

RECORD

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Volga at Gorki

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Next Week

RECORD

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Cover: Pastor Graeme Bradford baptises two candidates at one time in the Volga.

Photo: B Nowicki

EDITORIAL

Please Don't Leave

That's our message to you if you're thinking of leaving the Adventist Church. We may not know you, but we want you to know that we think you're an important part of the church. Too important for us to lose you.

We admit we don't know your particular situation. That makes us unsure about what we can say or do to make you feel more "at home" with the church.

Think about when you first became an Adventist. You may have joined as an adult. You may have grown up in

**You say the church
isn't perfect? We know.
We wish it were.**

the church. Whichever way, there must have been a time when you decided that this was where you belonged.

It was an important step in your life. You had studied the Bible. You understood the battle for souls going on around you. More importantly, you met Jesus Christ. We trust the encounter was a meaningful and deep experience for you.

You made a decision for God and to follow God's truth. These decisions changed your life. You made those decisions because you knew that you needed to make them. How did you describe it at the time? Being saved? Accepting the truth? Following God's will?

Think back. Do you remember the relief and peace you experienced when it all fitted together. Suddenly life made sense. There was hope.

Can you afford to let that go?

Maybe there are stresses in your life that, while not related to the church, have brought you to the point of asking whether the church is relevant. Maybe the church isn't supporting you through a crisis—and you feel it should. Maybe the church doesn't know of or understand your stresses.

Please don't throw away something that could be important to you after you have resolved your problems. Hang in there.

You say the church isn't perfect? We know. We wish it were. We wish that the church (and the people that make the church—that's all of us) would always spend time and energy on the important. We wish the church would always make the right decisions. We wish the church would always be relevant to needs.

But the church is like a family—made up of different people with different ideas. They are sometimes moody, sometimes generous, sharing or aloof. Each member has a load of particular problems. But in a family, the kinship is the support mechanism—in most cases. It's the same with the church. Unfortunately, it doesn't always work out the way we want it to.

The fact is that, if the church were perfect, not one of us could be a part of it. So there are times when we have to spend more time considering Christ, for fear that we'll become discouraged by looking at His people.

There's another question that needs to be asked. Will you find outside the church what you haven't found in the church? How frustrating to leave the church, for whatever reason, only to discover that the same problems exist elsewhere.

But there's one thing that worries us more than any other. We know too many people who have left the Adventist Church only to give up on Christianity all together. That's a tragedy—with eternal consequences.

You may ask, Who would care if I left the church? We answer, God cares—ask Him.

There are people within the church who would care if you weren't there. You would be missed. And this editorial is our attempt to say to you that, even though we may not know you, or why you are thinking of leaving the church, we care.

Please don't leave.

The Editors

LETTERS

Lead Me to Calvary

I feel sure that the author of the hymn "Lead Me to Calvary" had the answer to problems in today's church. Calvary is the very essence of Christianity. It convicts and converts. It proved Jesus to be the Son of God. On the day that the church kneels at the foot of the cross, all heaven will rejoice.

E Harrington, NZ

The Language

It's unfortunate that so many people today do not appreciate our English language. I cringe at some of the grammar used today. It would be lovely if everyone, including our publishers, would take pride in using our English as it should be used.

M Calvert, NSW

Wrong Clothes?

Recently a permanent visitor to our church who chose to dress casually was told by a church member: "Don't take too much notice that you dress differently to others; you will grow into wearing church clothes later." Until then this lady had not noticed she was different. Concern regarding dress is not part of the "good news" of the church.

Name Withheld

Two years ago I was baptised. One other person, a woman, was baptised at the same time. I have witnessed her tireless efforts in church activities. But earlier this year a long-standing member approached her and publicly condemned her choice of church attire. This tactless deed has discouraged her and several others from attending church. Our time is too precious to waste on nitpicking. We have a message, and it's a message of love. Let's concentrate on giving the message to the world.

Name Withheld

Worshipping Angels

For over 40 years, at regular intervals, I have had it explained to me that as Adventists we don't wear crosses on our apparel because "we don't worship the cross." Imagine my surprise then to read in the RECORD of June 13, an advertisement for a badge depicting the symbol for the three angels' messages. I ask this question in all seriousness: If I were to wear this badge, would I be worship-

ping the three angels—or their messages?

P Williams, SA

We Want Facts

Hallelujah! You printed seven items in the June 20 RECORD relating to religious liberty! Why the previous silence? Continued silence raises conjecture as to why it persists. Should the local church "news" displace news of approaching unprecedented trouble and the preparation it should generate? People need the facts. Please introduce at regular intervals a feature on the erosion of religious liberty locally and internationally.

C Ferguson, Qld

Heal the Church

Physical abuse, sexual abuse, alcoholism and domestic violence are sadly present in our church. It is time for those in positions of leadership to appoint an appropriate counselling body in each conference.

I am of the belief that far too much money is being spent on unproductive evangelistic programs and Bible land tours for prospective evangelists. Much of this money could be better spent in facilitating the wellbeing of church members. Please don't get me wrong, I believe evangelistic programs are necessary; however, I am not sure the monetary input is consistent with the results achieved.

There are members struggling emotionally with personal traumas and stresses. The division needs to establish a network of *highly trained* counsellors (not unskilled ministers) to work on the healing of the church. Church growth will be a "spin-off" from this.

O Adamson, Qld

Stuck on 7.30

I wonder if some brave, intrepid evangelist will take note of the fact that people are nervous about going out at night these days. Must we be stuck on 7.30 pm for most of our programs? Could we have meetings scheduled for the *daytime hours*, 10 am and 2 pm, for example, as well as the 7.30 pm types? Won't somebody please try?

Conditions in the world today dictate flexibility, understanding and, above all, a speedy response to "market forces" if we're to survive as a church. Otherwise we'll end up as just another "old folks" club with funny rules.

J Seymour, SA

Views expressed in Letters to the Editor do not necessarily represent those of the editors or the denomination. Letters should not exceed 250 words and should be mailed to RECORD Editor, Signs Publishing Company, Warburton Victoria 3799. Writers must include their name, address and telephone number. Letters received more than three weeks after the date of the issue carrying the article to which they respond will normally not be printed. All letters will be edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received will be published.



Allowing for Differences

by Bryan Craig

Changes that occur within individuals at various stages of growth affect perception, motivation and understanding.

How did you enjoy the service today?" I asked the pretty young teenager in her designer-labelled frock and high heels as she emerged from the church with her boyfriend.

"Oh!" she replied nonchalantly, "pretty boring, actually."

