

RECORD

Do We Give Pastors a Fair Go?—8



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Gospel Preaching Needed—6



SPD's Leading Soul Winner Dies

The Adventist who, it is estimated, won more than 4000 people to Christ during his evangelistic career, died on Sunday, March 20, at Esther Somerville Nursing Home in Normanhurst, New South Wales, aged 85. Pastor George Burnside had been ill for some two years before his death.

"He was the most successful soul winner we have known," says Pastor Bruce Price, the pastor of the Waitara church, who delivered the lifesketch at the funeral service. "More important, however, has been the direction that he gave the South Pacific Division along lines of evangelism, and the young men he inspired and trained to preach the message of truth that he loved so much."

A full report appears on page 10.

Thoughts on Oneness



As I reflected on the editor's mail in the past week or so, including those in today's Letters section, my thoughts turned

to Jesus' prayer for oneness in John 17.

He is almost to the Garden of Gethsemane. As He prays, Judas is meeting with soldiers who will take Him captive. No wonder He desires unity among His followers.

From His prayer, this unity is based on three things:

1. Christ's Sacrifice

Jesus says, "For them I sanctify myself ["consecrate" or "dedicate myself" suggests *The Seventh-day Adventist Bible Commentary*], that they too may be truly sanctified" (17:19, NIV). The concept of sanctification and oneness is intertwined throughout His prayer. And, really, being one in Christ is the basis of sanctification (see Hebrews 10:10).

Christ committed Himself to our salvation. His life and death, His resurrection and promised return must be the basis of unity. It's only as we understand and accept what He has done that we can make true sense of what we must do.

2. Unity With God

"May they also be in us," Jesus continues. When we allow our relationship with Christ to develop into a oneness with Him we find unity with each other. This means allowing His purpose for us to be our purpose; His goals

for us to be ours; and His aspirations, ours too.

It also means adopting the attitude that Christ displayed in Gethsemane when, even as He prayed that His trials be taken from Him, He was still willing to follow His Father's wishes. That He instructed us to pray in His name is a practical reminder of submission to His will.

Being one with God is the first step toward oneness with others.

3. United in Truth

"Sanctify them by the truth; your word is truth," prays Jesus (John 17:17, NIV). Truth is important. The truth of Scripture is to be the basis for our beliefs, an obvious unifying factor.

The cut and thrust of discussion often brings truth forth in a more polished and precise form.

Even here there are perils to unity: Believing there is no more truth to be had, or no new aspects of truth to learn (and, perhaps, to unlearn); or overemphasising one truth to the detriment of another; or treating cultural issues as if they were biblical principals (remember the arguments against Adventist men wearing wedding rings?).

The Church as a Family

The church is like a family. Just as families are united in name, so the people of the church have taken the name of Jesus—we're Christians.

A strong family is united in its major objectives, be it coping with a child in the "terrible twos," planning a holiday or working on a family project.

At the same time, a family is made of individuals who have various characteristics, talents, goals and ambitions. No two family members are alike. We accept that. And we wouldn't want to change it.

In a family, the children test the authority of their parents—that's healthy, a prerequisite to growth. Teenagers have been known to question the basic structure of the family. This may have nothing to do with disloyalty to the family.

The Adventist Church is composed of individuals who have various characteristics, goals and ambitions too. And, yes, some place emphasis in one area more than others, in lifestyle and doctrine. Some will question basic doctrines, without ever wanting to be disloyal to the church family.

Fortunately, truth is never harmed by questioning. In fact, in the cut and thrust of discussion, it often comes forth in a more polished and precise form.

Our unity is not challenged by the differences among people and cultures in our midst; or on differing styles of worship; or in the difficult questions people ask on doctrinal issues.

Our unity stands or falls on our attitude: to the sacrifice of Christ; to the oneness that can be found only in Him; to the truth revealed in Him; and to the importance we, as individuals, place on the fellowship and counsel of His people.

We could begin strengthening our oneness by adapting Christ's prayer and making it a part of our own prayer life: "I pray that we may be one, just as You, Lord, are in the Father and the Father is in you."

Bruce Manners

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Seventh-day Adventist Church
South Pacific Division



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Next Week:
Why should we learn more about health if we're not doing what we already know?

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Vol 99 No 16

We received more mail than usual on the two editorials, "Something to Learn" and "How Do We Respond?" We have tried to pull the main point out of as many (sometimes lengthy) letters as possible so that more views can be shared.

Let's Not Forget

We have forgotten the way God has led us in the past and we are putting our trust in men instead. As individuals we should take the Scriptures and the Spirit of Prophecy and study them with an open mind that the Holy Spirit will guide us into all truth. We need to be Christians to others who don't agree with us.

Jan Boyer SA

Priorities, Please

It surely is time we rolled our sleeves down and put our coats back on. How much more effective it would be if we were to get on our knees instead, around the open Bible and the "red books."

A Pietz, NSW

Where to Look

If we kept our eyes fixed on Jesus instead of looking for faults in our leaders and pastors, and stopped being judgmental (which we are told not to be), we would soon see the work finished.

M Raethel, NSW

All Involved

In *Testimonies to Ministers and Gospel Workers*, pages 89 and 91, we are told to give the third angel's message, which will bring to prominence the uplifted Saviour. Many have lost sight of Jesus. Many need to have their eyes directed to His divine person, His merits and His changeless love for the human family.

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chronicles 20:20). It is my belief that if all—leaders and members alike—were to follow the Spirit of Prophecy more than we do, the world would thus be warned and Jesus would come and save His faithful ones.

L Warren, Qld

Political Speak

"Left" and "right" wings referred to in your otherwise excellent editorial may have some use in politics, but are poor substitutes for good theology.

It's strange that people entrusted with

taking the gospel to the world are divided as to what the gospel is! And surely you are not suggesting it's OK, as the world sinks around us, that some shout, "Board the lifeboat," while others cry, "No, swim for it!"

With respect, there is no such thing as left and right when it comes to truth. With one wing flapping "works" and the other flapping "grace," this craft will only see its destiny fulfilled in a downward spiral.

K Ferris, Qld

Final Authority

In rebutting each of Lucifer's arguments, Christ never once resorted to His personal authority, but in every instance He was satisfied to use Scripture.

C McIntosh, Qld

Why Not?

In your excellent editorial you said (parenthetically) that no one can hold both views on the nature of Jesus. As a physics teacher, I was immediately prompted to ask myself, "Why not?"

Only as physicists stopped wrangling about the nature of light—wave or particle—and accepted that it is effectively *both*, that they were able to proceed.

Is it possible that, as with light, Jesus is able to reconcile within Himself *both* the pure, unfallen nature, *and* the temptations to which the human nature is heir? In this way He is able to be *both* the "pure sacrifice without blemish" *and* to be "in all points tempted as we are."

Perhaps our squabbles on this important point can be superseded by a bigger and clearer picture of the dual nature of incarnation, so that we might be freed to concentrate on the main task—increasing our own and others' understanding of the light.

D Geelan, Papua New Guinea

Middle Ground

I like your emphasis on the need to maintain middle ground. You are also right in saying the church members need to be admonished about the dangers of independent ministries that want to shelter under the umbrella of the remnant church, but show little loyalty to it.

Any good government applauds and encourages room for healthy discussion of personal views. But I must express concern about your dangerous philosophy of the church needing two wings to fly. Your aeroplane analogy is not acceptable in our church; we have enough of that in Canberra.

W Taylor, NSW

Tell It As It Is

We need leaders who will tell it as it is. As the Bible tells it, as Sister White tells it.

Alan Harker, Qld

Views expressed in Letters 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.

Just a Coincidence...



