

RECORD

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Pathfinders Raise Funds for Camporee

Bishopdale Pathfinder Club members (South New Zealand) raised \$2,500 toward the cost of attending the 1991 Treasure Bend camporee by taking part in the recent Christchurch marathon and half-marathon. District Pathfinder director Russell Jones completed the full marathon in 3 hours and 14 minutes (beating his previous best time by 30 minutes). Westport club director Stephen Dose ran the distance in 3 hours and 10 minutes. Pathfinders were sponsored for the race.

GC Secretary's Report
—Page 10

RECORD



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Seventh-day Adventist Church
South Pacific Division

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Townend, Paul Gredig, Jonathon
Darby and Michael Jones.

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EDITORIAL



Judging the Sheepfolds

As RECORD editor I encounter scores of stories about conversions to the Seventh-day Adventist Church. And this year, because of the General Conference and division sessions, I've encountered more stories than usual.

Such reports, whether written or told, are inspiring. But they often contain an element that leaves me uncomfortable.

Is it really necessary to name the denomination from which a convert to Adventism has come? Must we identify which religious group failed to spiritually fulfil the person concerned?

Must we specify which denomination persecuted Adventists who were trying to share their faith in an area previously unentered by our church? Is anything gained by pointing to the shortcomings of specific groups of fellow believers in Christ?

A few months ago I had the unpleasant experience of facing this issue from the receiving end. One of my fellow editors happened upon an Australian religious journal containing an article about a Seventh-day Adventist minister who'd left the church to become a pastor in another denomination.

The title of the article suggested that his departure from Adventism was like "leaving a darkened room." Needless to say, the ex-Adventist's comments were less than complimentary. Judging by what he had to say, our church is a spiritual wasteland.

I'm certain that what he said is exactly what he felt. However, his perceptions don't mesh with mine. In fact, I was rather upset to see my church caricatured in that manner in another denomination's journal.

In the same way, a good many Baptists, Lutherans, Catholics or you name it wouldn't recognise themselves in the "spiritual wasteland" descriptions sometimes given of them. Many in those communions would say that the perceptions of the defectors are incorrect—which is what I said about the comments of the former Adventist minister.

With this in mind, the RECORD seeks to follow a policy of not specifying the name of the religious organisation from which new Adventists may have come—be it a Christian denomination

or a non-Christian belief system. We feel that it rarely adds anything essential to the story, but could be viewed by non-Adventists as a put-down of their faith. It can easily contribute to an Adventist superiority complex, as well.

Thus our aim (although mistakes have slipped through) is simply to say that before becoming an Adventist the person was a member of "another Christian denomination" or of "a non-Christian faith." And we wish a similar policy were universally advocated for all oral and written presentations.

Some time ago I listened to a prominent church leader who was strongly promoting the approach I've just outlined. He told how early in his ministry this attitude caused his orthodoxy to be questioned. The body to which he was responsible called him in and asked just exactly what he did believe.

"I recognise every agency that lifts up Christ before men as a part of the divine plan for evangelisation of the world," he said, "and I hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ."

"It's worse than we even thought!" said one of the men carrying out the inquiry. But the man didn't realise that the young minister wasn't speaking his own words. He was quoting the General Conference Working Policy (just substitute "we" for "I" and the quote is the policy verbatim), which clearly outlines the attitude Adventists should have toward other religious organisations.

If we believe what our working policy states, we should even be cautious in using such phrases as "brought to Christ" and "became a Christian." Having people join the Seventh-day Adventist Church isn't necessarily synonymous with coming to Christ. Many were solid Christians for years before becoming Adventists.

Perhaps in detailing stories of people's spiritual pilgrimages we should keep two texts in mind: "Other sheep I have, which are not of this fold." John 10:16. And, "Whatsoever ye would that men should do to you, do ye even so to them." Matthew 7:12.

James Coffin.

LETTERS

Perfection and Grace

The best statement on perfection ("That Ye Sin Not," August 18) that I've come across in Christian writing is as follows: "God's justice causes Him to require perfection as a goal, but His grace accepts us as we are. No human is perfect, and to insist on perfection in ourselves or others causes deep psychological problems." (See also Luke 18:9-14; Romans 3:23; 1 Corinthians 8:12; 13:10; Philippians 3:12; Colossians 1:28; Psalm 34:6; 37:7; 119:96.)

The ideas that people hold about perfection will be decided by their theology of salvation (the gospel).

Raymond Dabson, SA.

RECORD Link

On behalf of the four Australian Adventist families working in Nepal, I'd like to thank you for the RECORD, which arrives in our mailbox most weeks. It links us with our church family at home.

We know that it comes to us at some cost to the church and, while we're unable to contribute to this expense, we appreciate each copy that is so kindly posted to us. Dereck E. Binning, Nepal.

Just Silence

Can you tell me why Adventism is strangely silent in these momentous times? For years we've proclaimed the second coming, but now that it appears so imminent, we've become mute.

It isn't that we don't have the truth. But we seem scared to trust the inspired predictions in case we lose face.

Winston Kent, Vic.

War Dilemma

War isn't only a tragedy of immense human proportions, but it presents an ethical dilemma to most Christians. How do we reconcile our obligations of citizenship with our loyalty to God?

Because of the Defence Act 1903-1973, all Australian males 18 to 60 years old can be called upon for military service. Australian citizens have had the option of conscientious objection to military service since 1903.

Today there are four basic categories: those who are exempt as ministers of religion; those who are exempt from carrying arms as non-combatants; those who are exempt (following a court hearing) as conscientious objectors; those who are willing to join the regular forces.

Events in today's world move fast. It's important that every Seventh-day Adventist male arrive at his own conviction. The best way to do this is through prayer, Bible study, study of church history, and open discussion with other mature Adventist Christians. "Let every man be fully persuaded in his own mind." Romans 14:5. Cedric Taylor, Qld.

Good Decision

I congratulate the South Pacific Division executive committee for recommending that only one delegate from a church be appointed to a session nominating committee. This gives more equitable representation and enables smaller churches (which make up the largest section of most conferences) to have some representation.

This doesn't "disenfranchise" the members of larger churches, as suggested (Letters, August 4). Most nominating committees consist of 16 members plus the union president. With one or two exceptions, the total membership of individual churches doesn't amount to one-sixteenth of a conference's membership.

The new recommendation will help to correct some of the imbalance that has been seen in nominating committees in recent years. (In one conference 13 of the 16 nominating-committee members came from the city area, although the combined country membership was nearly half that of the total conference.)

ence.

Perhaps the SPD executive committee could go one step further and eliminate the selection committee, so that each church could appoint a representative to the nominating committee. Such a committee would be able to gauge more effectively the performance of conference administration and departmental leaders. David E. Lawson, Qld.

Salve to See

I was fascinated by Maurice Bland's "Harrassed Editor" letter (August 18). He is concerned about the publishing of criticisms in the RECORD, and proposes Philippians 4:8 as the solution.

His argument might have been more effective, however, if he had used some texts. He refers to us as "Laodicean Israelites." So perhaps he could have used Revelation 3:18 as his first text—"Anoint thine eyes with eyesalve, that thou mayest see."

Laodicea is the church that won't look at itself. The first step in correcting this situation is to understand the problems and admit facts. Perhaps the letters that criticise have something to do with that.

S. F. Marks, ACT.

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.

Just a Coincidence...



Potions and Prayer

by Matupit Darius

Kunda was trembling and had bloodshot eyes.