"It's not that we don't enjoy coming here," her boyfriend chimed in, "it's just that, well, I guess we've heard it all before. Quite frankly," he continued, "we get nothing out of church. It all seems a bit irrelevant, if you know what I mean."

Their rather frank replies started me thinking. Did they think that worship simply involved hearing some interesting information about God? Why did they feel that what they had experienced was irrelevant? If worship is about offering our praise and thanksgiving to God, there must be something desperately wrong if we get bored.

Now, it's not that teenagers and young adults are the only ones who feel like this.

People of all ages at times have difficulty responding positively to what they experience on Sabbath mornings. Depending upon the mood, age or expectations you bring to church, worship services can seem bland, uninteresting or horribly predictable.

You can't blame it all on the weather or the preacher. Worship is essentially an individual experience. We come to the worship event with very different needs, feelings and expectations.

Many issues influence whether a person feels bored, inspired or exhilarated by worship, including the level of understanding toward which the service is targeted.

The psalmist implies that worship is God's enjoyment of us and our enjoyment of Him (Psalm 149:2-4). As our

Creator, He derives great joy and delight from our expressions of worship.

He wants our worship experience to affirm and celebrate the relationship we share with Him. In this respect, we can find our enjoyment and awareness of Him limited by our understanding of what we imagine Him to be like.

Our worship says something about our concept of God. And it often reflects how we foolishly try to worship a God we've created in our own image. It seems, however, that God takes into account our limited capacity and talks to us differently as we grow and develop.

Effective corporate worship is difficult to plan. It involves the meeting of many minds and the coming together of people from different family or cultural backgrounds. Individual worshippers bring with them their own expectations. So it's frequently difficult to fulfil everyone's worship needs adequately.

Age makes a difference. Most children are captured by Bible stories, yet lose interest in theological discourses. Teenagers often ask hard spiritual questions, thinking their thoughts are original. But they turn off when others discuss religion. Young adults seem to discover that Christianity is more than doctrines and performance, and that an intimate relationship with God is actually possible.

This highlights the need for worship planners to consider how the various stages of individual growth and development influence our capacity to understand and respond to God in worship. Psychologists suggest that the development of faith and the ability to reason morally are closely associated with our mental and emotional development.

Changes that occur within individuals at the various stages of growth,

vitality affect their perception, motivation and understanding. Those planning worship events for the whole congregation need to understand this process of change and its implications.

The Development of Faith

Based on Kohlberg's work, James Fowler has charted five steps in the development of faith within individuals. These steps culminate with the "believer" espousing a life based on principles of love and justice, and possessing a "true faith" that is easy to believe. In simplified terms, Fowler's stages are:

Stage 1: Poet. The child begins by seeing life in a unified whole. God, people and the universe are all united. Cause and effect are not understood. No logical thought patterns exist. This is a stage of imagination, in which children can be powerfully and permanently influenced by examples, moods, actions and stories about adults. Images of terror and destructiveness, or the exploitation of imagination to reinforce taboos or moral or doctrinal expectations, are harmful.

Stage 2: Reasoner. When things become more complex (age six to 12) a child tends to rely upon authority to resolve conflicts. With very literal perceptions of life, drama and stories become the major ways for children to establish unity and value in their experience. Narrative is a means of organising meanings. This is a stage when fantasy is separated from reality, and children grasp the concept of rules and standards.

Stage 3: Ecumenist. With the ability for abstract thinking comes the need to integrate faith into a systematic whole. Developing a self-identity causes the person to identify with oth-

ers. The individual tends to believe whatever the appropriate group believes. Peer pressure to conform is what "counts." Coherence and meaning are certified by "authority figures"—who may place the future autonomy of the children at risk if they do not encourage them to question, evaluate and internalise their own belief system.

Stage 4: Personaliser. Now the individual begins to break away from the group's beliefs, and develops a personal faith, personal choices and personal commitments. Here the stories, symbols, myths and paradoxes of the past belief system are challenged and "demythologised." The person takes seriously the burden of responsibility for his or her own lifestyle, values and attitudes. The danger of disillusionment can be eased by a church community that allows late teens and young adults "space" to clarify and challenge their beliefs.

Stage 5: Tension-Bearer.

Few people, according to Fowler, move on to the stage in which they face up to the inconsistencies within their religious beliefs, and adopt a new appreciation and respect for religious symbols, traditions and rituals.

To fail to recognise differences among worshippers in a congregation is to contribute to their possible boredom and non-participation.

Undoubtedly, the community of faith can be one of the most significant means of helping people to find fulfilment after emotional trauma. In a context of openness, trust and affirmation, a person is able to discover a

sense of worth and belonging.

The preaching of the gospel renews people to the Source of love. He regenerates their feelings of hope and purpose, and raises their level of self-esteem.

Let's make several important observations.

1. If it is to become a meaningful experience, worship must be made relevant to the stage of growth at which various members are

functioning. This will require sensitivity on the part of worship planners to the needs and concerns of each person in the congregation.

2. For corporate worship to be a significant event for everyone it needs to be carefully planned. It cannot be assumed that "anything will do" or that the same old "ritual" will necessarily continue to effectively meet participants' needs. The worship event needs to reflect the importance of the occasion.

3. With such a variety of needs existing in congregations, worship organisers will want to develop as much creativity as possible to captivate the interest and enthusiasm of the worshippers. This does not suggest a need to major in surprise, novelty and change just for the sake of it. Worship should reflect the dignity and sanctity our Creator deserves.

4. For corporate worship to be most

effective, its planners must remember why most of the participants have come together—they seek affirmation and a sense of belonging.

5. To involve children and young people more in worship requires careful attention to content and style. Stories and illustrations from reality tend to convey more meaning and insight than abstract discourses. Drama and symbolic rituals generate involvement and can be highly instructive for young people. These methods have more potential to transport the young to spiritual realms than does too much sermonising. Furthermore, the content of sermons and worship events needs to appeal to the understood motives while gently encouraging participants to higher levels.

6. Worship planners need to understand the value of small-group fellowship and discussion, especially for young people. Small groups can provide a dynamic way for youth to find belonging and support. They are means by which young members can articulate and challenge their doubts and concerns, their failures and ideals. In light of this, the Sabbath school class needs to be revitalised, allowing these group processes to have a positive effect.

7. If we acknowledge that children and adults learn best by participation, then spiritual growth and renewal is likely to occur as worship services encourage everyone to become a part of the adoration of God.

8. Efforts to assist people to internalise their own faith may give deeper meaning to worship—particularly as worshippers come together to celebrate their acceptance as brothers and sisters in Christ and their unity in diversity in the body of Christ.