Octogenarians Safe

All expatriate missionaries in Rwanda, Australian volunteers Ralph (88) and Edna Hughes among them, have been safely evacuated from the strife-torn country in UN-organised convoys and airlifts. The Hugheses had gone to Rwanda to assist in an Adventist-operated orphanage at Kigali. They became trapped when the internecine racial conflict erupted soon after their arrival in mid-April. No word was heard from them for several days after they and about 40 others left the orphanage, attempting to flee overland from the country. They came within 60 kilometres of the border before road conditions and the civil disturbance prevented further travel. They were able to take temporary

refuge at a Catholic hospital at Rwamagana before their final evacuation to Bujumburu, in neighbouring Burundi. At the time of writing only one SDA—an American, Carl Wilkins, ADRA director for the region—remains in Rwanda.

Earthquake Update

Visiting on furlough, Australian Dr Barry Taylor, from the Department of Microbiology at Loma Linda University, California, in a first-hand report on earthquake damage to Adventist-owned properties in the Los Angeles area, says that damage far exceeded that at first reported in the Adventist media (including RECORD). "The church that was essentially destroyed was University church, in Los Angeles, not the Loma Linda University

Pathfinders Praised for WA Clean Up

A group of Albany, WA, Pathfinders, led by their director, Kevin Rogers (pictured centre), collected some 20 bags of rubbish from the Princess Royal Harbour foreshore in the annual Clean Up Australia Day. "Keep Albany Beautiful" president Margaret Martin made special mention of the club in a statement reported in the *Albany Advertiser*.



Photo: M Martin

church," he said. "This is another prominent SDA church that has a congregation mostly African-American." Another church to suffer extensively was the Korean church. He says much of the reporting was biased away from non-white groups. "Black leaders have made us aware," says Dr Taylor, "that in the week following the earthquake, print and broadcast journalists saturated the white suburbs around the epicentre to the near-exclusion of the nearby minority suburbs in which there was extensive damage." (About half of the population of southern California is non-Caucasian.) The *Pacific Union Recorder* reports the only quake-related death among SDAs as that of a 52-year-old helicopter pilot who was killed when his craft hit powerlines while inspecting a pipeline in the hours following the quake.

Life for Old Concept

Southport, Qld, church has been using a program that combines health videos, personal health checks and cooking demonstrations in an outreach to the local community. The videos, projected onto a large screen,

feature former Pritikin centre researcher Dr Hans Diehl, who is now employed at the Loma Linda Health Institute. "Our health-care concepts have never been more acceptable or relevant," says Noel Russell, communication secretary of the Southport church. "The program attracts a highly motivated clientele," he said. "It is appreciated and it creates a climate for interaction and friendship. It bridges the them-us gap effectively."

WORLD CHURCH

New Institute Head

Dr Jim Gibson, a research scientist for the Geoscience Research Institute, Loma Linda University, has been appointed as the institute's new director by the General Conference. He replaces Dr Ariel Roth, the institute's director since 1980, who is retiring. Dr Roth will continue to provide part-time research assistance to the institute.

AWR's Mission

Advent World Radio (AWR) is to begin broadcasting in many new languages in an attempt to

Did You Hear . . . ?

. . . About the man who became a Seventh-day Adventist after picking the name out of a box?

Kiota Mona, from Kainantu, Papua New Guinea (PNG), had been raised a member of the local, dominant denomination. After completing high school he was chosen by his church leaders to undertake theological studies in Lae, and although happy to study, he wasn't totally convinced that it was "for him."

Just before he left to take up study, his area was visited by a minister who spoke of a unique way to find God's choice for a life-partner and also a religious denomination.

"Place the names of all the girls and the denominations in a box and pray over them for some months. Then place your hand in the box and pull out one piece of paper. That is God's choice for you."

"So I tried it out," says Kiota. "I must admit that at the time I wasn't keen on Seventh-day Adventists, but I was convicted to place the name in the box. I then prayed over the box for three months. When I made my choice I couldn't believe my eyes—it said 'SDA.'"

"I didn't want this so I put it back and mixed them up." Twice more Kiota tried and each time he pulled out "SDA."

"I thanked the Lord and on the next Sabbath went to the SDA church," he said. Currently Kiota is a student at Sonoma College, near Rabaul, on the island of New Britain, PNG. (Sonoma will benefit from this quarter's Thirteenth Sabbath Offering.)

reach more of the language groups where there is little or no Adventist presence. Already programs have gone to air in Urdu and Dari languages (Afghanistan), Turkish and Farsi (Iran), Bangla and Bengali (Bangladesh). The programs are being produced in studios in Bangladesh, Cyprus, Ghana and Pakistan.—ANR

New College

A new SDA college, established on Sakhalin Island, in the far eastern reaches of Russia, is to be operated by the Korean Union as an extension of its mission service. There are some 450,000 people of Korean descent on the island. The college, which began in 1992, has about 60 theology students. Other courses include foreign languages and business management. The college is located on 30 hectares of land donated by the adjacent city of Yuzhno Sakhalin.

NEWS EXTRA

Relations Cemented

The Catholic Church has become an official partner with the Anglican and Uniting Church-owned Nungalinya College, an Aboriginal training centre in Darwin. It comes as the consummation of a partnership that developed from increasing attendance at the non-Catholic institution by Catholic students, the appointment of Catholics to the teaching staff and a dean of students, also Catholic by faith. The decision was celebrated with dancing by the Tiwi Aboriginal people. It is a decision that gave the Catholic Church "a greater sense of ownership and true belonging," said Brother Graeme Mundine, chairper-

son of the National Aboriginal and Torres Strait Islander Catholic Council.

Skater Confesses

Disgraced Olympic skater Tanya Harding has visited a Portland, Oregon, evangelical church to pray and ask for forgiveness, according to the *Portland Oregonian*. Gary A Henecke, the pastor of the church, reported that Harding came forward to "receive Christ." After talking briefly to her about God and salvation, Harding said to him: "I need to pray. I need to go to the altar like everyone else." He said that she then prayed a simple sinner's prayer: "I have sinned and I need your forgiveness and I want to live my life for you and I want to receive you as my Saviour." "I got no feeling of staging," Henecke said of the incident.—*Challenge Weekly*

Drugs Warning

The *ICPA Reporter*, newsletter for the International Commission for the Prevention of Alcoholism, reports that LSD-laced paper tattoos are being sold to school children. The fake tattoos variously feature a blue star, Bart Simpson, Superman and various Disney characters. Once the paper is placed on the skin, the drug is quickly absorbed, producing hallucinations, severe vomiting, uncontrollable laughter, mood changes and fluctuations in body temperature. Some of the tattoos are laced with strychnine. Children have died from the lethal tattoos, according to the *ICPA Reporter*.

Smoke-free GP

Doctors, through the Australian Medical Association (AMA), are about to promote a \$A10-million campaign to make

Communicating With Communicators

Twenty-four church communication directors and pastors attended a weekend seminar at "Advent Park," Perth, during February. Pastor Ray Coombe, the communi-



Photo: J O'Malley

cation director for the South Pacific Division, lectured on the Adventist image within the community and how to reverse its negative perceptions and promote the positive. Pastor Ray Baird, the communication director for the Trans-Australian Union Conference, gave presentations on planning public-relations strategies for the church. "The seminar was a great success," says Pastor John O'Malley, Western Australian Conference communication director. The three communication directors then visited four churches in the south-west of the conference where they presented similar themes. "The churches were challenged to continue their good work in the communication area and were left with some extra concepts," Pastor O'Malley said.

the Melbourne formula-one Grand Prix free of cigarette advertising. Rising to meet a challenge by Victoria's premier Jeff Kennett to raise the revenue lost if cigarette advertising is banned, AMA president Dr Brendon Nicholson said that he was confident that the money could be raised from sources both within and outside Australia that are committed to promoting tobacco-free sport. Dr Nicholson said he was happy to make the first donation of \$A1000.—*Smoking or Health*

Religion in Europe

Europe is rapidly secularising and de-Christianising. A

report on Christianity in the Netherlands predicts that three-quarters of the population will not be church members by 2020. In Germany, Islam, with more than two million members, is the third largest religious community after Roman Catholic and Protestant denominations. In Finland, Bible reading has taken a 5 per cent drop in the past two years. Only 2 per cent of Finns read their Bible each day. Mainstream churches in Britain continue to lose members at such a rate that they'll soon be extinct.—ANR

ANR Adventist News Review

CHURCH CALENDAR

- | | |
|---------------|--------------------------------------|
| May 7 | Pacific Islands Advancement Offering |
| | Adventist Health Week |
| May 14 | Adventist Health Week Concludes |
| | Health Offering |
| May 21 | National Family Day |

Needed: Gospel Preaching

(Part 2 of 3 parts)

by Robert Folkenberg

It is tragic if people learn of the importance of the law at our evangelistic meetings, but have to find a church of another denomination to learn about the assurance of salvation through Christ.