The three people heard Chief Kunda Bize shouting over the waterfall. They remembered his instructions and ran along the rocky riverbed to where he was.

They were startled at what they saw. He was no longer wearing his everyday clothes. He was intricately dressed in leaves, moss, flowers and vines. His face was smeared with charcoal.

His body was writhing and swaying as he pranced back and forth over his sorcery potions, which he'd laid out on a flat rock. He splashed water onto the potions with his feet as he danced. The water was slowly washing the potions into the river and over the waterfall.

The three people didn't know what to do. They just stood with open mouths and watched their old chief perform his strange dance. Without any warning, Kunda gave a blood-chilling shriek that raised the hair on their backs. He dashed into the nearby bushes. A few minutes later he emerged and ran toward the river screaming.

His son Job darted after him and caught up with him in a little cave. Kunda was trembling and had bloodshot eyes. "Pray for me," he pleaded. "I asked you to pray while I disposed of the magic potions but I don't think you did. That's why the demons wanted to get me."

The story started when Kunda's youngest son, Job, was baptised in Port Moresby in the early 1980s. He had a great burden to see his parents baptised, too. Returning to his village in the high mountains of Bundi, in Madang Province, he told them that he'd become an Adventist. His father, chief of the Mendi clan, wasn't a Christian. He was well-known in the area for his magic potions, which he used in healing and in warding off demons.

Kunda and his wife wanted to become Adventists after Job explained to them what Adventism meant to him. Job and his father asked the Eastern Highlands Simbu Mission for a minister. The mission sent Joshua Wemen.

Job really wanted his parents to learn of the Adventist lifestyle. In the traditional way of life, women do most of the hard work in the garden, more than half of the produce is given to pigs to fatten them for feasts, and the pigs are well-fed while the people are undernourished.

Because Kunda, his wife and the other villagers couldn't read the Bible, Joshua conducted morning and evening worships for them.

Three years after Kunda started attending church a small boil developed in one of Mrs Kunda's eyes. It was very painful. Kunda said that she was ill because Job was neglecting their traditional customs.

"No, chief," interrupted Joshua, who was listening to the old man as he scolded his son. "The problem is that

The only person who had power to exorcise him was dead.

you're trying to serve the God of heaven and the prince of this world at the same time. You're still practising your witchcraft."

"I'll be nothing if I dispose of my magic potions," countered the old man. "It's my only source of income and prestige. But I'll dispose of my potions if my wife is healed after you've prayed over her."

Joshua, Job and his wife, Margaret, ac-

cepted the challenge. They knelt down and prayed to God to heal the woman and to help Kunda dispose of his potions.

Without waiting for any answers, Kunda unbuttoned his shirt and revealed an old string bag that hung from his shoulder. Continuous contact with sweat from his body made the bag very greasy. Job hadn't known that his father had a string bag under his shirt.

Kunda retrieved three parcels from the bag and explained their contents. One was for warding off evil spirits, one for healing, and one was for something else. He had never displayed the objects before. He wept as he explained the contents in the parcels.

"We had an Aid Post and a medical officer here some years ago," he said. "He had to leave and the building had to be pulled down because he had no patients. They were all coming to me for healing. I want the three of you to come with me to the river to witness me dispose of the potions."


Kunda also explained that the only person who had power to exorcise him was dead. They had learned witchcraft from the same source and could exorcise each other. "Please, pray that I may be able to dispose of these parcels," he pleaded.

Joshua, Job and Margaret accompanied him to the river. They were sceptical about the old man's willingness to dispose of the parcels. The old man's decision had been sudden. When they arrived at the river he told them to pray while he disposed of the parcels over a waterfall further downstream.

"Disposing of these potions isn't easy," he said. "However, I'll try. I'll shout if I'm successful."

"We didn't take the old man seriously," says Margaret. "He was so attached to witchcraft that we felt he'd be unable to dispose of his potions. We didn't pray as he requested. We started telling stories as soon as he started off for the waterfall."

Half an hour later they heard Kunda shouting and they all ran down to where he was.

Kunda is a very happy person now. And his wife is no longer slaving over pigs. 

Matupit Darius, former communication director for the Papua New Guinea Union Mission, is currently on study leave.

Making the Difference

by Peter Jack

Does the annual Adventist Appeal really make a difference? Is it important for me to be involved? Does my participation count?

Such questions are especially relevant in the fast-paced age in which we live. With so many pressures on our time and energies, we can justifiably expect answers.

Those overseeing the Adventist Appeal have attempted to respond with more detailed information. The Appeal brochure, for example, outlines the distribution of funds to the island nations of the South Pacific.

It lists the institutions that Appeal funds help to sustain. There's special mention in this year's brochure of the three specific projects funded from last year's Appeal.

This, however, is just the beginning. Important facts about our overseas work are outlined in the Adventist Appeal edition of the *ADRA Reporter*, provided as an insert in the *RECORD* this week.

Education and Development

The programs funded by the Adventist Appeal emphasise development. The greatest percentage of the funds sustain a comprehensive, overseas educational program. By assisting the people of developing nations to address their own needs, we can be confident we're making a difference.

That shouldn't minimise the importance of on-going provision to meet immediate needs. For example, we can be proud of the Adventist Church's medical program throughout the South Pacific.

Spiritual Dimension

Because of our church's ministries to "felt" needs, bridges of care are built to the needs of the heart.

Jesus, our model in mission, invested the bulk of His limited three and a half years of ministry in meeting needs in the physical, mental and emotional realm. Through a ministry of healing broken and diseased bodies, He made the greatest spiritual impact of all time on human souls.

Our participation in the Appeal campaign bolsters the ready willingness to

receive spiritual truth in the islands. The Appeal does make a difference.


Difference at Home

Our involvement in the mission of the church makes a difference to us and to the work of God in our own community as well as overseas.

The continuing health of the church very much depends on its commitment to mission. "The church exists by mission as a fire exists by burning," said Emil Brunner nearly 50 years ago.

The church can reach its potential of fellowship and internal joy only as it maintains an external focus on the needs of the outside world. The mission of the church is not an optional extra that can be taken up or left as the mood of the moment may dictate.

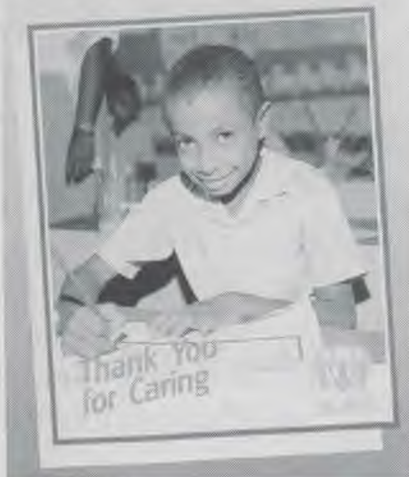
The challenge of preserving our identity and well-being as a church can be met only as we maintain our outward focus on mission. Our personal spiritual experience is enriched as we look beyond ourselves and our own problems to the needs of others.

Yes, our involvement in the Appeal campaign *does* make a difference. 

Peter Jack was associate church ministries director for personal ministries in the South Pacific Division for the 1990-95 quinquennium.

74th Annual Adventist

appeal FOR HUMAN NEEDS IN THE SOUTH PACIFIC



Big Lips

by Heather Potter



Hurry up, Mummy! We need to catch up with the others." Suzie ran ahead a little way.

