanna plan to set up their home in Sydney, where Brian is a real estate salesman and Alanna is a Registered Nurse at Sydney Adventist Hospital. G. B. Scott.

**Moller —Barrett.** John Leonard Moller, son of Lorna Moller (Adelaide, SA), and the late Leonard Moller, and Fiona Lydia Barrett, daughter of Kenneth and Eleanor Barrett (Sydney, NSW), were married on March 11 at St Johns Uniting church, Wahroonga, NSW. John is an engineering manager and Fiona is a nursing sister at Sydney Adventist Hospital. Ken Barrett, father of the bride, conducted the service, assisted by the writer. W. J. Gerken.

**Stewart—Stace.** Barrie Stewart, eldest son of Mrs Lillian Stewart (Toronto, NSW), and Wendy Stace, younger daughter of Noel and Loris Stace (Martinsville), were married on March 11 in the Avondale Memorial church, Cooranbong, NSW, a miner, and Wendy, a veterinary nurse, plan to set up their home in Sydney. J. N. Beamish.

**Thompson—West.** David Thompson, son of Glenn and Jessie Thompson (Sydney, NSW), and Elizabeth West, daughter of James and Kathleen West (New Zealand), were married on March 12 at the Wahroonga SDA church. David, a sales representative, and Elizabeth, a Registered Nurse at Sydney Adventist Hospital, plan to establish their home in Sydney. John A. Shaw.

## 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.

**Brown, John Samuel ("Jack"),** born December 9, 1920, at Inverell, NSW; died March 16 at his home in Uralla after a prolonged illness. An old-time miner, in the depression years Jack dredged for gold. During the second world war he served with the army in Papua New Guinea. Jack was a member of the Armidale church and had served as senior elder. He is survived by his wife, Mildred; daughters, Beryl, Maree, Carol, Joan and Betty; son, Darryl; sister, Marion; 11 grandchildren; and one great-grandchild. Five generations of Jack's family have lived in the Uralla district, and a service held in the Uralla Uniting church was attended by many relatives and friends.

Barnabas Shelley.

**Courtney, Charles Albert,** born January 8, 1910; died March 11 at Geelong Hospital, Vic, and was buried in the Leopold Lawn Cemetery, Geelong. Charles was a prominent leader in the Geelong church for many years and is remembered as a hard worker and one of God's champions. He is survived by his wife, Ruth; son, Bruce (Qld); daughter, Rosemary Harrison; daughter-in-law, Maureen (son Graeme predeceased his father); grandchildren and great-grandchildren. Wim De Groot assisted the writer in the services. L. S. Utley.

**Davey, Cordelia Winifred,** born August 12, 1912, in Tamworth, NSW; died February 27 in the Charles Harrison Home, Cooranbong. Win bravely accepted the

task of bringing up her family of five daughters when her husband, Wellesley, died suddenly in 1956. It is to her great credit that all of her children and their families are in Christ and members of the church. Living most of her life in South Australia, she was well-known and respected by the members of Adelaide City, Brighton and Prospect churches. She is survived by her daughters and their families: Faye (Bradford), Heather (Were), Pam (Robson), Wink (Devenish) and Sheryl (Barnes); sisters, Della Brown and Olga Pye; and brother, Carl Speers. Pastor Graeme Bradford assisted the writer in the service.

Alwyn Salom.

**Jamieson, Sarah Winifred ("Win"),** was born 77 years ago in Northern Ireland. At the age of 16 she emigrated to New Zealand with her family. In 1936 she married David John Jamieson (a cousin of the writer). A member of the SDA Church for some 40 years, during that time Win held many church offices. She is survived by her husband, Dave; children, Dave Jr, Gerald and Elanore; and their families. Win was buried at the Hillcrest Cemetery on March 2. Ron Lewis.

**Lamb, Charles,** born August 9, 1913, at Dollar, Vic; died March 1 at the Narraggin Hospital, WA, and was buried at the Williams Cemetery. During the years 1942-47 he was a fitter with the RAAF. Over the years Charles worked at farming, mining and water boring, and as a colporteur. He was also interested in photography. In his retirement he was involved in SES and radio rescue work at Mandurah. The only church member in his family, Charles was baptised by Pastor A. D. Vaughan at Kalgoorlie in 1950. He is survived by his second wife, Setalia Mary; daughter, Joy Hunt, with whom he last lived, and other members of his family. G. B. Helsby.