Last month I wrote that more than ever before, the Seventh-day Adventist Church needs biblical preaching. This month and next, I will focus on the *content* of biblical preaching. I believe our preaching should focus on the gospel and should highlight the distinctive beliefs we hold dear.

Why Gospel Preaching?

Recently the General Conference completed the most thorough survey of Seventh-day Adventists ever attempted on a worldwide basis. More than 18,500 members, drawn from almost every part of the globe, were asked about their beliefs, practices and convictions. The results provide us with invaluable information about the status and spiritual needs of our church.

The survey brought plenty of good news. By and large, our members show solid support for our fundamental beliefs. They understand well the plan of salvation—in theory.

However, a much smaller percentage reports having assurance of eternal life. The scale ranges between a high of 84 per cent in one union conference down to only 52 per cent in one of the world divisions. It seems evident to me that while many Seventh-day Adventists *know* the doctrine of the gospel, they have yet to *experience* it.

The solution is gospel preaching that

will bring every member into the calm, joyful confidence of salvation in Jesus.

We need gospel preaching for our proclamation to the world. Have you noticed how the first angel's message sums up the work that the Lord has committed to us? "I saw another angel fly in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Revelation 14:6).

We don't have a new message to give to the world—something startling or sensational. It's the old, old story of Jesus and His love. God has always had just one way of salvation. Only by

The everlasting gospel! It's still good news, the best news around, the only news that counts.

grace, only by His loving provision, only by His free gift—this is the good news. It's the same gospel from Adam to Moses, from David to Paul, and from John the Revelator to the second coming of Jesus.

We cannot assume that all of us know the gospel as a living experience. Everyone may have heard it, but too many haven't experienced it. We can't assume that those who come to our evangelistic meetings know the gospel story. We must present it to them clearly and forcibly, seeking to make it real in terms of life. We must point out the awful fact of sin, and their need of the Lamb of God who takes away the sins of the world.

Ellen White writes: "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of

the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great centre of attraction, Christ Jesus, must not be left out.

"It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other. The sinner must be led to look to Calvary; with the simple faith of a little child he must trust in the merits of the Saviour, accepting His righteousness, believing in his mercy" (*Gospel Workers*, pages 156, 157).

It is tragic if people learn about the importance of the law at our evangelistic meetings, but have to go down the street to a church of another denomination to learn about the assurance of salvation through Christ. The Lord has given this church a clear mandate: preach the everlasting gospel.

Somehow we have had a problem in carrying out this mandate. Even our pioneers, sincere Christians though they were, too often preferred argument and debate. They wanted to *prove* they were right and their opponents were wrong. Ellen White said their formal, set discourses were as dry as the hills of Gilboa (*Ibid*, page 165).

But into this desert came the soft rain of the message of righteousness by faith. At the General Conference Session in Minneapolis in 1888, God used two young preachers, J H Waggoner and A T Jones, to bring Seventh-day Adventists back to the everlasting gospel. Although some veteran leaders opposed the message, Ellen White endorsed it, and the church took a turn that influences us to this day, and from which we must not depart. *Why are we reluctant to preach the gospel?*

The gospel is God's incredible good

news. It's so unlike the way in which humans deal with one another that we find it impossible to accept it just as it is. We seek to dilute it or distort it. Or, having accepted it, we fall back into a works mode—like the Galatians.

The world operates on this principle: "You get what you earn." "Nothing is really free." "There's no such thing as a free lunch."

If this were the way God dealt with us, no one would ever make it through to the eternal kingdom. We "all have sinned, and come short of the glory of God" (Romans 3:23). Even "all our righteousnesses are as filthy rags" (Isaiah 64:6).

But God doesn't deal with us like that! He treats us, not as we deserve, but as Christ deserves: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Ellen White comments: "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed'" (*The Desire of Ages*, page 25).

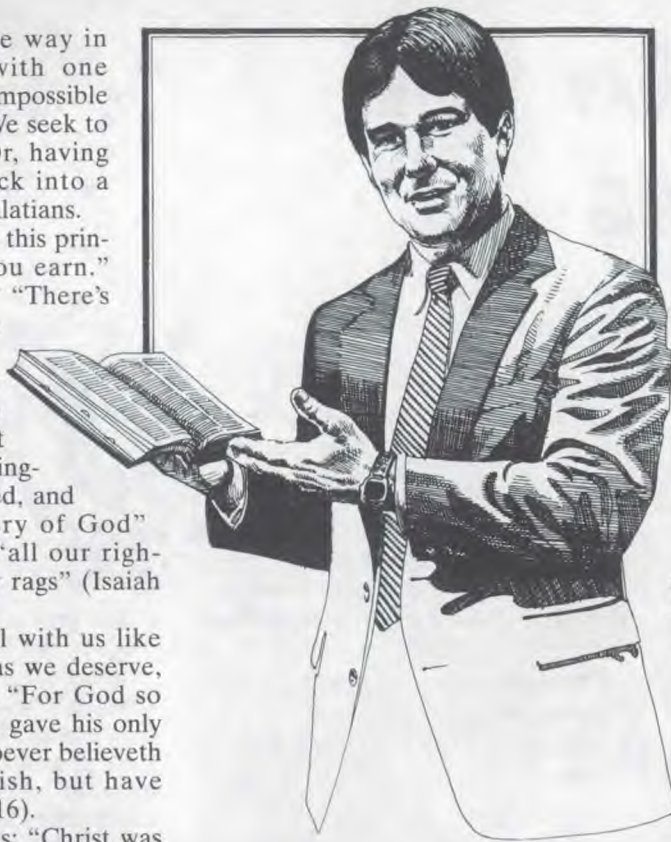
Some Seventh-day Adventists think that preaching this good news just as it stands—without any "ifs" or "buts"—is dangerous. It makes salvation too easy, they say. It makes grace too cheap. They are afraid that people will be lulled into a false sense of security, and careless behaviour will be the result.

Thus they tend to hedge or qualify the gospel. By one means or another they introduce human works into the equation so salvation no longer shines as God's totally free gift. And the hearers go away robbed of assurance of salvation, left to wander on in uncertainty, hoping, doubting and fearing.

It's time for change! Let's preach as the Lord has summoned us. Let's proclaim the everlasting gospel!

Preach the Biblical Gospel

However, not every message that people call the gospel is the biblical



gospel—the everlasting gospel. Paul told the Galatian believers: "I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all" (Galatians 1:6, 7, NIV). The false gospel was adding human works (specifically, circumcision) to God's free gift of salvation (Galatians 3:1, 2; 5:2-6).

That's a false gospel. It makes a place for human pride. It gives us some part in earning our salvation. A different perversion of the everlasting gospel is any presentation that leads us to *presume* on God's gracious provision by wilfully rationalising our sinful conduct. God provides freely; we accept gratefully. We do not spurn His offer, nor do we take it for granted. Grace is free, but it isn't cheap. It emptied heaven for us.