"Oh look, Mummy!", she added. "There's a big fat donkey in the paddock over there. Can we have a look at it?"

"OK," said Mother, "but be careful. Don't let it bite you."

"I won't," she promised as she dashed over to the fence. She tore up a handful of grass and held it out to the donkey. His big lips tickled her hand as he took it.

"I think I'll call him Big Lips," she said. "Isn't he cute?"

"Yes, he's lovely," Mother answered.

Suzie reached out for her mother's hand and together they began walking up the hill.

"Look at the donkey!" Suzie cried in delight. "He's following us!"

Mother looked at Big Lips as he walked awkwardly along on the other side of the fence.

"Don't worry, Big Lips. We'll come back and see you again." Suzie smiled at the donkey's fuzzy face peeping shyly over the fence. "Goodbye, donkey."

"Will there be donkeys in heaven, Mummy?" asked Suzie.

"I'm sure there will be," Mother said. "There will be all kinds of animals for us to play with."

"I'm glad God made them for us," said Suzie, smiling. "I'm going to have my very own donkey when I go to heaven."



Heather Potter is a student at Lilydale Adventist Academy, Victoria.

Sacrifice Or Privilege?

by S. A. Stocken

The sad father asked if he could make a small casket out of scrap plywood.

I opened the letter with real enthusiasm and excitement. It was the end of World War II and our Australasian mission field was being restaffed. It didn't take long to accept the invitation to leave the "homefield" after having spent years training for the ministry and dreaming of the challenge of mission service.

No thought was given to the possible sacrifice it would involve. In those days it was counted a privilege to be called to the plough. Those appointed were expected to remain at what were often isolated outposts, with limited access to medical help and no supermarkets for immediate shopping needs. Privilege was the motivating force.

Over the past four decades and more, many have made real sacrifices. As yet the book hasn't been written that tells of all the sad hearts, the lonely years and the pain. Let me share just a few experiences that touched the lives of both expatriates and nationals during the brief 22 years island service that my wife and I gave.

It was customary in those postwar years for the national workers to visit the mission station at the end of each quarter for their wages and supplies, such as they were. Haribos and his wife, Deborah, from Bougainville, were serving in the newly opening "uncontrolled territory" of the highlands of New Guinea. With their beautiful twin baby girls they walked the trails tirelessly to reach their lonely outpost.

One day they arrived at my door. Quickly I summed up the situation. The string bilum (bag) resting on Deborah's back contained the lifeless form of one of their twins. The high altitude with cold nights and constant exposure to infections claims the lives of many babies. The sad father asked if he could make a small casket out of scrap plywood, and if I'd prepare for the burial service. Missionaries have to brace themselves for these experiences.

After the funeral the grieving couple were at my back door again to discuss the time of their furlough. I suggested gently that they might wish to remain in their own coastal environment and forget the sadness of the highland years.



Looking me clearly in the eye, Haribos said, "Master, no got, work bilong mi tupele i no finis yet. Behain, mi kam back long ples bilong mi and go long work belong God." (Sir, certainly not, our work is not yet finished. After furlough we will come back to the people. This is God's work for us.)

Are we aware of what it costs to accept the challenge of an unfinished work for God in a difficult place? Little graves mark many sacred spots of sacrifice, grief and hope throughout our South Pacific mission territory.

How can I tell of the circumstances that caused little Colleen Ferris, before the war, to be gently laid to rest on the mission compound on Malaita? We can also recall with Stan and Ivy Gillis the sad parting with their little son, just because no medical help was available while at their lonely Papuan outpost. And I remember when a crocodile

grabbed the little daughter of Karo and Renagi in Bautama Harbour, near Port Moresby. Associate teachers at the training school and missionaries shared the sadness.

It was difficult to make a casket, attend to the necessary preparation (usually done by an undertaker in the homeland) and preach the funeral service for Rarupe, a Western Papuan teacher, who was bitten by a snake. Snakebite was common and also took little Joseph Hibo.

At that mission station we had no radio contact, infrequent shipping and an uncertain mail service. It was a matter of carrying all the problems, sharing with faithful national workers, and leaning on the everlasting arms.

How mighty it was for Alma Wiles to officiate at her own husband's burial. The lonely grave of Norman Wiles on Malekula, in what was then known as the New Hebrides, challenges us. With access now to medical help, comforts and communication facilities, we should often remember what it has cost to develop God's work, and what it may yet cost.

Mrs Wiles later served for many years in Papua, immediately after the war. She lived on the beachfront next to the big village of Pelagai, on the Aroma coast, with the constant roar of surf and the beating of drums in the heathen village. She had no contact with the outside world other than by native canoe or messenger runner to a neighbour's plantation many miles away.

Fruitage came slowly and our mission program developed steadily on the platform of lonely days and nights. These experiences undoubtedly are recorded in the books of heaven. What an interesting library we'll have access to throughout eternity.

In 1951 we were located at Kiopiu, a lonely outpost at the southernmost tip of Guadalcanal, in the Solomon Islands. My ship was the *MV Portal*—"the ship

Little graves mark many sacred spots of sacrifice throughout our mission territory.

What It Means to Be Adventist

by Arthur Patrick

We need to understand Miller's life to perceive what it really means to be an Adventist.

A book published this year by Pacific Press—*Midnight Cry: William Miller & the 1844 Movement*—aptly highlights what it means to be an Adventist.

Author Paul Gordon says that William Miller had two things to tell his world. First, Jesus is a personal Friend who cares about every person. Second, we need to be ready for His soon return.

He argues that these truths are central to the mission of Miller's spiritual children—Seventh-day Adventists.

But don't we already have enough good books about Miller?

Pastor Gordon regularly cites four earlier works: William Miller's own *Apology and Defence*, 1849; Sylvester Bliss, *Memoirs of William Miller*, 1853; Francis Nichol, *The Midnight Cry*, 1944; LeRoy Froom, *The Prophetic Faith of Our Fathers*, Volume IV, 1954. Yet he's also aware of the new manuscripts found during 1987 in an old barrel in the attic of Miller's farmhouse.

Given that Pastor Gordon is undersecretary of the Ellen G. White Estate in Washington DC, it's remarkable that he doesn't quote from Ellen White's *The Great Controversy*, in which Miller towers above a movement "more free from human imperfection" than "all the great religious movements since the days of the apostles"—*The Great Controversy*, page 401. But he weaves Ellen White into the narrative, including her exchanges with Joshua V. Himes during the 1890s.

Joshua Himes made it possible for Miller to enter the cities of North America in 1839. Himes didn't become a Seventh-day Adventist. Indeed, he was perhaps the most prominent of those described as "nominal Adventists" in *Early Writings*. But in 1894 the aging Mr

Himes donated \$40 toward the Adventist cause in Australia. Pastor Gordon quotes Ellen White as rating Himes's gift as "more precious . . . than it would be if coming from any other human agent."

Pastor Gordon has written a readable "believer's" history. In so doing he provides a useful backdrop for the third program in the Adventist Media Centre's "Keepers of the Flame" video series.

Both Dr Lindsay and Pastor Gordon make us better able to explore the rich primary sources now available in the church's research centres, and the abundant literature on Millerism that has been published in recent years.

Three other printed accounts deserve mention in this context. The pioneering work of Everett N. Dick was summarised during 1986 in a chapter, "The Millerite Movement, 1830-1845."¹ A broad historical coverage appeared in 1987.²

In the same year Ruth Alden Doan's doctoral study, *The Miller Heresy, Millennialism and American Culture*, came off the Temple University Press in Philadelphia, USA.