9. Worship is an expression of the whole being and is not just an intellectual experience. To reduce Christianity to a purely mental exercise is to devalue it. **B**

*Bryan Craig is director of church ministries, South Pacific Division. This article is excerpted from *Worship*. Copies of *Worship* are available through conference Personal Ministries Departments.*

Give Ministers a Fair Go

by Bryan Vickery

With most conferences and island missions struggling financially, our pastors are under increased pressure to perform.

In these recessionary times of shoestring budgets, retrenchments and fiscal razor gangs, people demand value for money. The same applies to the church. Parishioners are demanding a super-pastor.

This super-pastor must be able to do the following: preach mightily—yet scholarly, administrate like a corporate heavyweight, have the diplomacy skills of a Middle East negotiator, and the counselling flair and bedside manner of a James Dobson.

With most conferences and island missions struggling financially, our pastors are under increased pressure to perform. Preacher “burnout” is high.

Often, when times are tough in the church, when baptisms are scarce, tithe receipts are down and the Adventist Appeal target isn’t reached, many members, especially older ones, are prone to reminisce on the “good old days.”

In those days, they say, ministers worked harder—not like today where you hardly get a visit. And, of course, the preaching was much better and more doctrinal.

It begs the question. Are today’s ministers a pale imitation of their predecessors?

Assessing the worth and effectiveness of a clergyman is a very subjective thing, fraught with risk.

Church folk tend to evaluate their ministers by using superficial criteria: Can he or she preach eloquently? How many notches do they have in their “soul-winning gun”? Do they successfully rally and energise the church? Do they authoritatively chair the business and board meetings? And, most subjective of all, are they likeable?

Before we pass judgment on our pastor, or pen a complaining letter to

the conference executive committee, we should consider the following factors:

1. It’s not our right or prerogative to pass judgment on anyone, let alone the minister. The Bible (Matthew 7:1-2) explicitly prohibits this, stating that the measure we use in judging others will be used on us.

We would do well to remember how David treated the corrupt and paranoid King Saul. He wouldn’t

Too often the minister is the congregational firefighter

harm him because he was the Lord’s anointed.

It’s true that ministers have different gifts and abilities—some are bland preachers. But that doesn’t give us a license to criticise. Instead, we should be supportive, telling them what sermons we genuinely appreciated. Or better still, suggest sermon topics that interest us. Affirmation is always better than criticism.

2. Congregations are more demanding today than before. Most lay people are better educated than were their parents. And that means they are trained to question and challenge almost every comment the pastor makes. Your pastor feels this pressure.

3. Much of a pastor’s time is spent solving people problems. Too often the minister is the congregational firefighter, who’s job it is to extinguish the church’s petty flare-ups.

With the high incidence of broken homes and divorce, a pastor is often occupied with helping these people.

It’s time-consuming and demanding work. Because of this, he might not have time for routine visitation.

4. Because Australia and New Zealand has become more secular and humanistic, evangelistic preaching isn’t used as much today. Most pastors elect to use more relational methods of soul-winning. This approach can appear indirect and “watered-down” to those who want to hear our distinctive message preached in public. Yet studies show that the approach works.

5. A minister has put tremendous time and financial sacrifice into becoming a minister. Many pastors experienced a strong call to ministry. We must respect this and do everything possible to support them.

6. Ministers are aware that their family, particularly their children, are vulnerable, and have the pressure of living up to people’s expectations. Pastors need quality time alone with their families. Unfortunately, some folk interpret this need for family privacy as aloofness or disinterest.

According to Ephesians 4:1-13, a minister isn’t expected to be a “one man show.” Rather he or she’s someone who trains and nurtures the members in discipleship.

Let’s give our ministers a fair go. God is the judge, and every minister will have to give an account of his or her shepherding to the Great Shepherd—Jesus Christ. **IV**

Bryan Vickery is the business manager at Aore Adventist High School in Santo, Vanuatu.

VIEWPOINT articles are featured from time to time to allow readers to express their opinions on various topics. Viewpoints expressed are not necessarily those of the editors or the Seventh-day Adventist Church. We welcome your reaction.

Discussion With an Adventist

by Katherine Yeo

"Your church has a good thing going."

It was nearing school holidays and we were discussing them. "What are *you* going to do?" I asked Anna, the Adventist in our group.

"I'm going on a blind camp," she answered without as much as a blink. We looked at her not knowing what she was talking about.

"I mean, I'm going to be a counselor at a camp for blind kids," she explained.

"Hey, that's cool," Megan laughed. "You could wear anything and to the blind kids you'd look great. Who's organising it?"

"My church. It's going to be terrific," Anna replied. "You're assigned to one kid who you take through all the activities. There's army-type obstacle courses and other great things like waterskiing. There's only one problem: it only lasts a week."

"Blind kids waterskiing? Hey, your church has a good thing going. What else does it do?" I asked, curious.

"Well," said Anna, drawing a big breath, "every year there's a big camp. Hundreds of Adventists from all over the state come to it. There are different meetings and activities for different age groups. It's really great because you meet up with old friends and make new ones. It's a whole lot of fun. You should come along one day."

"We'd be allow to?" Megan asked.

"Sure, we're not exclusive," said Anna. "If we were we wouldn't run soup kitchens and hospitals and schools and stuff."

"You run soup kitchens?" I butted in. "You mean, feeding people who live on the streets. That must make you feel good."

Anna looked a bit sheepish. "Yeah. I haven't actually been involved, but you're right. It'd be a good feeling."

"Hey!" Rozanne said, sitting up, "I

know something about Adventists. I went up to Sydney for work experience to your hospital. It was really good. The nurses were really friendly and helpful . . . and so were a couple of cute guys."

She looked embarrassed as the others started to giggle.

"But no," she continued, "it was really good. One of the nurses told me that she'd been through a place called Avondale College and that they were some of the best years of her life—and she wasn't an Adventist. She also said that she had a lot of fun and that there were lots of nice guys."

There was a pause in the conversation. I was thinking about schools.

"Was your school in Tassie an Adventist school?" I asked.

"Yeah," said Anna, "but there are hundreds of Adventist schools around."

"Man, your church must be pretty big," Megan said. "Funny how I haven't really heard much about it. Does it do anything else?"

"You know Sanitarium Weet-Bix?" said Anna. "Well, Sanitarium's part of our church."

"No kidding! What else?"

Anna was getting all fired up. "Well, we have our own media centre that makes radio and TV programs that talk about health and fitness. We have health-care centres. We help people to stop smoking, learn vegetarian cooking and even alcohol and drug rehabilitation places. We do lots of things."