Thus, the same apostle Paul who was so emphatically against adding our works to God's free provision, also exhorts Christians to holy living. His two great treatises on the gospel—Romans and Galatians—both set out the implications of the gospel for daily living.

"What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?" he exhorts the Romans. "Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace" (Romans 6:12-14, NIV).

Likewise to the Galatians: "You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. . . . So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under law. . . . Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit" (Galatians 5:13, 16-18, 24, 25, NIV).

When we preach the everlasting gospel as Paul preached it, we Seventh-day Adventists will find both the assurance of salvation and the power for victorious daily living. We will not go away feeling beaten down. We will walk from church with a spring in our steps, rejoicing in God's free gift. And we will not leave feeling that the gospel gives us license to live carelessly. We will seek to live victoriously by the power of the indwelling Spirit, as we try to honour our Lord in all that we do and say.

The everlasting gospel! It's still good news, the best news around, the only news that counts.

May it resound from every Seventh-day Adventist pulpit from New Guinea to New Orleans and from Berlin to Buenos Aires. □

Robert Folkenberg is the president of the General Conference of Seventh-day Adventists.

A Fair Go for Ministers

by Mariah Courteous

Just because the pastor is replaceable doesn't mean you should wear him out.

While last year was the year of the pastor and, as such, was the perfect opportunity for you to get to know your minister better. Being married to my minister means that I've come to know him pretty well. And I've come to understand some of the problems he and other pastors face.

A major concern is that, too often, his parishioners don't take the time to appreciate his role or its effect on both him as an individual and his family.

Your pastor performs a unique role where there is frequently very little support for him personally. After all, who does minister to the minister? Unless we find a way to fill this void, we may be unable to minister effective-

ly to a needy world.

To help overcome these problems, try thinking about some of the following points:

The local church doesn't own the pastor or his wife and children.

Paying tithe—the pastor's wages, if you like—doesn't give the local church

"The minister should be esteemed, loved, and respected for his work's sake."

complete ownership of the pastor. And if you are tempted, remember that only the pastor is paid by the church. His wife and family are entitled to a life of their own where they shouldn't have to wear the varied expectations of his congregation.



The pastor is only human.

Although he does have an awesome responsibility in representing God, he shouldn't be expected to perform like God. As a committed Christian, he will be well aware of his responsibility and his need to follow Christ's example set during His time of ministry.

The pastor should not be seen as a disposable item.

Just because he's replaceable, it doesn't follow that you should wear him out. Most ministers work in excess of 60 hours a week. That

This Would Help . . .

Here's what church pastors and their families say they need from their congregations:

"... a caring, sharing and understanding of our needs—especially when we're grieving."—*a pastor's wife*

"... to incorporate us into the social structure of their church ... to get to know us personally ... to make us feel we belong."—*associate pastor, aged 35, 11th year in a city church*

"... to recognise that we, too, are human. . . . Also, if they could accept their own pastoral roles as well and allow me to get on with my pastoral job, it would be sheer pleasure."—*pastor, aged 32, ninth year of ministry*

"... to show an interest in us and our family, and include us socially in their network of friends."—*a pastor of a larger church*

"... to respond to our biblical counsel so that we see fruitage in their lives. We're one together, so I'm happy for them grow with me."—*a pastor of a country church*

"... to sit and talk and listen to me. To be a true friend

because we need someone to share the good and bad with as well."—*a youth pastor*

"... to make a visit and pray with us . . . give some one-on-one verbal support."—*a pastor's wife*

"... to be enthusiastic, understanding and friendly people, who are committed to the work of Christ . . . in their area of interest and giftedness. To see this brings the greatest satisfaction and joy."—*pastor of large city church, 21st year of ministry*

"... to see us as people."—*a pastor's wife*

"... to accept me as an ordinary person who is part of their scene too."—*a pastor (semiretired)*

"... a word of encouragement."—*a pastor's wife*

"... from time to time pass on a verbal expression of appreciation."—*a pastor, 40th year of ministry*

"... to pray with, as well for me and my family in personal contact or a visit."—*a senior pastor*

"... to be considerate of our time . . . we have no time to call our own."—*a pastor's wife*

doesn't leave a great deal of time for their own families, or for their own need of a break.

God requires a pastor to put his own family first.

Give him the opportunity to do this without being made to feel guilty. "In the final day of reckoning, God will inquire what he [the minister] did to win to Christ those whom he took the responsibility of bringing into the world" (*Gospel Workers*, page 204).

Don't expect the pastor to be good at everything.

They don't harbour any more talent than the general population. His training enables him to perform necessary pastoral tasks, but he may not excel in other areas. As a consequence, he may encourage his elders to take on some of the duties that lie beyond his own gifts.

Try to find a happy balance between friendship and respect. He needs both.

To be able to function adequately, E G White says, "The minister should be esteemed, loved, and respected for his work's sake, because he is God's servant to bear the message of mercy to sinners" (*Testimonies for the Church*, Vol 4, page 318).

Pastors and their families often suffer from chronic loneliness, as they are unable to build permanent friendships in a church from which they will eventually move. They're often too busy or too geographically isolated to build up friendships with their peers.

Usually they are the ones expected to reach out to others in friendship and it's often forgotten that the pastor and his wife are out of their own home territory where they would otherwise have the support of their own extended families.

Make up for any lack of help that your minister isn't receiving from fellow parishioners.

It's becoming difficult to find people willing to share the pastoral tasks of visitation, outreach etc. Don't "upward" delegate your responsibilities within the church. Your pastor may have given you a job because he feels it isn't his responsibility, you're better suited to the task, or because he simply doesn't have time himself. □

Mariah Courteous is a pseudonym.

Saved by Eating

by Jan Clarke



We have all been invited to join in the ultimate dining experience.

I enjoy my food. But that's not quite the same as saying I enjoy meal-times. I eat at least two-thirds of my meals alone—breakfast in haste at the kitchen sink, tea on my lap while I watch the news on fast-forward.

At times I have quite unrealistic visions of my friends and neighbours. I see them sitting around the family table affably discussing the events of the day, supporting each other in their problems, planning family events and outings.

What happens over a meal?

Families get to know each other (for better or for worse). Social occasions develop friendship. Business deals are made and contracts signed.

Special events are excuses for getting together to share a meal. We attend wedding breakfasts, birthday parties, Christmas dinners and dine out to celebrate an anniversary or notable achievement.

Have you noticed how often eating together is mentioned in the Bible? Interestingly, many of such are connected with the saving of life.

Joseph, unrecognised, spread a feast for his brothers before revealing to them that God had sent him into Egypt to save their lives during a famine.

The Passover meal, in its institution and later celebration, commemorated the freeing of Israel from the bondage

of Egypt.

Haman's plot to rid the Persian Empire of Jews was exposed to the king by Esther at a specially prepared banquet.

Jesus taught the multitude and then performed a miracle to feed them.

After Paul and Silas were freed from prison in Philippi, the gaoler inquired

and learned about salvation, then set a meal before his ex-captives.

Christ, the Living One of the

book of Revelation, has given the church of Laodicea a very special promise. "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will go in and eat with him, and he with me" (Revelation 3:20, NIV).

We have all been invited to join in the ultimate of dining experiences. The invitation has been issued by our Father.

"Then the angel said to me, 'Write: "Blessed are those who are invited to the wedding supper of the Lamb!"' And he added, 'These are the true words of God'" (Revelation 19:9).

It's one meal that I won't be eating in a hurry—standing at the kitchen sink. We'll dine together in comfort and peace for eternity. □

Jan Clarke writes from North New Zealand, where she is an accountant at the Auckland Adventist Hospital.

"Blessed are those who are invited to the wedding supper of the Lamb!"

Burnside: A Life of Evangelism

Pastor George Burnside, who died on March 20 at 85 years of age, was the South Pacific Division's most successful evangelist. He first heard the Adventist message from another evangelist, Pastor J W Kent, in Christchurch when he was about 17 years of age.