Compared with these tomes, Pastor Gordon has given adult Adventists a stimulating bedtime story. There's something of the child in most of us; we enjoy a good story well told. But more important, we need to understand Miller's life and work if we are to perceive what it really means to be an Adventist. **TP**

References

1. Gary Land ed., *Adventism in America: A History*, Grand Rapids, William B. Eerdmans, 1986.
2. Ronald L. Numbers and Jonathan M. Butler eds., *The Disappointed: Millerism and Millenarianism in the Nineteenth Century*, Indiana University Press, 1987.

Arthur Patrick, who holds doctorates in theology and history, is registrar at Avondale College.

that wouldn't burn!" Kesi, my engineer, was planning to marry and I suggested he remain to prepare for the event. I left without him. While I was away, Kesi couldn't resist the urge to help the primary children make their garden. While chopping down bush with his axe, a wind gust caused a branch to pin his body against the tree. All efforts to ease his pain where in vain.

While my wife was writing a radio message, hoping to contact me, Kesi asked the teacher to arrange a few things for him. From his wages he wanted payment made for the kerosene he had asked me to bring home. But his real concern was that settlement be arranged for the Bible he had purchased during the quarter, and that his fiancée be encouraged to remain true to God so that he could meet her in heaven.

I received the message, which had been sent by a runner to the nearby plantation for transmission, when we berthed at Honiara. "Kesi seriously injured," it read, "come as quickly as possible."

It was a dreary overnight passage back down the eastern coast of the island. At break of day we gently felt our way through the dangerous reef into the safety of our anchorage—but the silent group of people on the beach spelt out the sad fact that we were too late to help, but just in time for the burial.

These experiences are the mileposts of our work in the island mission field. It was difficult to farewell a vibrant, dependable Christian friend. As the heathen relatives mourned around the volcanic, stony graveside, once again the promises of the Word became more real.

Too often we reason that we're not sufficiently qualified to give Bible studies to friends and neighbours. The fearless outreach of our indigenous members who have little or no education is almost a rebuke to us.

Do we have a generation of young people growing up in our church today who have little knowledge of what it cost to establish our mission work in this Division? Names like Tutty, Anderson, Campbell, Ganger, Gray, and others, tend to slip into the distant past. The long list of nationals who have lost wives, and expatriate children who have lost parents, must never be forgotten. Should we not count our dollars and continue to support the work that has been commenced with much sacrifice? **TP**

Pastor S.A. Stocken lives with his wife, Beryl, in Chuwar, Queensland.

Signs on Board

Gladstone church (Queensland) has a *Signs* rack in the waiting room of P&O Reef Cruises at the Gladstone Marina. Some 20 copies of the magazine are being distributed each month.

Singers Visit

A Solomon Islands choir, the Sun Valley Singers, recently itinerated through-out eastern Australia and gave performances during the South Pacific Division session in Adelaide. They were directed by Kata Ragaso.

New Pricing

As from the beginning of January, 1990, the cost of small Advertisements in RECORD will rise to \$15 for the first 30 words, plus \$1 for each additional word. Back-page advertisements will cost \$450, inside back page \$350, and inside half-page \$200. Copy for all advertisements must be to hand at least 30 days before the advertisement is expected to appear.

No Double-ups

In future the RECORD will no longer run both a life-sketch and an obituary. The information and tribute will be contained in one item.

Canberra

Seven Aboriginal leaders recently visited Canberra and while there challenged the ACT's Legislative Assembly to ban X-rated videos because of their devastating effects on Aboriginal communities. The Aboriginal leaders reported that violence is now so endemic among their people that 80 per cent of young Aboriginal girls have been sexually assaulted. They report that

88 per cent of rape and assault cases go unreported—*The Australian Evangelical*.

Prayer Call

October 20 has been set aside as a day of special prayer and spiritual renewal for the infilling of the Holy Spirit in all Adventist churches of the South Pacific Division following an action taken at the recent SPD session in Adelaide. The delegates resolved: "To call upon all churches and members in this division to a renewed commitment and dedication to Christ and His Truth during this quinquennium, so that the mission of the church might be fulfilled as quickly as possible." October 20 is

the 100th anniversary of the sailing of the ship *Pitcairn* from San Francisco on its missionary journey to the South Pacific.

Speak Up!

Adventists should let their voice be known more in the community, according to NSW Senator Elizabeth Kirkby. Ms Kirkby was commenting on the observation that Cooranbong, New South Wales, had been left out somewhat in terms of development because Adventists don't say a lot concerning community needs and are therefore not deemed a political threat to anybody. Avondale College church member Bob Kalif, who is president of the local

Chamber of Commerce, says he is excited about opportunities for Adventists to voice needs for improvements in localities where they live. "While Cooranbong is rather unique because of its large Adventist population, it would be good for members to be seen as part of a caring community wherever they live," said Mr Kalif.

Videos Available

Video tapes of the reports from the three island union missions given at the recent South Pacific Division session are available at Adventist Book Centres. Each tape totals 20 minutes, but each can be used in segments in Sabbath schools. Because no production costs were involved, tapes cost only \$A10.50 each. A video of the SPD report at the recent General Conference session is available for \$A14.50 and runs for 56 minutes. And an 18-minute tape on the Adventist Media Centre is available for \$A10. Direct all inquiries to your ABC.

Paper Closes

After 122 years of publication, the official weekly newspaper of the Catholic archdiocese of Melbourne, the *Advocate*, has ceased publication. The final edition—the 7,010th since the paper was founded—was published on September 6. Increasing costs and declining revenue were cited as reasons for the closure. Monsignor Hilton Deakin said sales of the paper, which had a circulation of about 15,000, had increased only 3 per cent in 1989-90, while costs had risen by 70 per cent.

Women Members

The 30-year-old Associ-



Photo: Samuelu Afamasaga

Baptisms Follow Samoan Seminar

Twenty-four people were baptised on August 11 following the first Revelation Seminar in Western Samoa, conducted by Central Pacific Union Mission Ministerial Association secretary Pastor Bill Sleight (pictured at right with Samoan Mission president Pastor Ripine Rimoni). Around 400 people attended the opening night, with the audience settling to around half that number. In addition to those baptised, 50 people made a commitment to Christ, and many church members made commitments. "The six ministers who assisted Pastor Sleight are on fire," says Samoan Mission Church Ministries director Pastor Samuelu Afamasaga. "Each of them will now conduct a similar program in their own churches. The seminar lessons have recently been translated into the Samoan language, enabling local people to easily follow through the book of Revelation."

ation of Business and Professional Men—to date comprising only Adventist males—has voted to accept qualified business and professional women into its membership. “This will make the organisation more representative of the Adventist community,” says public relations committee chairman Lyn Knight. “Women with tertiary qualifications or occupying management, ownership or directorship roles are welcome to join the body, which has been renamed the Association of Business and Professional Members. The addition of women members is expected to add significantly to the effectiveness of the association’s contribution to church community service projects.”

Focus Moves

“Focus on the Family,” the Christian ministry headed by Dr James Dobson, is moving its operation from California to Colorado (USA), reports the Religious News Service. Officials cite California’s high cost of living and operational overhead as reasons for the move, which is expected to save the ministry more than \$5 million a year.