"Maybe I should send my dad along; to the rehab, that is," Megan said quietly. "He's been to other places and he'll stop drinking for a while. But he always goes back to the bottle." Megan looked down.

There was a short uncomfortable silence as we sat in the warmth of the

Friday afternoon sun.

"So," I said, breaking the tension. "What are you doing tonight, Anna? We're all going to town."

"I'm going out with a group of friends," Anna responded. "We'll have tea together and then sit and talk. We do it every Friday night. You should come along one night."

"I'll come if there's guys to meet," said Rozanne, then added seriously, "Will I be able to?"

Anna nodded. Her mouth was full of sandwich and she hadn't had much time to eat.

"So, like what do you guys talk about?" I asked.

"Everything and anything. The news, what we believe and general stuff like that."

"What *do* you believe?" Megan asked. You could tell she was trying not to appear too interested.

"Well," Anna spoke rather shyly. "We're not very different from any other Christian. But our general beliefs are that the seventh day is the Sabbath, God gives us eternal life, and Jesus is coming back."


"Tell us about them," I encouraged.

She told us about why she went to church on Saturday and her belief in Jesus and a "second coming." We were all pretty interested. We'd known Anna was different; now we knew why.

"Would I really be able to come along tonight?" I asked.

"Yes, of course you can. Anybody can."

The bell rang and we all walked toward the door.

"See you later," I called to this most interesting friend. 

Katherine Yeo is a student at Lilydale Adventist Academy, Victoria.

American Adventist Writer Freed After 15 Years in Prison

Jeris Bragan, an Adventist in Madison, Tennessee, who frequently writes for the South Pacific Division's *Signs of the Times* and the *Adventist Review*, has been set free by a US district judge, after serving 15 years of a 99-year sentence for a murder he says he did not commit. Judge John Nixon ruled that a key prosecution witness had lied during the 1977 trial, according to the *Greenville Sun*.

The ruling reverses Mr Bragan's conviction. Mr Bragan (shown with his wife, Edie) spent many years in an appeals process, with 10 judges refusing to grant him freedom or retry his case. Mr Bragan then wrote his own 78-page *habeas corpus* petition and was successful in having a federal



judge review his case. Mr Bragan summed up his feelings in one word—"ecstatic." After a local television station covered his story, many people demonstrated their support for him. During his prison term he wrote three books and more than 200 articles for 35 publications, including the *Signs of the Times*. His latest book, *When You Walk Through a Storm*, was published by Pacific Press Publishing

Association. "I have appreciated the support and prayers for me over the years," he says. In referring to the appeals process that the state of Tennessee is pursuing against him, Bragan comments, "Keep praying for me. I'm not out of the woods yet."

Retiree Preaches

A retired General Conference church ministries leader recently held the first evangelistic series in the town of Skopje, Macedonia. More than 700 people attended the Samuel Monnier meetings each night. A baptismal class was formed with 50 people studying the Bible—so far eight have been baptised. "During the meetings many citizens held the complete Bible in their hands for the first time," says Ratko Kuburic, South-East European Union communication director.

Marriage Issues

Marriage of an Adventist to a non-Adventist, Adventist celebrants in weddings involving non-Adventists and the use of Adventist Church facilities for weddings where one or both of the couples are not Adventist; these are some of the issues under discus-

sion by the Marriage and Divorce Committee established through the South Pacific Division Executive Committee.

Church Grows

For the first time the South American Division had more than 100,000 people become Seventh-day Adventists in one year, an increase of 11 per cent on the previous year.

Humane President

Former United States president Jimmy Carter and his wife, Rosalyn, are serving as volunteers for the Habitat for Humanity program, building homes for poor families. "The greatest discrimination on earth is rich people against the poor," Mr Carter told members of the First Rock Baptist Church in Washington, DC, where he worked on a building project. The Carters and volunteers have completed some 150 homes in the US and

Mexico, says Religious News Service.

Army Bibles

Two hundred Bibles were given to Australian and American armed services personnel by the Bible Society prior to their leaving for the Kangaroo 92 military exercise in Australia's top end. "The presentation was arranged about an hour before they flew out," says society representative Laurie Edwards. "We received a great response from them."

Medallion Given

New Zealand-born Adventist biology professor Asa Thoresen was the 1992 recipient of the John Nevins Andrews Medallion at the graduation ceremony at Andrews University, Michigan, USA. The medallion is awarded to professors who show outstanding professionalism in their teaching, research and contribution to the universi-

ty. Dr Thoresen has been a professor at Andrews University for 32 years and is retiring this September. He and his wife, Shirley (nee Scarr), have been faculty advisers for the South Pacific Club at Andrews University for 12 years.

Greek Bibles

Greek Bibles were supplied by the United Bible Societies to the Baptist Bible Institute in Oradea, Romania, recently. Previously, students would copy the Greek by hand from overhead projection transparencies. "As you can imagine, this system of teaching is far from ideal," says the institute's assistant dean. The distribution was made as a result of a student who wrote to the society requesting help with the supply of textbooks. Since neither the institute nor the students were in a financial position to buy the New Testaments, the United Bible Society was able to supply the books free.

More Training

Ministerial students at Avondale College will receive further training in the area of youth ministry during 1993 after the success of this year's course. The training will occur between July 19 and August 6, during Avondale College's midyear break.

Most Drunk

New Zealand is the biggest beer-drinking country in the English-speaking world, according to the New Zealand Group Against Liquor Advertising (GALA), and the fourth in the world overall.

ADRA at Flood

Tens of thousands of people have been made home-

less by recent floods in Paraguay, Argentina and Brazil. At least 28 people have died. Adventist Development Relief Agency-Argentina (ADRA) was the first non-governmental organisation to reach the area with aid. ADRA-International sent \$600,000 in medicines, two tonnes of food and 10,000 pieces of clothing to the disaster area.

New Name

In response to changes taking place in war-torn Yugoslavia, the Yugoslavian Union committee recently voted to change the name of the union to South-East European Union.

Food Supplied

More than \$2 million worth of food has been donated to the Adventist Development and Relief Agency by the American food company Increda-Meal Incorporated. Oats, granola, dry milk, peanut butter, nuts, raisins and honey from Increda-Meal were sent to Albania, Croatia, Russia and Romania. About 20,000 people will benefit from the shipment.

PNG History

German anthropologist Holger Jerbens wants to know more about the beginnings of the Adventist Church in Papua New Guinea. While researching the effects of Western influence on the people of Kagua in the Southern Highlands of Papua New Guinea, he found the Adventists of "his village" so kind and helpful that he wanted to learn more about their beliefs. He has copies of the church manual and the book *Seventh-day Adventists Believe...* but he cannot obtain material on Adventist history in the Papua New Guinea high-

lands. Glynn Litster has begun to collect material for such a record and asks for any information people may be able to supply; his address is 1 Murraba Street, Yarrawonga Park, NSW 2264.