He later admitted that he had only attended the meetings with his family to prove the speaker wrong! It is said that the prophecies so impressed him that he didn't think he would get out of the meeting before the end of the world came.

Born on September 6, 1908, George spent most of his childhood at Harihari on the rugged west coast of South New Zealand, near the Franz Josef Glacier. In 1929, at the end of his second year at Longburn Adventist College, New Zealand, he responded to a call to enter the literature evangelism work.

"Many were his stories of hardship during his time selling Christian books during the Great Depression," says Pastor Bruce Price, the pastor of Waitara church, Sydney. "Of pushing a bicycle for endless miles in rain and snow, sleeping in sheds and eating boiled rice. However, these experiences rather than destroy his faith, gave him a rugged determination to follow truth, and he developed a close relationship with God."

He returned to Longburn in 1931 to finish his training before spending a further three years at Avondale College preparing for the ministry.

"His first year was my last year at Avondale," says Pastor Harold Hollingsworth, a former conference president. "George knew what he wanted, knew where he was going and he had one ambition, and that was to be an evangelist."

"He was a very keen student of the Bible, because he realised that was what he would need to preach, and to be able to answer any questions that came up."

Years later, as a president, Pastor Hollingsworth had him run programs in South New Zealand and North New South Wales.

In 1935 George worked as a literature evangelist in the Gosford-Lake



Pastor George Burnside served as the Voice of Prophecy speaker, beginning in 1955.

Macquarie, New South Wales, area before being appointed to ministerial work at Maryborough, Queensland, the following year.

On February 3 of that same year—1936—he married Sheillah Lewin, a girl he had met at Longburn College. They spent their honeymoon at Hervey Bay running their first evangelistic program, which resulted in the beginnings of the Hervey Bay church.

In 1937-38 he ran programs in Brisbane and then, during the early, dark years of the war (1939-40), he worked in northern Tasmania. He packed the meeting houses with his presentation of Daniel 2, which he confidently entitled, "Why Hitler Will Not Win the War."

For the next four years he ran various evangelistic series in North New Zealand. He then spent a year at Andrews University in the US before returning to Auckland for another two years.

In 1949 he ran a series in Christchurch that is still remembered for its impact on the community and the impetus and growth it brought to the church there.

From 1950 to 1954 he ran programs in Adelaide, Newcastle, Brisbane and Sydney. In Sydney, the media opposed the meetings.

"The paper ran a headline, an editorial and a cartoon in the one issue," recalls Pastor Ken Mead, who helped to organise the meetings. "Pastor Ernie Steed, the communication director for the conference, had taken George to the forefront of a nightclub. The concept was related to George calling Sydney 'a city of sin.'"

"He'd just come back from running a campaign in Lower Hutt, New Zealand, so the editorial told him to go back there."

"Ernie and I did a survey in front of the Sydney Town Hall prior to the opening. We asked people if they'd seen the newspaper reports. The first person said he only read racetrack results; the second asked whether Burnside had something to do with the Burnside Home for Boys; and the third, a little old lady who assumed us to be a part of the press, took to us with an umbrella, saying that Mr Burnside was a good man and we shouldn't put anything against him in

any of the newspapers."

"When the mission opened in the Sydney Town Hall," says Pastor Price of the same program, "the hall was packed with people wanting to hear from this controversial personality that they'd read and heard so much about. The message was preached and souls were won."

"George was an individualist," says Pastor Mead, "but I found him a delight to work with."

Early in 1955 Pastor Burnside was appointed speaker for the Voice of Prophecy broadcasts heard on more than 60 stations throughout Australia. He continued with his evangelistic programs as well.

"On Sunday, April 15, 1956, he commenced a three-week mission in a huge tent on the Perth Esplanade," says Pastor Price. "It was packed each night by the public, and during the day, he instructed the ministers on evangelism."

"As a budding evangelist, I attended that mission and tape recorded his messages, then returned to my country parish and typed out every word. In a few weeks I was preaching my own mission, preaching the same subjects, changing only a few of the illustrations."

"In this way Pastor Burnside launched many young men in this division into evangelism. As Voice of Prophecy speaker he produced records of his evangelistic sermons and these were widely used by laymen in evangelism."

My Tribute

I was a wild boy when I enrolled at Avondale College in 1932. I'd had only two Bible studies from an Adventist minister, one on the state of the dead, the other on the Sabbath.

At Avondale, George Burnside befriended me and took me under his wing. He taught me about Jesus as my personal Saviour. I attribute a lot to George for my conversion and the times he spent praying with me and the patience he showed as I grasped the truths of this wonderful message.

I thank my God that He led me into a friendship with George Burnside that lasted more than 60 years. What a preacher he was and what a love he had for souls.—*Bill Baines (Pastor)*

Monthly Review on Trial in SPD

A world edition of the *Adventist Review* will replace the RECORD once a month for a trial period of 12 months, beginning in June. At the end of that time, RECORD readers will be asked to assess whether the *Review* should continue.

The South Pacific Division executive voted to receive the magazine on an experimental basis after discussion by conference, union and the division presidents. The decision was made to engender a greater world view in this division.

"This decision will force some changes to the format of the RECORD," reports the RECORD editor, Pastor Bruce Manners, "because we will have fewer pages to work with each month. Some of those changes will begin with the next issue [May 7]. The world *Review* will replace the RECORD on the last Sabbath of each month, except in September, when the Week of Prayer readings are issued."

Readers will be surveyed at the end of the trial period as to whether the *Adventist Review* should continue once per month, or if the RECORD, with two or three selected articles from that *Review*, should return as a weekly as it is at the moment.

In 1957 he was appointed ministerial secretary for the division. He held this position for 14 years, and as such his influence also came to be felt in the mission field where others successfully adapted his evangelistic techniques.

Then, nearing retirement in 1971, he was appointed personal ministries director for the Greater Sydney Conference. On his 65th birthday, September 6, 1973, after 40 years of service, he retired.

He continued to preach, teach and print messages in his inimitable style throughout his retirement.

"On a Sabbath afternoon, his home would be packed with people, many of them young, to be inspired by his love for this message and the stories of his ministry," reports Pastor Price.

His retirement years were not easy, for he felt that the church was taking a new direction, one against which he spoke strongly. He and some other retired ministers met with division administration in the mid '70s to express their concern.

The following years proved difficult for the church, and for Pastor Burnside as he found many church pulpits closed to him.

"He was deeply affected by this," says his daughter, Lorelley, "but he was never one to get discouraged. He felt that God would work it out."

And even though he was unhappy with the direction he saw the church heading, "he was very much against Adventists separating from the church," adds Lorelley. "He said we

must stick with the Bible and this church no matter what."

To the end, Pastor Burnside was an evangelist for his church.

"I had the privilege of having him conduct his last mission in my church," says Pastor Price. "In 1989 he conducted the worship service every second Sabbath as an evangelistic campaign. The fire of evangelism was still aflame. When he was speaking, the church was packed for two sessions."

"As the year progressed, he became so frail that he had to sit while he preached, yet he was still able to enthrall the congregation. They brought their friends, and souls were baptised—one is now a missionary in the islands. Another is in the organised work in Sydney. This is typical of the calibre of the Burnside converts through the years."

"To my mind, he has made the greatest impact in the field of evangelism of any worker in this division," says Pastor Geoff Youlden, evangelist for the Adventist Media Centre. "And he has inspired hundreds of young men to take up evangelism."

"His greatest attraction," he continues, in reference to what kept the people coming to his meetings, "was his simplicity and clearness of presentation. He spoke the language of the people."

Pastor Burnside and his wife were members of the Wahroonga church, where his funeral was held. He is survived by his wife, Sheillah, daughter, Lorelley, and grandchildren, Chanel and Burnie.—*Bruce Manners*

Friends Day Success in NNZ

Some 300 people visited Papatoetoe church, North New Zealand, during a Friends and Family Day on March 12. About 250 of the guests were not Seventh-day Adventists.