New York

On August 13, 286 people joined the Adventist Church as a result of evangelistic campaigns conducted by Hispanic members in the Greater New York Conference (USA). Sixteen churches participated in 100 simultaneous campaigns during May.

October “Focus”

“Focus on Living” radio broadcasts this month will include: October 7—Home is the Place Where Criminals Are Made, plus interview with Dr Russell on Diet and Heart Disease;



Photo: Alvin Coltheart.

Bold Initiatives Planned for Christmas

A group of 55 young people from Hawaii will spend two weeks on Christmas Island, Kiribati, in March 1991. Most of the group will build a church and a house on the isolated island. In addition, four doctors and two dentists in the party will offer specialist help to the local hospital. “The local believers (26 adults and a similar number of children) are busy making concrete blocks for the buildings,” says Kiribati Mission president Pastor Alvin Coltheart, who recently visited the island. “The site is a tennis-court complex left in the village of London from the time when the British were nuclear testing in the 1950s. We are raising funds and collecting materials to complete the project. Although Christmas Island (population 2,000) is very remote, many Kiribati people are now being relocated there from crowded Tarawa.” The local minister is Pastor Ioane Taburimai, pictured with his wife, Terata, daughter and little boy.

October 14—Paradise or Hell? plus interview with Dr Russell on Exercise and Heart Disease; October 21—Happiness Wall to Wall, plus interview with Dr Russell on Help for Heart Problems; October 28—Facts About the Common Cold, plus interview with Dr Zetler on What Is Homoeopathy?

Danish Youth

About 25 Danish young people spent their holidays conducting evangelistic meetings and selling Adventist literature, reports Allan Jensen, district pastor in Viborg, Denmark. The youth visited homes during the week, inviting people to meetings at the weekend. They also sold \$US15,000 worth of literature.

WA’s Oldest



Photo: G. W. Drinkall.

Mrs Isabella Wishart (pictured), of Forrestfield, Western Australia, celebrated her 105th birthday on August 26. Mrs Wishart, who formerly lived in Wooroloo, has been a baptised member of the church for 89 years. She is mentally alert and recently told WA communication director Pastor

George Drinkall that she “would like to see the Saviour come.” Staff at the retirement complex where she has lived for the past two years prepared a birthday luncheon in her honour.

Adventist Chaplains

Between 10 and 12 Adventist chaplains are serving with US defence forces in Saudi Arabia. Twenty-seven SDAs attended the first military worship service in Saudi Arabia on August 11.

Breakfasts

Two regional cities—Newcastle (New South Wales) and Launceston (Tasmania)—inaugurated mayoral prayer breakfasts during September. More than 600 civic, community and church leaders attended a prayer breakfast in Newcastle on September 1. John Smith of the “God Squad” was guest speaker. The event was designed to provide a focus for renewing Newcastle’s spiritual base following the devastating earthquake last December. In Launceston, the Christian Business Men’s Committee organised a September 19 mayoral breakfast. The city’s mayor, Alderman Graeme Beames, is a Baptist deacon.

Session Updates

Pastor Cedric Wallace, stewardship director for the South Queensland Conference, is the new president of the Tasmanian Conference. Hank Penola, formerly assistant secretary-treasurer of the North New South Wales Conference, is the new secretary-treasurer in North New South Wales.

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.

Harvest 90: GC Secretary's Report

I believe it's beginning to rain! In some places of earth there are gentle drops. In others, a downpour," said General Conference secretary Pastor G. Ralph Thompson when reporting to the GC session in Indianapolis, USA, on July 6.

Pastor Thompson said that at the end of 1984 world membership of the Seventh-day Adventist Church totalled 4,424,612. By December 31, 1989, world membership had reached 6,183,585—an increase of 1,758,973 during the quinquennium. The average annual growth was nearly 7 per cent.

Some 30,000 people joined the Seventh-day Adventist Church in a six-month period following nationwide crusades in the Philippines.

"One hundred years ago, Abram LaRue was the first Seventh-day Adventist within the borders of the Far Eastern Division," Pastor Thompson reported. "Today there are more than 800,000 members and almost 250,000 people were baptised during the past quinquennium."

The Eastern Africa Division led the world field in baptisms, with a total of 131,823 for one year. In Ethiopia approximately 2,400 were baptised during Harvest 90. And work was established in Djibouti, the Republic of Somalia and Zanzibar.

Successful evangelistic crusades in England, Poland, Sweden, Yugoslavia, Denmark and Hungary indicated the working of the Holy Spirit in the Trans-European Division, Pastor Thompson reported.

The Euro-Africa Division, comprising four countries in Eastern Europe, 16 in Western Europe and six in Africa, has organised a "Mobile Evangelism Institute," with three goals: 1. to train workers and lay people for evangelism; 2. to experience a revival in churches where the institute is convened; 3. to win people for God's kingdom. Some 150 pastors have attended these institutes in Vienna, Zurich, West Berlin, Marseilles and Porto (Portugal). Approximately 230 people were baptised.

Referring to the changes taking place in Eastern Europe, and the establishment of the Adventist World Radio-Europe station in Italy, Pastor

Thompson declared, "It's beginning to rain in the Euro-Africa Division!"

Pastor Thompson enumerated the demands in the Southern Asia Division, where there are 165,000 members—45,000 of them baptised during the quinquennium. "Language fails to do justice to the tremendous challenges we find in India, where there are 15 official languages and about 1,962 languages spoken as a mother tongue," he said.

In the Inter-American Division everyone becomes an evangelist, according to Pastor Thompson. Church membership at the end of the quinquennium reached 1,177,964, a 40 per cent increase over the previous record-setting five years. This was an average of more than 6,000 new members every month. Some 65 per cent of members in Inter-America

are between 13 and 30 years of age.

The Middle East, covering three continents (Europe, Asia and Africa), constitutes one of the greatest challenges to the Seventh-day Adventist Church. It has a ratio of one Adventist to every 45,000.

Reliable information from China indicates there are more than 70,000 Sabbathkeeping Adventists in China. And in the two unions of the Republic of South Africa, great changes challenge the church.

"It is good to note that by the end of this quinquennium, 10,348 persons were baptised in the Southern Union," said Pastor Thompson.

Sabbath school members in the South American Division now total 1.1 million. Some 70 per cent of the members are young.



Photo: Elissa Milne

Tertiary Students Address Issues

Tertiary students recently assembled at Crosslands youth camp (Sydney) for the 29th annual Adventist Students Association convention. The group discussed issues and appointed new officers.

The theme, "Facing the Issues," encouraged discussion about such contemporary concerns as bioethics, successful relationships and culture change. The speakers for the week included Gary Christian, Dr Udy, Dr Bill Johnson and Wayne Krause. Pastor Graeme Loftus, Lynden Rogers, Dr Trevor Lloyd and Dr Eric Magnusson were featured over the weekend.

The ASA executive committee includes (from left in photo) Lyndon Hughes, Grenville Kent, Elissa Milne (co-president), Andrew Cox (secretary-treasurer), Kimberly Krecja, Philip Rodionoff (co-president), Michelangelo Wegner (vice-president), Darren Ellis, Glen Pringle, Lyndon Ho. Jenny Pringle was absent.

NZ Youth Evangelise Through Song



The New Life Singers, directed by David Pule, supported a youth mission in Wellington, New Zealand, that resulted in seven baptisms. The singers toured Australia and PNG during August.