**Lankow, Gaynor Marie (nee Hammond),** born October 6, 1940; died January 30 at her home in Napier, New Zealand, and was buried in the Wharerangi Lawn Cemetery. Though struggling with health problems over the past five years, Gay continued to thrill her church audiences and inspire her students with her brilliant musicianship. Those attending North New Zealand camp-meetings over the years will remember Gay's music. So, too, will the students and staff of Jones Missionary College during the years 1969-71, when the Lankows were staff members. Many of her fellow music teachers from the Hawkes Bay district attended the funeral. She is survived by her husband, Gerald; and sons, Gregory (Wellington) and Duane (Sydney, NSW). Pastors Lionel Smith, North New Zealand Conference president, and Harry Ballis, and Mark Borresen, were associated with the writer in the services. Trevor L. Rowe.

**Melbourne, Thomas Edward,** born July 8, 1911, at Narrorong East, Vic; died March 14 in the Warracknabeal Hospital, after a prolonged illness, and was buried in the Warracknabeal Lawn Cemetery. Tom was a member of the Mount Gambier church, SA, for a number of years before moving to Warracknabeal. He worshipped at the Horsham church when his health allowed. John Jackson.

**Ochtomann, Langdon Melrose ("Len"),** born January 8, 1914, in Springbank, SA; died March 17 at his home in Cooranbong, NSW, and was buried in the Avondale Cemetery. A builder by trade, Len served as a medic during World War II. He accepted the Adventist faith after attending an evangelistic series being conducted at The Entrance, NSW, by Pastor J. W. Kent. On March 30, 1947, Len married Daphne Backhouse at a service conducted by Pastor Norman Ferris. Len was a faithful worker at The Entrance and Avondale Memorial churches. He is survived by his wife; children, David and Sharyn (Mrs Rodney Brown); and two grandchildren, Tami and Sarah. Pastor Stanley Winter was associated with the writer in the service. S. R. Goldstone.

**Pratt, Albert Roy ("Alf"),** born July 29, 1904, in North Perth, WA; died February 28 at the Freeman Nursing Home, Rossmoyne. Alf was educated at Junior Tech, North Perth. In his work as a carpenter-builder, Alf was known for his faithfulness and his reliability. Married for



over 58 years to Winifred Bradfield, 40 years ago they were both baptised by Pastor David Speck. With assistance from members, Alf built the present Osborne Park church. For 22 years he carried the office of church treasurer. He is survived by his wife; daughters, Rosalie Rocheforte (Perth) and Joy Van der Klift (who is shortly to join the Adventist office staff in Zimbabwe); two grandchildren and one great-grandson. C. S. Adams.

**Schimmelpenninck**, Christiaan Marinus, born June 3, 1902, in The Hague, Holland; died March 11 at the Royal Adelaide Hospital, SA, and was buried at the Enfield Crematorium. Christiaan's early years were spent in Holland, and he and Helena Roos were married at The Hague. In 1950 they migrated to Australia and settled at Wilmington, SA. Two years after his wife's baptism by Pastor Eric Wolfe in the Port Augusta church, Christiaan was baptised in the same church on April 1, 1972, by Pastor Geoff Agars. After Helena's death in December 1976, Christiaan moved to Brighton, where he attended the Brighton SDA church. He supported the welfare ministry. B. C. S. Pepper.

**Smith**, Geoffrey Ian, born July 10, 1927; died February 1 and was buried at the Cheltenham Cemetery on February 3. Both Geoff and his wife Pam were baptised by Pastor J. B. Conley about 33 years ago. Before his illness Geoff had served as a deacon in the Ferntree Gully church. During his 16 years of illness, Pam's loving care undoubtedly prolonged his life. Geoff is survived by his wife; and three daughters, Andrea, Louise and Melissa. Pastor Bruce Manners was associated with the writer in the services. Ross Parker.

**Tiko**, Taniela Semi, 79, died March 5 in the Gosford Hospital, NSW, and was buried in the Point Clair Cemetery. Taniela, a Fijian, served the church in Fiji as a teacher and preacher, and for many years worked in the Fijian printing press. He was especially concerned with producing *Rarama*, the Fijian mission paper. After his retirement, he migrated to Australia to be with some of his 12 children and their families. He attended the Woy Woy church for several years. Pastor Savenaca Turanga was associated with the writer in the services. H. A. Dickens.

**Tinworth**, Violet, born February 18, 1907, at Kalbar, Qld; died March 11 at Nambour, and was buried at the Kulangoor Cemetery. Baptised in her early teens, her family were introduced to the SDA message by a colporteur, John Tinworth, whose son, Les, later became her husband. Violet is survived by her husband (Nambour); and children, Elsie McDougall (Nambour), Joyce Richards (Moree), Allan (Cooranbong, NSW), Len (Nambour), Don (Melbourne, Vic), Betty Larwood (Nambour) and Colin (Hervey Bay). Pastor Alwyn Raethel, a nephew, assisted the writer, a long-time friend of the family, at the services. Keith Miller.

## Appreciation

**Howse**. Pastor John Howse and family thank the many people in Australia and overseas who sent messages of love and sympathy during the illness and passing of Mrs Lilian Merle Howse.

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