Female Obstacle

The ordination of women into the ministry is the only remaining obstacle to the reconciliation of the Anglican and Roman Catholic Churches, according to the joint statement from the meeting of Pope John Paul II and the Archbishop of Canterbury, George Carey. The Anglican Church is divided on the issue, although many women have been ordained in the church, while Catholics have chosen not to ordain women.

Malsitos Returns

Remember Malsitos, the once-popular malt extract? It can be purchased from the Gosford church, New South Wales, as part of their fund-raising efforts to build a new church.

Doss Film

The story of Desmond Doss, the only Adventist ever to receive the US Congressional Medal of Honour, is part of a series of stories to be featured on the American Disney Channel. The program, "Medal of Honour: World War II Pacific," features stories of four soldiers who exhibited heroic bravery. As a medic Desmond Doss exhibited this form of bravery in retrieving injured soldiers from battle areas.

Teacher Honoured

Nunawading Adventist College (Victoria) teacher Chris Hough was recently awarded the BSc Honours degree in mathematics by Melbourne's Monash

University. Mr Hough earned his BEd degree from Avondale College in 1979 and has since taught in Adelaide at Prescott College, Hawthorn Adventist High School and Nunawading Adventist College.

Youth Congress

The Trans-Tasman Youth Congress will take place in Christchurch, New Zealand, between December 29 and January 3, 1993. Applications are available for youth to enjoy international youth speakers, meet new friends and build fantastic memories. Contact conference youth directors for further information.

Helen Thanks

Eden Valley School, Thailand, has an enrolment of 300 for 1992. Principal Helen Hall is grateful to those who have sponsored students in the past and says she has only 30 more students that need sponsoring. Government exams (in English) for Year 10 resulted in 11 of the 13 passing successfully. All Year 12 students were successful, being awarded first and second-class passes. "We are happy that our students can see the rewards of hard work," says Miss Hall. "A big thank you goes to our student volunteers who have been working so hard for our students."

Pathlosers

Helicopters were called in to assist in the search for lost Coffs Harbour (New South Wales) Pathfinders Sarah Hiven, Cheree Cox and chief director Gary Hilderbrand in Gibraltar National Park on June 9. In what was termed a model rescue, the three were found after being lost for two days. More than 100 people, State Emergency

Service, Search and Rescue, Salvation Army members and Pathfinders made up the search party. The three had taken the wrong direction when reading their map and so began to back-track, leaving notes stating their direction for those who may have been searching for them. They were sighted just as a heat-seeking helicopter was sent for from Sydney. All three were well-prepared and suffered no ill effect from their time in the bush.

Prophetic TV

"Focus on Prophecy," an evangelistic TV series by Pastor John Carter, translated by Leonard Fundo into Russian, commenced on Gorki TV in prime time June on 4. The expense of translating the 35 half-hour programs and transferring the entire series into the Secam system has already been covered, as well as the cost of broadcasting for one year.

Women Minister

More than 170 Adventist women from around the world have collaborated in the preparation of *Among Friends*, a daily devotional book by and for women. According to the editor, Rose Otis of the General Conference Women's Ministries Department, goals are to "uplift Christ and provide a way for women to nurture and encourage each other." Royalties go to a General Conference Women's Ministry Scholarship program for Adventist women in underdeveloped parts of the world.

Most Flashpoint items from outside the South Pacific Division are provided courtesy of the Adventist Review, and have been sent to the RECORD via fax for immediate release.

1700 Baptised in the Volga at Gorki



Baptismal candidates, a few of the 1700, wait beside the Volga River, Russia, to be baptised.

An evangelistic crusade in Nizhny Novgorod (Gorki), a Russian city that has been closed to the outside world for all of the 20th century, attracted the largest audiences ever seen in the city and climaxed with the baptism of some 1700 in the Volga River on June 6. Pastor John Carter, assisted by Trans-Tasman Union Conference ministerial secretary Pastor Graeme Bradford and a group of Australian volunteers, conducted an intensive six-week campaign.

The addition of so many new converts almost doubled the membership of the Volga-Ural Conference. Two new congregations have been organised and recent retirees Pastors Ed Totenhofer and Lindsay Laws and their wives are living in the city for the next few months to nurture the new converts.

The organisation necessary for such a large baptism taxed the ability of the volunteers, and the difficulties were compounded by the need to constantly use interpreters.

The Russian Army erected tents for

"What you do, you must do quickly."

Mikhail Gorbachev, past president of Russia; to Pastor Mikhail Kulakov, president of the Euro-Asia Division.

change rooms for candidates and also provided a truck for use as a speaker's platform.

"It was a very emotional experience for me as we followed a police car to the river to look behind and see a convoy of 20 buses taking people to the baptismal site," says Pastor Carter, an Australian evangelist who pastors a church in California. "I admit I cried and thanked God for the outpouring of His Spirit."

In addition to the mission program, Pastor Carter has made a number of radio and TV appearances—all of

which have been well-received. The local TV station also screened the program regarding the beliefs and work of the Seventh-day Adventist Church.

"I was feeling negative toward your program," the TV interviewer told John Carter off camera following a program screened on the local station. "But I attended some of your programs and I have never witnessed anything comparable. In the first place, Nizhny Novgorod has never seen such attendances at any function, let alone a religious program. And in the response of the people I saw God at work. There is no doubt the people love you, Pastor Carter. Their gifts of flowers, which continue day after day, convince me that you are helping them. I'm a member of the Orthodox Church, but I have come to admire what you are doing."

Perhaps the most unusual invitation Pastor Carter received came from the general-in-charge of the international Security Department Academy—the college that formerly trained officers for the KGB. Its graduates are still used for the security of the whole of Russia. General Vladimir invited Pastor Carter to address the 1000 officers and trainers who gave him the Russian equivalent of a standing ovation at the conclusion of his gospel presentation.



Tubes, student housing for those attending the Zoaski Adventist Seminary.

Pastor Carter promised every soldier a Bible as soon as further supplies can be freighted to Nizhny Novgorod.

Seventh-day Adventist work in this city commenced after the second world war when the father of Pastor Mikhail Kulakov—the current president of the Euro-Asia Division of Seventh-day Adventists—raised up a

Excerpts From a Letter

Ninety per cent of the evening audience of 10,000 raised their hands to indicate their desire to accept Christ, and several meetings later 6000 responded to an altar call. . . .