Seven people were baptised following a recent youth mission in Wellington, New Zealand. Jerry Puni, a theology graduate from Pacific Adventist College (who is at present on study leave from the Samoan Mission), led the group, in association with the New Life Singers. A further seven are continuing Bible studies.

The meetings, conducted five nights weekly, attracted an opening attendance of 250 including 85 visitors. An average of 40 visitors continued throughout the programs, and 30 young people never missed a night for two weeks.

"The New Life Singers, who toured Papua New Guinea and Australia during August, created a tremendous atmosphere through their testimonies in song during the mission," says Mr Puni. "Night after night people requested special musical numbers, and I believe these songs led to decisions."

One young man who attended has been threatened with the loss of his job, as well as physical retribution and banishment from home if he becomes an Adventist. Please pray for him as he makes a decision."

Following the mission, teams formed Bible study classes that are being held on Sundays, Tuesdays and Fridays.

"In Bolivia, the Adventist Church is the largest Protestant church, and in Peru, we are the second-largest," said Pastor Thompson. "Approximately 400,000 people were baptised in the SAD during Harvest 90."

The North American Division has developed a "Relational Model of Evangelism and Church Fellowship," comprising five areas:

1. *Reaching* the growing population, with special focus on the large urban centres.
2. *Linking* the local congregation and the conference with specific world mission projects.
3. *Creating* vital and dynamic worship, fellowship and service, in Bible-based, Christ-centred congregations.
4. *Reclaiming* inactive and former church members.
5. *Multipling* points of people con-

tact by a planned process of church planting.

In French-speaking Quebec City (Canada), church growth reached 233 per cent during the past five years. Literature sales in the province of Quebec lead the entire North American Division. In the area of finances, the NAD showed a 30 per cent increase in tithe during the quinquennium over the previous period.

The Africa-Indian Ocean Division recorded a 60 per cent net growth in membership from 1984 to 1989. "The Adventist University of Central Africa plays a major role in preparing young people to take their place in the work force of the division," said Pastor Thompson.

In Guinea, where the Adventist Development and Relief Agency was the only SDA presence, nine people—seven of them Muslims—have accepted Jesus

Christ. A recent baptism in Mali brought the membership there to 59.

The government of Niger now recognises the Seventh-day Adventist Church, enabling the 18 members to worship in that strongly Muslim country. Since the reopening of Burundi, all provinces have been entered by the Adventist work.

Evangelism among the Pygmies has accelerated. In Zaire, there are about 150 Pygmy members. Rwanda now has about 600 members. And there are a few in Cameroon. The Togo church is growing rapidly. A lay preacher/carpenter is starting new work on the island of Mayotte, in the Comoros, and people in Chad are showing renewed interest.

"In the Congo, where the Adventist Church has not been recognised in the past, we received the good news (in April) that our church is free," said Pastor Thompson. "We thank the Lord."

He went on to refer to the downpour in the South Pacific Division, evidenced by the baptism on August 19, 1989, of 4,564 in Papua New Guinea. The SPD now reports the highest density of Adventists per capita of any of the world divisions—one Seventh-day Adventist for every 114 of the population.

Pastor Thompson reported phenomenal growth in the island nations, compared with far slower growth in the homelands of Australia and New Zealand. "But it is these two countries that bear the load of underwriting the mission advance in the islands," he said.

Finally, in the USSR—the church's newest division—baptisms doubled during 1989 to a total of more than 3,000. "Our seminary is doing extremely well, with 23 full-time students who board at the school and nearly 100 students who study by correspondence," he said. "Our seminary farm has been a powerful witness, and we have now been given permission to begin a health centre in Moscow."

Accessions to the church during this quinquennium equal almost exactly the total worldwide membership of the church in 1973! Tough, sensitive, critical questions are being asked regarding the future of the church, says Pastor Thompson.

Who should control the church—those with the money or those with the members? "We will have to face these challenges, yet keep the unity of the church unbroken," he concluded. "We, as Seventh-day Adventists, must be incurable optimists, for the future is as bright as the promises of God."

Eight Baptised After Open-Air Campaign

A series of meetings held in the open air in Lale, in the Western Solomon Island Mission, resulted in eight people joining the church in an area where members were few.

A further 20 enrolled in a Bible-marking class.

"Bad weather developed after just six nights of preaching, so laymen built an emergency shelter for me," says Eric Dick, principal of Batuna Vocational

School. "The audience, which grew to 300, listened while sheltering in a small church and a few nearby houses. Two who had originally opposed our meetings joined the Bible-marking class before we closed."

Pastor Dick conducted the campaign during the mid-year school holidays. Originally, he had hoped to acquire a tent for the meetings. But the only one available at the mission was already being used by another evangelist that week.

"What we really need is a hall in the area, where we can continue to conduct witnessing programs," says Pastor Dick. "It could be ideally situated in the middle of the district."



Tapestry Depicts Women in Ministry

An applique tapestry (pictured) unveiled at the 1990 General Conference session as the focal attraction of the Women's Ministries exhibit, is being hung permanently in the new General Conference office building at Silver Spring, Maryland, USA.

Bronwen Koolick, daughter of former South Pacific Division president Pastor Walter Scragg, completed part of the tapestry.

"Designed by two Adventist women artists, Marquita Halstead and Rosemary Peterson, the tapestry pays tribute to Adventist women worldwide for their gifts and service both within and without the church, in the name of Christ," says Karen Flowers, chairperson of the GC Women's Ministries Advisory.

Twelve women from each of the world divisions embroidered the border—a grapevine motif, representing the Christian's dependence on Jesus. Small circles, designed by the women themselves, depict flowers and birds of their part of the world.

Details of the tapestry depict Adventist women encircling the globe—teaching, preaching, healing; Christian women living and working together.

Some are depicted as content to be one in the rows of church people offering a drink of water, a basket of apples, a gentle touch, a word of encouragement. Others stand alone, forging paths for others to follow.

Each is inspired by the others to take her place in that braided cord of witnesses that stretch from the beginning to eternity. Each is a tendril drinking deep from the Vine, only to channel its life-giving waters to the thirsty.

New Churches Established Near Madang, PNG

Madang Manus Mission officers officially organised the Sivono church on Karkar Island, Papua New Guinea, on July 14.

It is the first Adventist church to be organised on the island since Pastor Matthew Paringa brought the church's teachings to the region eight years ago.

Karkar, a fertile volcanic island off the coast from Madang, has a population of 25,000 and many copra plantations. Other denominational missions have been established there for decades.

The 134 members of Sivono are scattered throughout several villages—and they're almost all young people. "They're eager and enthusiastic," says mission president Pastor Daniel Haru.

Many non-Adventists attended the official organisation of the church, and the next day two thatched-roof churches were also dedicated. Pastor Haru led out in the dedication of Magasil church, an hour's walk along the coast from its mother church, Sivono. The building seats about 40.

Mission secretary Pastor Peter Oli, education director Aaron Manamb and district director Benny Sulum officiated at the dedication of the Urugen church, an hour's climb inland from Sivono.

"Our national constitution protects the religious freedoms of all citizens of our country," said the deputy chairman of the local government, speaking at the dedication at Magasil. "No one has the right to drive the Adventists away from this island." (His statement referred to the ill treatment of Adventists when they first began working in the region.)

"We will watch the Adventist Church closely," he continued. "Other churches have been here for a long time, but many people still live as though they're not Christians. We've seen a little of the effect of the Adventist Church and are expecting big things to happen."

By Matupit Darius, who is completing a diploma course in Madang.