"Our sanctuary was almost filled to capacity, with 550 worshippers, and many former Adventists were thrilled with the program," reports David Davies, the Sabbath school superintendent who initiated the idea.

Several weeks before the event, a special invitation was printed along with a personal commitment card. Church members were invited to sign a commitment book, take a commitment card and invitations, go home, and pray that God would add His blessing to their invitations.

"The program captured the imagination of the congregation and challenged everyone to invite someone to visit with us on this special day," says Mr Davies.

The program ran from 10 am and concluded at noon. It included singing, a presentation from Pastor John Denne, the Papatoetoe pastor, and a discussion panel on how being a Christian affects individuals and their relationship to others.



Pastor John and Lyn Denne (left) greet Annabelle Irwin, who was visiting Papatoetoe church after an invitation to attend from John Bews (at right).

Photo: J Bews

New President Meets Members

The new president of the South Australia Conference had his introduction to the membership during the South Australian Easter camp. Pastor Neil Watts and his wife, Joy, had moved to Adelaide only two weeks earlier to take up their new appointment.

"It was a great experience to meet with the church people," says Pastor Watts, "and I appreciate very much the support and affirmation given. I sensed that the Holy Spirit was present at the



The new South Australian Conference president, Pastor Neil Watts (left), chats to Pastor "Litch" Litchfield after a morning worship at the South Australian camp during Easter.

Photo: A Holman

Australian Heads ADRA in Ethiopia



Colin and Merian Richardson and their six-month-old twin sons, Kelden and Timothy, recently moved to Ethiopia where Colin will serve as the Adventist Development and Relief Agency director.

Photo: J Richardson

An Australian has been appointed to the Eastern Africa Division as the Adventist Development and Relief Agency director for Ethiopia. Colin Richardson and his wife, Merian, and their six-month-old twin sons, left for Ethiopia in February. They will serve a six-year term.

Colin has served in Zaire and Rwanda for eight years as the director of nurses training, principal of nursing

schools and director of the Mugonero Hospital in Rwanda.

When they returned to Australia at the end of 1989, they both entered universities in Brisbane. Colin graduated with a Master of Arts degree in tropical health, while Merian graduated with a Bachelor of Science degree in diagnostic radiography.

Colin worked with ADRA in Somalia for the last three months of 1993.

camp and that God blessed us, not only with good weather, but with a good combination of speakers.

"Joy and I felt that there was a spirit of optimism and an air of expectancy that something good is going to happen here. I feel positive about the future of the South Australian Conference, despite some of the very real problems we face as a conference."

The early-morning meetings were popular, with more than 500 attending to hear guest speaker Pastor "Litch" Litchfield, a youth pastor from USA. Litch previously visited South Australia during the 1994 Youth Congress held at Flinders University.

"The tone of the camp was one of family," reports camp delegate Alan Holman. "Young and not-so-young worked, sang and worshipped together. It was a time of sharing."

Oops, Something Is Wrong!

It looks like we've had a problem with our printing machine on this page. You will need a mirror to read the story. Then there are some questions to answer. See if you know who told this story.

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NOTICEBOARD

Appreciation

Copland. Maureen and family would like to thank all their friends for their prayers, cards, comfort and support during the recent sad loss of Alwyn, loving husband, father, father-in-law and grandfather.

Anniversaries

Howse, Len and Jean (nee Wallace) celebrated their 60th wedding anniversary on March 21, with friends and family at the Coronella Retirement Village in Nunawading, Victoria. They were married by Pastor J J Potter. Len worked for 46 years at Signs Publishing Company, except for four years in the Royal Australian Air Force. Their son, Brian, and daughter-in-law, Kath, live in Warburton. They have three grandsons.



Photo: B Howse

Weddings

Bradford—Budden. Lorin David Bradford, son of Graeme and Faye Bradford (Kariang, NSW), and Tarlae Michelle Budden, daughter of Neil and Kay Budden (Muswellbrook), were married on April 3 in the Muswellbrook SDA church. Lorin and Tarlae will

set up their home at Windermere Park.

Graeme S Bradford

Foster—Kooyman. Graham Robert Foster, son of Alan and Valerie Foster (Brisbane, Qld), and Carolyn Joan Kooyman, daughter of John and Ellen Kooyman (Brisbane), were married on March 27 in the Springwood SDA church. Graham and Carolyn will be living at Loganlea.

Keith D Grolimund

Gajdos—Laidler. John Gajdos, son of Duka and Marica Gajdos (Brisbane, Qld), and Helen Laidler, daughter of Barry and Linley Laidler (Perth, WA), were married on April 3 in the Garden City SDA church, Brisbane. John and Helen are making their home at Eight Mile Plains.

P Stojanovic

Gerken—Dixon. Gary David Gerken, son of William and Lorraine Gerken (Inglewood, California, USA), and Dianne Lynn Dixon, daughter of Beryl Gordon (Boolaroo, NSW) and the late James Gordon, were married on March 13 at Ocean Shores, NSW. Gary and Dianne plan to settle in Ocean Shores.

Max Mulligan

Hansford—Cook. Robert Andrew Hansford, son of Robert and Glenda Hansford (Sydney, NSW), and Jane Elizabeth Cook, daughter of John and Louise Cook (Somerset Dam, Qld), were married on January 2 in the Westridge SDA church. The couple have set up their home in Sydney, where Jane is a teacher at Mountain View Adventist School.

Ken R Low

Hills—Quirk. Scott Antony Hill, son of Milton and Valerie Hill (Perth, WA), and Jennia Louise Quirk, daughter of Barrie and Margaret Quirk (Melbourne, Vic), were married on March 6 at the Wantirna SDA church. Scott and Jennia will live in Perth.

Bruce Manners

Hyland—Rabbas. Brent Andrew Hyland, son of David and Elizabeth Hyland (Narromine, NSW), and Lindsey Rabbas, daughter of John and Beryl Rabbas (Caboolture, Qld), were married on April 4 at Wamuran. Brent and Lindsey plan to live in Caboolture.

Henry Miller, Warren Jackwitz

Lewis—Aitken. Mark Lewis, son of John and Shirley Lewis (Wahroonga, NSW), and Carolyn

Aitken, daughter of Des and Joan Aitken (Bendigo, Vic), were married on March 6 in the Wahroonga SDA church. Mark and Carolyn will be living in Mosman, NSW.

Eric Greenwell

Murphy—Bultitude. Glenn William Murphy, son of Mr and Mrs Trevor Murphy (Macksville, NSW), and Sheree Janine Bultitude, daughter of Mr and Mrs Brian Bultitude (Macksville), were married on April 3 in the Macksville SDA church. Glenn and Sheree will establish their home at Coffs Harbour.

K E Martin

Richards—Burrows. Matthew Braddley Richards, son of Renyard and Ann Richards (Ormeau, Gold Coast, Qld), and Charmaine Pamela Alice Burrows, daughter of George and Irene Burrows (Caboolture), were married on March 3 in the Burleigh Gardens SDA church. Matthew and Charmaine are setting up their home in Southport.

Keith D Grolimund

Roberts—Watts. Rodney Mark Roberts, son of Jim and Esme Roberts (West Pennant Hills, NSW), and Melayna Suzette Watts, daughter of Ian and Annette Watts (West Pennant Hills), were married on March 27 in the Wahroonga SDA church. Rodney and Melayna will establish their home in Sydney.

T H Ludowici

Santos—Panganiban. Melchor Santos and Marisa Panganiban were married on February 27 at the Auburn SDA church, Vic. Melchor's brother and family came from Toowoomba, Qld, and Marisa's parents from the Philippines for the occasion. Melchor and Marisa will live in the Bruswick area, Vic. H E Roberts

Simpson—Moore. David Bruce Simpson, son of Lois Simpson (Tokoroa, North New Zealand) and the late David ("Tiny") Simpson, and Judith Constance Moore, daughter of George and Eileen McBean (Yeppoon, Qld), were married on April 1 at the McBeans' home in Yeppoon. Dave and Judy will set up home in Tamworth, NSW.