Team members are questioned about their own religious experience constantly with questions like: "Have you always been a Christian"; "Do you believe what Pastor Carter is saying"; "Do you read your Bible every day?"

Leonard Funds, the grandson of the man largely responsible for setting up the KGB, translated the meetings. Of Jewish extraction, Leonard is a brilliant translator and an Adventist minister in Moscow.

We receive books, badges, trinkets cakes and sweets—they are so generous, even though they have so little. One woman, observing my need for warmer clothing brought me a padded overcoat to use while here. It has snowed three times since the campaign began.

Our hearts ache for the people who live so simply. "We eat mostly bread and potatoes," one young widow told me. The markets offer few vegetables and only apples and oranges as fruit.

Doctors receive a wage the equivalent of \$US10 a week. It is no wonder the 13,000 Bibles given by the South Pacific Division and distributed at the meetings are so appreciated.

There is so much to do—we are staying on after the campaign. Church numbers have doubled and there aren't enough pastors to help out. Please pray for the new believers in Russia.—*Joy and Ed Totenhofer*

church. During Stalin's purges, Pastor Kulakov was arrested. His son, Mikhail, took up the work of leading the church. He acted as pastor until he and his brother were arrested and sent to Siberia.

They were forced to work in coalmines and forests, receiving only a thick slice of bread each day for food. Mikhail's brother died in Siberia.

In a little village near the concentration camp in Siberia lived a lone Adventist family with a dark-haired daughter. A devout Christian, she was of marriageable age, but wondered where she could find a suitable husband. She felt impressed to take food to some of the starving workers in the concentration camp. One of those she met was Mikhail Kulakov. She knew God had answered her prayer.

Even until recent years the church members in Nizhny Novgorod knew what persecution was like. Their ministers were beaten and their property

confiscated.

"When we went to hear Pastor Carter preach at the military academy the church members were nervous and distrustful of the outcome of their being at the academy," says Ben Nowicki, an Australian dentist and member of Pastor Carter's team.

They rejoice in their present freedom, but few expect the situation to continue. Already previously negotiated agreements for rental of halls are being cancelled without notice. The new congregations urgently need help to buy permanent meeting places.

But for the moment, both old and new church members are glad of *glasnost* and *perestroika* that have made possible the blessing of God in the present pentecost.—*Joy Totenhofer*



The happy face of one of those from Nizhny Novgorod (Gorki) after being baptised in the River Volga.



After attending the program for seven consecutive nights, an army colonel receives his free Bible.

Photo: B. Nowicki

Weekly RECORD Under Threat

Proposed increases in postal charges may mean the end of a weekly RECORD and significantly increase the price of magazines produced at Signs Publishing Company. In an unprecedented move, the Signs Publishing Company Board, the management of Signs Publishing Company and the editors of the church's periodicals bring this to the attention of Australian church members and request that those who are concerned about the increases contact their parliamentary representatives.

It is estimated that the proposed Print Post increases, to be put in place in 1994, will add \$A153,000 (the rates have been increased by 280 per cent) to the annual cost of the RECORD and another \$A135,000 (the rates have been increased by 200 per cent) to the annual cost of the *Signs of the Times*.

While postal rates for all magazines will increase, the RECORD, *Signs of the Times* and *Ministry* magazines posted from Signs Publishing Company come under a special category for religious and charities/welfare newsletters and magazines. It is proposed that this category will no longer exist. Under the Post Print proposal the *Good Health!* postal rate will increase by 190 per cent.

The Australasian Religious Press

Association (ARPA) is currently lobbying the government to reconsider the increases. Several charities and Christian organisations have reported that the increases will mean that they will have to cease publishing.

"These new charges are threatening the jobs of thousands of people within the printing industry," reports the Signs Publishing Company manager, David Woolley. "Already Ita Buttrose has gone public saying that she'll experience a cost increase on her magazine *Ita* by \$A85,000 a year. She has noted that it would be cheaper for her to print the magazines overseas and post them in."

"While that is not an option for us because of the investment the church has in our printing and publishing house in Australia, we will have to cut costs if this proposal goes ahead. This really is a threat to the RECORD and our other magazines. We may even get to the point where we won't be able to produce the RECORD on a weekly basis."

A report from the House of Representatives Select Committee on the Print Media has endorsed the concerns expressed by ARPA and recommended that Australia Post reconsider its decision to abolish the concessions.

The chair of the committee, Keith

Wright—the member for Rockhampton—is keen to hear from anyone who has a concern about the new Print Post charges, particularly church groups.

"If a church secretary could write on behalf of a church, it would have more clout than an individual," says Mr Wright. He adds that the pressure brought about by various groups like the Scouts and other denominations have already brought some changes.

He plans to continue lobbying parliamentarians from all parties to apply pressure to Australia Post to change their proposal.

"It's exorbitant," says Mr Wright. "Charges, in some cases, have risen from 47 cents to \$1.52 for city delivery and over \$2 in the country."

Petition forms have been included with each bundle of the RECORD sent to churches in Australia. Members who have a concern for the future of the church's magazines can sign the petitions. Individuals or churches who wish to take further action are encouraged to write to their federal member of parliament; Mr Keith Wright, Chair, Federal Parliamentary Consumer Affairs Committee, Parliament House, Canberra ACT 2600; and the Minister for Land Transport, The Honourable Bob Brown, Parliament House, Canberra ACT 2600.

ADRA Helps United Nations Refugee Project

The Adventist Development and Relief Agency (ADRA), working with the United Nations High Commission for Refugees, is helping 580,000 refugees from Liberia and Sierra Leone who have fled to Guinea, West Africa, reports Jean Philippe Wegmuller, ADRA's refugee project coordinator. Some 80 per cent of the refugees are women or children under 15.

Several agencies are involved in this United Nations (UN) project. ADRA is the logistics partner responsible for transporting food, clothing, cooking

utensils and other supplies to the refugees.

The supplies arrive in the port cities of Conakry, Guinea, and San Pedro, Ivory Coast. ADRA trucks the supplies 1200 kilometres to the refugees. It takes three days or more to reach 12 warehouse sites, according to Mr Wegmuller. ADRA then takes the supplies to 65 Red Cross distribution points.

The refugee project began in June 1990 and is expected to run until at least 1993.

"Refugees continue to pour into Guinea. In April 15,000 more arrived. We really don't know how long we'll be here," says Mr Wegmuller. "Many of the refugees have tragic stories to tell and come to Guinea with nothing. Without the food we're bringing them, they'd go hungry."

Religious Liberty in Albania

The president of Albania, Dr Sali Berisha, says a historic conference sponsored by the International Religious Liberty Association (IRLA) will have a strong impact on the country's legislation as the country seeks new directions.