**Adventist Appeal
Starts Next Sabbath**

NOTICEBOARD

Life-Sketches



Watson, Stanley was born a "Geordie" at North Shields, England, on November 25, 1926, the sixth child in a family of 10 born to John and Tomasina Watson; he died in Bendigo, Victoria, on August 30 and was buried at Bendigo Lawn Cemetery on September 5, following a service conducted by his brother-in-law, Pastor Jeff Webster.

After joining the Royal Navy when he was 17, he sailed more than 100,000 kilometres in the newly built *Swiftsure* during his first year at sea. At the end of World War II, Stan sailed to Sydney with a Royal Navy taskforce. There he met an Australian girl, Joan Margaret Webster. Stan was at the bombardment of Truk and Sakshmagunto and Okinawa. At the end of the war he was aboard the *Swiftsure* when it became the first British ship to re-enter Hong Kong Harbour. He witnessed the Japanese surrender on board.

Following discharge in Sydney, Stan accompanied his Aussie sweetheart to the Wairoa church, and commenced Bible studies with Pastor Lionel Maxwell. In 1947 he began work with the Sanitarium Health Food Company, assisting in the SHF's Hunter Street cafe in Sydney. On February 18, 1948, he and Joan were married in her home town of Dubbo, New South Wales. In the course of time, their two children, Olwen and Cameron, were born. For the next 40 years Stan managed Sanitarium retail shops in Newcastle, Adelaide, Canberra, Geelong, Frankston and Melbourne.

In 1960 Stan was among early patients to undergo successful open-heart surgery at Sydney's Royal Prince Alfred Hospital. A lover of sport, nature, music and books (especially poetry), he also pursued higher education, earning a BA degree in Social Science. His Sabbath school lessons were a highlight at the churches he attended. After retirement, Stan and Joan settled in Bendigo. He is survived by his wife; daughter (Mrs Peter Alexander, Bendigo); son and daughter-in-law (Melbourne); and nine brothers and sisters in the UK. Ex-members of the RAN, Pastors George Rappell and Merv Sparrowhawk assisted at the service. J. F. Webster.



Raphael, Carl Hugo, was born in Apia, Samoa, on July 9, 1914; and died in the Sydney Adventist Hospital on August 16. He was buried in the Castlebrook Cemetery following a service in the Kellybrook church. Pastors Claude Judd, George Rollo and Aleni Fepulaea'i assisted the writer at the services.

At age 20 Carl attended an evangelistic program con-

ducted by Pastor Stan Leeder. Later he was baptised by Pastor Raymond Reye. In 1934 Carl commenced studies at Avondale College and graduated from the ministerial course in 1939. Two years later he married Mavis Hankinson in a service conducted by Pastor George Rollo. He commenced his ministry in Kyogle, and then responded to a call to mission service in the island of his birth. But en route to Samoa, the ship was directed to shelter in Auckland because of hostilities in the Pacific.

The Raphaels spent four years at churches in Tauranga and Hamilton before completing their journey. However, their stay in Samoa was cut short by sickness and they returned to work in the North New South Wales Conference. This was followed by service in Queensland and Greater Sydney. Often Carl led out in building programs as well as pastoral ministry.

Carl's ill health forced early retirement, and he and Mavis spent his last three years at the Adventist Retirement Village, Kings Langley. A caring father and pastor, he is survived by his wife; son, Allan; daughter, Margaret; and grandchildren, Nicole, Kylie, Melissa and Ashley Raphael, and Luke and Jordan Judd. B. C. Grosser.



Murray, William (Wiremu Mare), known to all who knew him as "Wegu" or "Bill," was born on November 1, 1926 in Tekao, Northland, New Zealand, in a family of five boys and seven girls; he died on June 24. Bill married Emma Frost, and worked with heavy machinery at Aupouri for more than 20 years. Later he and his family moved to Ngataki, and purchased the property he had worked during the early years of their marriage. Bill embraced Christianity with a zest he gave to nothing else. During the final three years of his life, he pastored his hometown church of Tekao. "Bill ruled his large family the way he lived his Christian life—with love, devotion and unwavering faith and hope," says his daughter Irene Petera.

"Christ was always first in his life. Despite the pain he experienced in later life, he could often be found sharing Bible truths with people he met. He was first a servant of God, ever a peacemaker, and a kind husband, father, grandfather and great-grandfather." He is survived by his wife and 15 children.

Hay, Fay Rayma, born June 2, 1931, in Papakura, New Zealand; died on August 6, 1990, at the Sydney Adventist Hospital. Fay was baptised at 18, along with her special high school friend, David Hay. She held to her commitment to her Lord throughout her life. Shortly after her baptism she commenced work as a secretary in the North New Zealand Conference office, and later served with the Voice of Prophecy in Sydney.

In December 1952 she married David Hay, and gave the rest of her life in service to the church—a total of 35 years. They worked at Mona Mona, Samoa, the Solomon Islands, the Cook Islands and Tonga. During the middle of last year, while David was president of the Tonga and Niue Mission, Fay's health demanded that they return to Sydney for treatment, where she finally succumbed to cancer.

Her friends remember her self-sacrifice, patience and perseverance in the face of difficulties. Her faith remained firm to the end. She is survived by her husband, daughter, Sandra (and husband Michael Bartlett, and their three children); son, Allan; and her mother, Eunice Semmens, of Whitianga, New Zealand. Pastor Vern Parmenter and Mrs Pam Ludowici assisted during a memorial service. L. L. Butler.

Anniversaries



Mr and Mrs Charles Southwell recently celebrated their golden wedding anniversary with family and friends at Lake Macquarie, New South Wales. Charles and Elsie served 19 years in the ministry in the Western Australian and Greater Sydney conferences. Charles completed his working career at the Sanitarium Health Food Company at Cooranbong. The couple, who have three sons—Allan, Graeme and Hal—and six grandchildren, now live in retirement at Kressville, Cooranbong.

Appreciation

Britten. The Sommerfeld and Britten families thank so many friends for the love and sympathy expressed in so many caring ways following the sad loss of their sister and aunt, Verna Britten. Please accept this as a personal message from each of us.

Advertisements

Kanwal Church Dedication. The Kanwal (NSW) Seventh-day Adventist church will be dedicated by Pastor R. V. Moe on Sabbath, November 3, Sabbath school 9.20 am, worship service 11 am; followed by a luncheon and dedication in afternoon. All former ministers and members especially invited to be present on this happy occasion. Pastor J. N. Beamish (049) 73 3679.

Chinchilla Church Silver Anniversary. To be held October 27, commencing with Sabbath school at 2 pm, worship service 3 pm. Pastor Rex Moe will be the speaker. All past workers and members are cordially invited. RSVP October 18, Church Clerk, Box 857, Dalby Qld 4405, or phone (076) 62 5401.

Back to Barossa—75th Anniversary, December 1. Present and past members and friends are invited to share a special Sabbath program. Speaker: Pastor George Maywald. Potluck lunch and afternoon memories program. To assist with planning, RSVP to Church Clerk, PO Box 341, Nuriootpa SA 5355. Indicate whether you have photos or memorabilia to display.

Sunset Times. Accurate daily sunset times are available for any location. Send your latitude, longitude and \$5 to: G. Cozens, Harwood Road, Burringbar NSW 2483.