Dave Hamilton

Strichow—Griffiths. Michael Strichow, son of Tony and Mavis Wynack (Newcastle, NSW), and Sharon Joy Griffiths, daughter of Peter and Eva Griffiths (Kyneton, Vic), were married on April 3 in Malmsbury Gardens, Malmsbury. Michael and Sharon will reside at Lauriston.

G D Giles

Townsend—Anderson. Brian Townsend and Jo Anderson were married on March 13 at the Southport SDA church. Brian and Jo plan to live on the Gold Coast. Leigh Rice

Wiltshire—Kennedy. Claude Wiltshire, son of Alwyn and Alatheia Wiltshire (Ballina, NSW), and Gabrielle Kennedy, daughter of Irene Budsko (Sydney), were married on March 27 at Wahroonga. Claude and Gabrielle will live in Hurstville. Milton Hook

Obituaries

Bullas, Harry William, born March 4, 1907, at Brunswick, Vic; died March 29 in Caritas Christi Hospice, Kew. Harry married Adelaide ("Addie") in 1933. He was a member of the church for over 60 years, serving in many offices. Harry was an accomplished cornet player, being a charter member of Melbourne Advent Brass, formed in 1925. He is survived by his wife (Preston); daughters, Sylvia Shearer (The Basin), Gwenda Alexander (Perth, WA) and Pamela Stott (Wandin North, Vic); and son, Graham (Bayswater); 14 grandchildren and nine great-grandchildren. Anthony Kent, James Kent, Roy Dickins, Gwenda Alexander

Burnside, George, born September 6, 1908, in Christchurch, South New Zealand; died March 20 in the Esther Somerville Nursing Home, Normanhurst, NSW. For many years he was a prominent evangelist in the South Pacific Division, completing 40 years of service before retirement. (A full report appears on pages 10 and 11.) He is survived by his wife, Sheillah; and daughter, Lorelley; and two grandchildren, Chanel and Burnie (all of Wahroonga). E Bruce Price, Eric Greenwell, Geoffrey Youlden, O K Anderson

Essex, Marie Louise, born November 11, 1915, at Grafton, NSW; died March 25 in the Grafton Hospital. Marie was baptised in 1958, and was active in Appeal for Missions. She is survived by two sons and four daughters. R Holt, Anthony Cox, Max Carroll

Fisher, Cyril John, born September 7, 1918, at Ivercargill, South New Zealand; died March 13 in the Kew Hospital, Ivercargill. Cyril was married in 1952. He was predeceased by his son, Bill. He is survived by his wife, Joan; children, Jennifer, Robert, Lindsay, Colleen, John, Shona and Joanne; and his sisters, Enid, Olive and Doreen. Ray Kent, Mark Falconer

Gericke, Jean Isabel, born January 23, 1908, at Penola, SA; died March 30 at Nunawading, Vic. Jean and her husband were active in church work in Adelaide, with a special interest in flower arrangement for church services. She was predeceased by her husband, Frank, in 1988. She is survived by her daughter, Valma Young (North Fitzroy, Vic); and grandson, Ryan. G D Giles

Goodwin, Ami Gertrude ("Goody"), born July 16, 1916, in Fitzroy, Vic; died March 17 at Bairnsdale. Goody married Len Goodwin in 1962. She is survived by her husband (Bairnsdale); sons, Geoff (Traralgon) and Dennis (Pascoe Vale); and daughters, Vicki Colquhoun (Calen, Qld), Gail Neilson (Bairnsdale) and Kay Siddle (Traralgon). Steven Goods

Johnston, Harold William, born July 8, 1912, at Pitt Town, NSW; died March 18 in Nambour, Qld. He is survived by his wife, Vi; sons, Bruce and Graham; daughter, Beth Kosmeier; five stepsons and three stepdaughters. Keith Miller, Ian Johnston

Judd, Allan, born in 1923 at Broadmeadows, Vic; died April 2 at Croydon. He is survived by his wife, Joy (Croydon); son, Ian (Geelong); and daughters, Deidre Fox and Louise Fox (both of Melbourne). A D Campbell

McCarthy, Patrick Redmond, born March 6, 1935, at

Cottesloe, WA; died March 10 at Greenmount. Pat was a lover of nature and of nature's God. He is survived by his wife, Dale (Greenmount); sons, Bradley (Rockingham) and Peter; daughter, Tania (both of Perth); and five grandchildren. Merv Chapman

McDonald, Doris Mary, born March 29, 1911, at Toodyay, WA; died March 10 in the Fremantle Hospital, and was buried in the Karrakatta Cemetery. She is survived by her sons, Barry (Yeracoïn) and Ian (Perth); and her sister, Ilene Twine (Rossmoyne). M C Bland

McKinnon, Brodie John, born July 8, 1982, at Middlemore Hospital, North New Zealand; died March 24 in "Starship" Children's Hospital, Auckland. Brodie was attending Kedgely Intermediate School. He is survived by his parents, Rick and Zeldia; and his sister, Kelly (all of Papatotetoe). Lyn and John Denne

Martin, Elizabeth Grace, born October 3, 1906, at Bowral, NSW; died March 17 in St Andrew's Hospital, Ipswich, Qld. Grace married Walter Martin in 1944; he predeceased her in 1980. She is survived by her son, Ivan (Toowoomba). David Lamb

Medland, Francis ("Frank") John, born August 20, 1895, at Carlton, Nottingham, England; died March 28 in the Adventist Nursing Home, Kings Langley, NSW, and was buried in the Avondale Cemetery beside his wife, who predeceased him in 1987. Frank migrated to Australia in 1926 with his wife, Queenie, and son, Frank, who died 13 days after their arrival. In 1939 Frank's wife and now three children joined the Stanmore SDA church, following a mission conducted by Pastor W E Battye. Frank was baptised while living in the retirement village. He is survived by his daughter, Jessie; sons, Barrie and Alan; eight grandchildren and seven great-grandchildren. H W Hollingsworth

Painter, Harold Raymond, born January 14, 1904, in Christchurch, South New Zealand; died March 25 at Ilam Lodge, Christchurch. Harold married in 1943, and is survived by his wife, Elspeth (Christchurch); and daughter, Margaret White (Hokitika). E S Kingdon, Bernard White

Richardson, Norman Leslie, born October 20, 1914, at Bambury, England; died March 29 at Pleasantville Nursing Home, Wynnum, Qld. Norm migrated to Australia in 1949, and married Olive Robinson in 1959. He served as a church deacon and loved Ingathering. He is survived by his wife (Brisbane); daughter, Nola Trower (Pine Mountain); son, Leslie (Charters Towers); five grandchildren, two step-grandchildren, four great-grandchildren and two great-great-grandchildren. M M Kennaway

Webb, Dorothy ("Doll") Grace (nee Radford), born 1912 at Dubbo, NSW; died March 7 at Tullamore. In 1933 she married David Fraser, who died in 1972, the year she joined the SDA Church. In 1979 Doll married Jack Webb in Bowral, and they settled in Tottenham. Doll provided the land on which the Tottenham church is located. Jack predeceased her on July 17, 1993. She is survived by her sisters, Ollie and Marj; daughter, Lorna Hands; son, Lex Fraser; five grandchildren and four great-grandchildren. Ken Bird, Eric Livingstone

White, Marjorie Annie, born October 6, 1906, at Dorchester, Dorset, England; died March 4 at Slough, England, and was buried in Bracknell Cemetery. After graduating from Stanborough Missionary College in 1929, she married Edward E White in 1932, and together they served the church in three divisions. In 1947 she came to Australia with her husband, and in 1953 they were called to Avondale College, serving for the next six years. In 1970 they were called to Switzerland, and in 1980 they retired to their homeland. She is survived by her husband (Bracknell); sister-in-law, Hanna Hargreaves (Sydney, NSW); niece, Katherine Gillespie and family (Melbourne, Vic); nephew, Roger Hargreaves and family (Canberra, ACT); niece, Margaret Siezien (British Columbia,

Canada); and nephew-in-law, Russell Butler and family (Wahroonga, NSW). E E White

Advertisements

General Conference 1995—Individual Travel Arrangements. Are you considering travelling to the Netherlands to attend all or part of the 1995 General Conference in Utrecht (June 29 - August 8)? Are you interested in an individually tailored tour being prepared for you? Maybe to include a fly-drive or coach tour through Europe? Maybe discounted air travel and accommodation in the Netherlands during the conference? Whatever your individual requirements may be, we can assist. Contact SPD Travel Service, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 489 1888. Fax (02) 489 0943.