The congress, held May 26-28 at the University of Tirana, brought together 200 participants representing the United Nations and governmental, academic and humanitarian agencies.

A small delegation of participants, including General Conference Public Affairs and Religious Liberty Department director Dr Bert Beach, who is the IRLA secretary-general,

visited Albania's president. Dr Beach presented Dr Berisha with an award naming him a member of the IRLA committee of honour for his role in fostering human rights, freedom of conscience and religious liberty.

"The congress was a practical contribution by international communities to restore human rights and freedom of religion in this country after decades of prohibition of religion," said Dr Berisha when expressing his appreciation for the conference.

The Albanian legislature is crafting a new legislation that will guarantee freedom of religion and a new relationship between church and state. Dr Berisha stressed that every religious body will have equal rights in Albania. Much of the conference discussion centred around everyone being free to choose their own religion.

Simbu Health Awareness

A Health Week presented by the Eastern Highlands Simbu Mission (Papua New Guinea) consisted of seminars, distribution of literature and health talks. The health director for the mission, Jonathan Wera, and child ministries director Judith Nagamesovo conducted a health-awareness campaign in the Simbu region.

Each night Mr Wera spoke on the dangers of drug abuse, smoking, alcohol and betel nut. He then presented the positive message of healthful living. During the day, meetings were run on stewardship, and child ministries workshops were conducted.

Programs were run in the centre of villages and in the marketplace. The vil-

lage magistrate, councillors and elders expressed appreciation for the program.

Eight children were dedicated at the end of the week including a girl who became well after Mr Wera prayed for her.

"Jonathan Wera has very large audiences so the small television screen he uses is hardly adequate for his needs," says Elza Crawford, the assistant health director. "He is an enthusiastic worker—desperate for some electronic equipment to aid him in his ministry.

"More than 80 per cent of the villagers are illiterate so visual aids, films and other equipment are the most effective way of spreading the gospel here. All villagers have generators, so there is no problem with electricity.

"A carousel slide projector, video recorder or projector and screen would help him tremendously. Any equipment would become part of mission stock."

Speaking in Tongues on Malaita



Lee Silamo and Dr Chester Kuma witnessed miraculous events in Malaita.

Evidence of miraculous events in Harisi, Malaita, on May 2 were related to Pastor John Gate by Dr Chester Kuma (medical superintendent, Atoifi Adventist Hospital) and Lee Silamo (Minister for Health and Medical Services for Malaita Province, Solomon Islands).

Members of the Atoifi and Balafai churches on the island of Malaita are continually attempting to enter areas closed to "foreign influence."

Harisi, the centre of a large isolated area, accepted the presence of a small

aid post as part of the medical outreach from Atoifi Hospital. There is no church there and only two church members.

The area is so isolated the people in Harisi only speak their own language—they do not speak pidgin.

On May 2 Lee Silamo was leading the assembled villagers in Bible study. He was speaking pidgin English. They had to call a teacher from the Bible school set up in the village to interpret. He was the only person who could speak the dialect and pidgin.

During the meeting the villagers told the interpreter to stop interrupting. They said they could hear and understand the speaker perfectly. This continued over the weekend.

"The amazing reality is that after the meetings when the visitors met with the people in casual conversation, they could not understand a word of pidgin English," says Pastor John Gate.

"They had to call for the Bible school teacher to translate so they could be understood—and it continued that way for the whole weekend."

Until then the visiting medical team spent much time showing the villagers where to find the Bible texts. But when meetings continued during the following week, everyone with a Bible was able to find the texts unaided.

About 100 people were present each night for the meetings.

The paramount chief, Dione, formerly a powerful devil priest, is now praying to God. He was a grower of the only local cash crop, tobacco. When he started having Bible studies, the tobacco in the area all died.

"Six new areas like this have been opened up in the past two years," says Pastor Gate. "Miracles are happening as never before on Malaita. Your prayers and support for our expanding work on Malaita is appreciated."

Church Restructured in Yugoslavia

In the aftermath of political changes in the region, Seventh-day Adventists in the republics of Croatia and Slovenia have requested that the structural organisation of the church in these territories be reviewed. Many issues, not least communication, makes it difficult for direct coordination and leadership links with the

church's headquarters in Belgrade.

The West Yugoslavian Conference, its ministers and local church lay members met recently in Zagreb with Dr Jan Paulsen, president of the Trans-European Division, for a consultation to review the current structure and find ways to respond to the church's needs in Croatia and Slovenia.

During the consultation, which brought together nearly 100 church representatives, a recommendation was proposed to set a process in motion by which the conference, comprising of the territories of Croatia

and Slovenia, be attached directly to the Trans-European Division.

Immediately after this consultation the conference executive committee met and voted to request that this change in status be granted by the division committee.

"Religious freedom for all religions is protected in Croatia today," says the president of the Republic of Croatia, Dr Franjo Tudjman. "I welcome the involvement of the Seventh-day Adventist Church, especially through its humanitarian work during the current war."

NOTICEBOARD

Weddings

Cameron—McMurtrie. Allan Randal Cameron, son of Allan and Shirley Cameron (Wellington, New Zealand), and Janese Linda McMurtrie, daughter of Jack and Mary McMurtrie (Palmerston North), were married on June 21 in the garden of Mangaurapia Homestead at Bulls, Taranaki. Allan and Janese plan to set up their home in Feilding, where Allan is a sales representative. K G Amos

Eddy—Wilson. Mark Eddy, son of Peter and Irena Eddy (Wodonga, Vic), and Nicole Wilson, daughter of Nita Taylor (Albury, NSW), were married on June 21 in the Wodonga SDA church. They have set up their home in Albury. Claude D Judd

Grant—Richter. Peter Grant, son of Allan and Val Grant (Coffs Harbour, NSW), and Sherri Richter, daughter of Ray and Lorraine Richter (Bundaberg, Qld), were married on June 7 at the Aunika Resort chapel, Coffs Harbour. Peter and Sherri plan to set up their home in Coffs Harbour. Lewis Parker.