Distributors required by importer for a hand-held Moisture Meter for SA, Vic, WA, Tas, NZ and PNG. For further information supply details to: Neil Davis, 11 Sydney Road, Hornsby Heights NSW 2077; or fax (02) 489 0905.

Building Plan Drafting. Lake Macquarie and Newcastle areas. Theology student, Micheal Batterham, civil engineering background, experienced in preparing building plans, also civil design and survey drafting. Phone

(049) 70 5763 evenings.

Boxed Stationery (\$3, \$7 and \$12). Letter packs, packs of 10 birthday and Christmas cards \$5; boxed Christmas cards (\$3-\$8); Christian calendars \$5.50 (1 or 2 year). Proceeds Wollongong/Corimal building funds. Write: 5 Lemnac Avenue, Corimal NSW 2518, or phone (042) 85 1645. Bulk specials.

Moving to Sydney? Year-old B/V house for sale. \$249,000 ONO. Double garage. Double storey, 4 B/R, main with en suite. Built-ins throughout. Study, lounge, dining, family room. Tasmanian oak kitchen with dishwasher etc. Landscaped, paved. Income potential with granny flat. Phone Mrs Kearns, work (02) 487 9391, A/H (02) 626 0894.

Rural Retreat. 21 acres west of Kempsey, NSW. Mountain river, loft-style home. Approval for tourist facility with brick amenities block already constructed. \$90,000. Phone (049) 77 2259.

New Products. Elton John, Clint Eastwood, Bill Cosby, Joe Weider, Donald Trump, the Royal Family etc, are promoting incredible new products. Phone for free cassette and information on these new discoveries, (042) 83 2844 or (049) 73 3900.

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Border Ranges Health Farm. A natural lifestyle education centre, helping people to establish and maintain a more abundant way of living. Restoration through reformation. The Retreat, Grevillia, Northern NSW 2474. Phone (066) 36 4275.

Science/Maths Teacher—Aore High School. A science/math teacher is needed at Aore High School, Vanuatu, commencing January 1991. Duties include teaching maths and/or science up to Year 10, fulfilling other out-of-class supervision and work department responsibilities assigned by the principal, as well as helping with the planning for the possible extension of the school to Years 11 and 12. For further information, contact Dr Gerald Clifford, Director, Department of Education, South Pacific Division, 148 Fox Valley Road, Wairoa NSW 2076.

Science Teacher—Betikama High School. A science teacher is needed at Betikama High School, Solomon Islands, commencing January 1991 to teach some or all of physics, chemistry and biology up to Form 6 (Year 12) level. The position may also involve being responsible for the Science Department. Other responsibilities include out-of-class supervision, and work department responsibilities assigned by the principal. For further information, contact Dr Gerald Clifford, Director, Department of Education, South Pacific Division, 148 Fox Valley Road, Wairoa NSW 2076.

Pensioners. There have been recent changes affecting Social Security assessments of your savings. This has caused concern and in many cases unnecessary worry. If you have savings presently earning low or no interest, this could lead to loss of pension and benefits. However, government-approved alternatives are available that provide security and a guaranteed income without adversely affecting your current pension or benefits. For a confidential evaluation of your eligibility for this plan please contact Darryl Morgan, authorised investment advisor, on (07) 371 0566 (B/H) or (07) 289 1281 (A/H) or write from anywhere in Australia to Manchester Unity Centre, Freeport 69, 621 Coronation Drive, Brisbane Qld 4066 (no postage stamp required).

Longa Life Vegetarian Products can be found in the smallgoods section or the dairy case in the following stores—Vic: Coles, Bi Lo and health food stores; NSW: Woolworths, Flemmings, Food for Less, Bi Lo and most health food stores; Qld: Franklins, Woolworths, Coles, Bi Lo and most health food stores; SA: most health food stores and Coles. Should you not be able to find these products, please ask your store manager to get them in. Remember eat right live longer.

Wanted... Investors with Avondale College's "greater vision." Invest with security and confidentiality. ACF Investments Ltd offer eight great plans to suit most investors, including pensioners. Term accounts from three to 12 months, plus "at call" accounts, are available. Hurry! Rates may change. Interest is calculated daily. Why not help yourself and the future of Avondale College? For brochures or details ring Lynden Jones at the ACF Investments office on (02) 411 7622 or write to PO Box 5223, Chatswood West NSW 2057.

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Alstonville Retirement Village. Those interested in the Alstonville Retirement Village should immediately contact the Administrative Officer, PO Box 306, Alstonville NSW 2477, or phone (066) 28 1887, or (066) 28 1016. Vacancies are limited in this superbly located development in the Northern Rivers area of NSW.

Real Estate—Queensland. Nationwide Realty

Caboolture, 30 minutes from Brisbane. For all your real estate requirements call licensee, Bronwen Jones, Village Mall, Morayfield Road, Morayfield Qld 4506. Phone A/H (074) 95 7688.

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Real Estate—Melbourne, Ringwood Area. For all your real estate needs contact Raymond J. van Schoonhoven for personal service. C. E. Carter & Son Pty Ltd, Est 1923, 128 Marcondah Highway, Ringwood Vic 3134. Phone (03) 870 6211, A/H (03) 729 9315.

Real Estate. Ross Bramley of L. J. Hooker, Castle Hill, is happy to assist you with all your real estate requirements in the Castle Hill and Hills district, Sydney. Phone (02) 680 1888 or A/H (02) 484 4405.

Real Estate—Cooranbong and surrounding areas. Your Adventist agency. Specialists in country acres, residential homes and the management of rental properties. Contact Grant or Warwick Lawson, Raine & Horne Cooranbong, "Avondale Shopping Village," Cooranbong NSW 2265. Phone (049) 77 1222, A/H (049) 77 2131 (049) 77 2454.

Buying or Selling a Home? If you're part of the Great Advent Movement and you're buying or selling a home, then our individual and discreet personal service may be for you. Contact Ken Long, Solicitor, Long & Company, 16-20 Barrack Street, Sydney NSW 2000. Phone (02) 29 4081.

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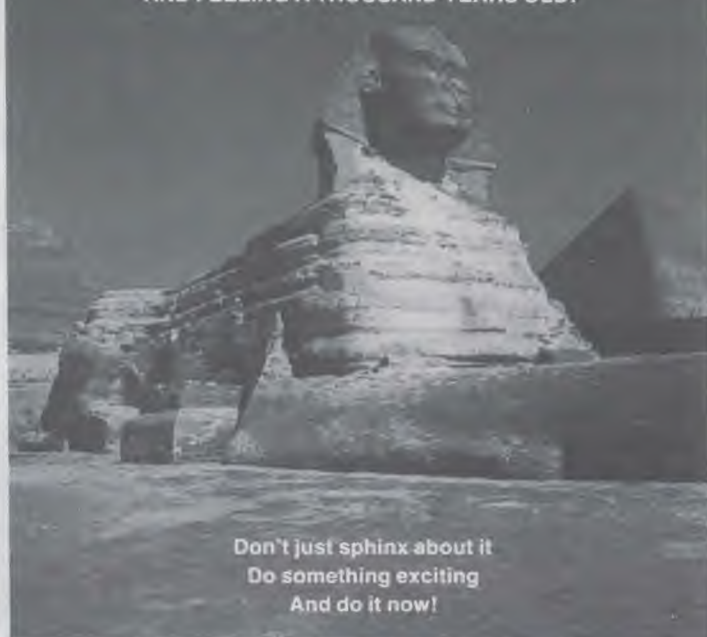
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