Outdoor Educator—Assistant Camp Ranger. The Western Australian Conference is looking for a Taskforce volunteer to serve at Camp Logue Brook from July 1994 through to June 1995. The volunteer will instruct in abseiling, horsemanship, waterskiing and serve as assistant camp ranger. Contact Pastor Eric White, Volunteer Service Coordinator, South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076, or phone (02) 489 7122.

Retirees Fellowship, Greater Sydney Conference. All retired people in and around Greater Sydney area are invited to our next Fellowship and Luncheon planned for Monday, May 2, 1994, at Mount Colah SDA church hall, cnr Belmont Parade and Cowan Road, Mount Colah, just a short walk from the Mount Colah station. The doors will open at 11 am for pre-luncheon drinks and friendly chatter. The program commences at 12 noon. Please bring a plate of savouries and/or cakes and help to make this luncheon a special occasion. All drinks are provided. We know you will enjoy the program planned and look forward to seeing you there. A small charge of \$3 at the door will help to defray expenses. If you need further information, phone Pastor Ken Low on (02) 487 3640.

Retired Workers Fellowship of Victoria. All retirees and their friends and also any visiting retirees are invited to our next Fellowship and Luncheon to be held on May 11 in the Nunawading SDA church hall, Central Road, Nunawading, at 11 am. We meet then for pre-luncheon drinks and get-together with friends. The program will commence at 12 noon. We will have a guest speaker and items of interest for the day. Ladies and gents are kindly asked to bring a plate of savouries and/or cakes. Drinks will be provided. The usual charge of \$3 will be collected to help defray expenses. We look forward to seeing you all on this special occasion. Any inquiries please contact Ken Killoway on (03) 801 8986.

Back to Dubbo 40th Anniversary July 30, 1994. All former pastors and members are invited to worship, fellowship and a time of nostalgia. Contact Margaret Webster, 144 Cobra Street. Phone (068) 82 2501. Catering deadline July 15.

Help Wanted. I am conducting research into Sunday laws, and am interested in purchasing any old books, tracts or leaflets put out by early Sabbath-keepers of any denomination. Write to Donald F-Wilson, PO Box 1, Cabarita Vic 3505, or phone (050) 25 2871.

Family Restoration Video Series: practical and spiritual guidelines for Marital Relationships, Home Government, Finance, Discipline, Recreation, and Worship—6 videos \$A99. Write Better Lifestyle Resources, La Mancha, Lindendale Road, Lismore NSW 2480. Phone (066) 29 5222.

EDNA Computers: Sales, Upgrades and Repairs of computer systems and parts. Microsoft-authorized dealer for a wide range of software. Before you buy, call us on (02) 823 7407, or fax (02) 823 8723.

Kitchens: Sydney, Central Coast, Newcastle and Hunter Valley areas. Custom designed and built—stainless steel, polyurethane, vacuum pressed, timber and laminated. For personal service phone David Martin on (049) 77 2506.

A Reminder. Send this week for your Pro II Water Filter (\$A99) to Layman's Effort, PO Box 5063, Maroochydore Qld 4558. Refer to last week's RECORD for more details.

Gorgeous Property. 5-acre property with new cottage and garage, 4 yr old. Roofs match. Cottage to lock-up. Dam on property. 25 min to Ballarat. \$A65,000. Phone Graham on (03) 762 1401.

Alawara Adventist Retirement Village, situated in Bendigo, central Victoria, has three brand-new resident-funded units available—one ready immediately and two soon to be constructed. These units represent excellent value in price and space. For more information on great living conditions, please phone Trevor Winter on (054) 43 7902 or fax (054) 43 7988.

Alstonville Adventist Retirement Village. There is no need to look any further. We can help you with a comfortable two-bedroom unit close to church, shops and sunny beaches, but placed in delightful rural surroundings. Phone Brian Sparke on (066) 28 1532 or A/H (066) 28 1887. Fax (066) 28 5602.

Adventist Retirement Village, Toowoomba, has available a 2-bedroom unit in excellent condition. The unit is conveniently located close to the church and opposite picturesque parklands, within walking distance of the city centre. May be either purchased or leased. Contact: D Peers (076) 35 3638 AH, or H Leins (076) 32 5411 BH.

Clogged? Are your spiritual and physical arteries of

life clogged? Consider a 10-day cleansing program for rejuvenation of health. Ideals of natural health promoted. The Retreat, Grevillia NSW 2474. Phone (066) 36 4275.

At Last! Hands-on training! Massage (certified), Hydrotherapy, Nutrition. 8-week program with highly qualified instructors. Includes work experience. For more information, phone Cedarvale Health Centre on (044) 65 1362.

General Practitioner Wanted for busy 2-man family medical practice which has been run by SDA doctors for 10 years. Situated just 2 hours north of Perth. Interesting, varied practice with opportunity for ongoing training. Great place to settle. Schooling to TEE level. Inquiries: Dr Andrew Van Ballegooyen, phone (096) 51 1714 (BH), (096) 51 1335 (AH), fax (096) 51 1637.

For Sale. Electric and hand grinders, stone and steel. Kneading machine in combination with grinder. For information: H and H Rusterholz, Yorklea via Casino NSW 2470. Phone and fax (066) 63 7180.

Don't Make a Move Without Us! If you are thinking of selling your home or moving into the Hills District, then don't make a move without calling Peter Hilton at L J Hooker Castle Hill on (02) 680 1888 or (018) 479 991 (mobile) or (02) 634 4369 (AH).

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) 299 4081.

Cooranbong and Morisset. If you are moving to our area, or if you need your rental property professionally managed, or if you would like to sell your proper-

ty—give us a call. An Adventist family business serving your needs. Raine & Horne Cooranbong—(049) 77 1222, Grant or Jill Lawson; Raine & Horne Morisset—(049) 73 2922, Warwick Lawson or John Britten.

Real Estate—Adelaide. Selling or buying in Adelaide? For personalised and friendly service, contact Rosy Hodgkinson—the specialist in the north-eastern suburbs and adjoining hills areas. L J Hooker—Modbury. Phone (08) 263 2022 A/H (08) 380 5466.

Legal—Confidential service offered by SDA solicitor and staff. Instructions accepted in all matters including motor-vehicle accident and workers-compensation claims, deceased estates, family law, adoptions and wills. Costs negotiated. Daphne Kennedy (049) 77 2633.

Ansvar Insurance for WA Church Members. For all your insurance requirements—business, partnerships and all domestic needs (special discounts for pensioners/retirees)—call Graham Sidney (agent). Phone (09) 299 6855 or (018) 95 2503.

Ansvar for motor and household insurance. Contact your nearest Ansvor office: Qld (07) 221 8449; NSW (02) 683 4166; Vic & Tas (03) 650 9711; SA (08) 338 1900; WA (09) 321 6291; NZ (9) 309 0385.

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Finally: Never give an excuse that you would not be willing to accept.

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