Hoey—Wind. David Hoey, son of Anthony and Joan Hoey (Boya, WA), and Julie Wind, daughter of Shirley Wind (Kalgoorlie), were married on December 15, 1991, at the Carmel College church. David is studying to be an industrial arts teacher, and Julie is completing her studies to be a dietitian. They have set up their home in Glen Forrest. M A Smith

Johnston—Henderson. Ron Johnston, son of Elsie Johnston (Auckland, New Zealand) and the late George Johnston, and Ingrid Henderson, daughter of Teunis and Roelfien van der Spek (Wollongong, NSW), were married at the Lilac Grove Adventist Convention Centre, Kenmore, Goulburn, NSW. Ron and Ingrid plan to set up their home at Marulun, NSW. Pastor Bob Borresen assisted in the ceremony. G A Metcalfe

Stanton—Rippingale. Philip Boyd Stanton, son of Ross and Robyn Stanton (Hobart, Tas), and Karelle Alison Rippingale, daughter of George and Alison Rippingale (Melbourne, Vic), were married on June 7 at Lilydale SDA church, Vic. Philip and Karelle are both teachers at Hobart Adventist School. Pastor Harley Stanton assisted in the service. Nigel Ackland

Whitehouse—Madison. Keith Whitehouse, son of Ivy Whitehouse and the late John Whitehouse, and Pauline Madison, daughter of Kathleen Doolan and the late Martin Doolan, were married on May 10 in the Parramatta Adventist church, NSW. Keith and Pauline plan to set up their home in the Parramatta district. G A Metcalfe

Obituaries

Gall, Ruby Olive (nee Bird), born March 5, 1908, at Numurkah, Vic; died June 12 at Kings Langley Nursing Home, Sydney, NSW, and was buried at the Avondale Cemetery, Cooranbong. She married Carl Gall on July 14, 1929. He predeceased her in 1984. Ruby enjoyed using her voice in song at evangelistic missions, campmeetings, and in radio programs with the late Pastor L C Naden. A member of the Stanmore church, she worked with Pastor Eric Hon in his health clinics, and gave lectures on healthful cooking. She is survived by her son, Lynn; daughter, Gwen Bowden; their spouses; six grandchildren; and two great-grandchildren. H W Hollingsworth

Goldsmith, Albert, born February 1902, at Ballarat, Vic; died June 6 at Maryborough, Qld. Albert moved to Warburton at the age of 19. He was one of the original staff of the Sanitarium Health Food Company, Warburton, and it is believed he was the last surviving member of that team. Albert was greatly respected in the community. His wife, Margaret, predeceased him by 10 years. He is survived by his seven children; 21 grandchildren, and 27 great-grandchildren. Ivan Goldsmith, a cousin, assisted in services at the Millgrove Baptist church, Vic, and at the Wesburn Cemetery. C C Winter

Harvey, Leslie, born August 27, 1919; died May 16 at Stawell Hospital, Vic. Les was a quiet man who had a good relationship with his family, his church, and his Lord. Baptised at Ballarat, he joined the Maryborough church in 1951. He also gave many hours voluntary labour to help build the Ararat church. Les is survived by his son, Ken (Pomonal); daughter, Janice Deppeler (Ballarat); and nine grandchildren. Pastor Robert Trood conducted the service on behalf of the writer, who was unable to be present. Wim de Groot

Loffler, Joy, born December 1927 in Drummoyn, Sydney, NSW; died May 12 at Queen Victoria Hospital, Wentworth Falls. Joy was a caring person throughout her life, and this was shown while working in various institutions, particularly with handicapped children. She was a member of the Katoomba SDA church. A cremation service was held at Pine Grove Crematorium on May 15. She is survived by a son, Paul. A M Penman

McPheat, Ezekiel John ("Zeek"), born April 26, 1988, in Harvey, WA; died April 22 at Princess Margaret Hospital, Perth, after being hit by a motorcycle as he ran to prevent his baby sister from running onto the road. He is survived by his parents, Robert and Colleen; sisters, Jacinta, Hannah and Juliet (all of Boulder); and grandparents, Les and Jan McPheat (Leeming, Perth), and Stockie and Zoe Stockdale

(Kalgoorlie). Zeek's organs were donated to be used as transplants for other children. A service was held at Karrakatta Crematorium. Don Fehlberg

Morris, Edgar Leslie, born August 24, 1908, at Greenbushes, WA; died June 10 at Royal Perth Hospital. Les attended WAMC (Carmel College), then moved to Kalgoorlie to work in the goldmines. For eight years he cared for the Boulder church in the absence of a minister. Les and wife Grace (nee King) were married in Boulder in 1940. He served in the Army Medical Corp from 1941 to 1945. The family moved to Perth in 1954, where they joined the Victoria Park church, and Les held a number of offices, including that of senior elder. Les is survived by his wife; daughters, Lynette Ovendon and Janice Skally; their spouses; and three grandchildren (all of Perth). He was predeceased by his sisters, Lilly and Edith (Mrs Humphries, USA); and brother, Lindsay. Pastor Pat Marshall was associated in a graveside service at Karrakatta Cemetery. H W Gunter

Seadon, Ettie Maude, born November 12, 1904, in England; died June 21 at Ararat Hospital, Vic. She migrated to Western Australia in 1909, and later married Frederick Seadon. With their four children, they moved to Ararat in 1945. About 20 years ago, Ettie joined the Ararat church. Although almost bedridden for the past 10 years, she remained a faithful church member. She is survived by her daughters, Connie, and Irene Stielow. She was predeceased by her husband; and children, Alice and Fred. Wim de Groot

Slater, Muriel Joyce, died June 11 at her home in Christchurch, New Zealand. Joyce was a loyal and active member of the St Martins church, Christchurch. She was involved especially in welfare work, spending time packing food and clothing, and making rugs. Joyce had a smile for everyone. She is survived by her daughter, Pat Smith; son, Dennis; and their spouses; five grandchildren; and two great-grandchildren. Ray Moody

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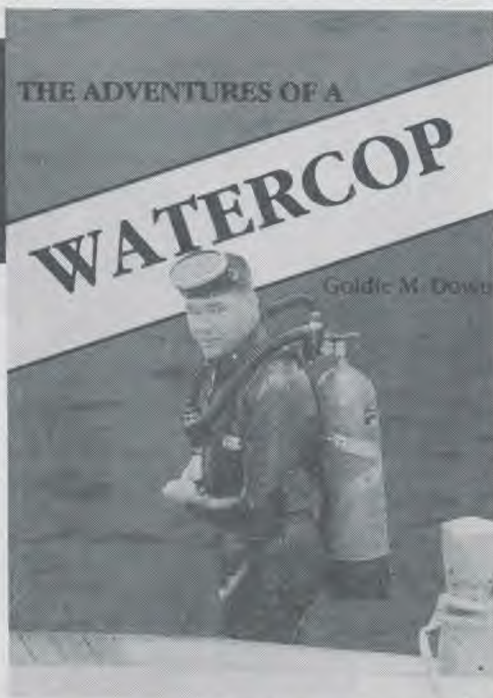
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